

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

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

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### FIVE DAY MEDITATION COURSE 27 DECEMBER - 31 DECEMBER 1987

On 27 December 1987, a five day Meditation Course was held at the Buddhist Discussion Centre (Upwey)Ltd. The Teacher was John D. Hughes, Director of B.D.C.(U)Ltd. This was the tenth anniversary of the five day course and the teaching of this course was based on 'The Sutra of Buddha's Bequeathed Teaching! (1). This Sutra was translated from the Chinese by Professor Chow Hsiang-Kuang, formerly translated from Sanskrit into Chinese by Venerable Kumararjiva. The Chinese commentary states this Sutra is the last Sutra given by the Buddha to his Monks before his Parinirvana. It Teaches those who have already understood the Four Noble Truths and is divided into twenty-one sections. It is a brief discourse on the most important Dharma Doctrines and Practices.

#### Summary of the Sutra (from Chinese version)

##### Section 1. The Introduction

This section covers the eight stages in the Buddha's life.

1. Descended into and abode in the Tusita Heaven.
2. Entry into his mothers womb.
3. Abode there while visibly preaching to the Devas.
4. Birth from mothers side in Lumbini.
5. Leaving home at twenty-five years old as a hermit.
6. After six years suffering, attaining Enlightenment.
7. Turning the Dharma Wheel.
8. At eighty years old entering Nirvana (Parinirvana).

It also describes the Buddha expounding the Four Noble Truths to Ajnata Kaundinya "the root of suffering, the causes of suffering, the way out of suffering, the cultivation of Dharma" and the immediate realisation of the Four Noble Truths by Ajnata-Kaundinya.

##### Section 2. To keep the Commandments (Precepts)

The Buddha spoke to the Monks about the necessity (for those who wish to gain liberation) of keeping the Precepts. "Ye Bhikshus! after my annihilation you must revere, value and respect the Pratimoksa. They are like finding a light in the darkness, like a poor man securing the precious treasure. You ought to know, therefore, they are indeed your Guru, there shall be no difference in these than when I myself lived in this world". The Precepts are the Teacher. Their purpose is to establish morality (Pali: Sila) and the wholesome cetasika 'sense of moral shame' (Pali: Hiri). This replaces the

unwholesome mental state 'lack of moral shame' (Pali: Ahirika).

### Section 3. To Control the Mind

"Ye Bhikshus! if already you are able to keep the commandments, you must control the Five Roots i.e.: the five organs of senses. Their five desires ought not to enter through your self indulgence. If you are indulgent to this very mind, you would lose the good of being man. If you limit these desires in one place, there is naught you cannot accomplish. For this reason, Ye Bhikshus, you ought to acquire progress diligently, and subdue your minds"

Control of the mind produces mindfulness (Pali: Sati ) and counters restlessness (Pali: Uddhacca).

### Section 4. Temperance in Eating

The Buddha explained to the Monks to accept food with gratitude, paying no regard to likes or dislikes, to avoid starvation and thirst. This practice lessens attachment (Pali: Lobha) and produces disinterestedness (Pali: Alobha).

### Section 5. Admonishing on Sleeping

The Buddha encouraged the Monks to ceaselessly strive for perfection. Not to sleep to excess and to be mindful throughout. The unwholesome states of consciousness, sloth (Pali: Thina) and torpor (Pali: Middha) must be overcome.

### Section 6. Admonishing on Anger and Rage

"Ye Bhikshus! if there were a man who came and mutilated your body and cut your limbs away at every joint, you must not hate and be angry with him, but rather keep your mind in one point ...patience is a virtue which the keeping of every commandment or any other austerity cannot equal'.

A person who cannot control their anger would lose all the benefit of keeping the Precepts. Aversion (Pali: Adosa) is the unwholesome state that leads to anger and rage. The wholesome mental states produced are amity (Pali : Adosa) and equanimity (Pali : Tatramajjhata)

### Section 7. Admonishing on Self Indulgence

Arrogance and pride should not be entertained. A Monk practises begging for food and clothing to help counter pride and arrogance. Conceit (Pali: Mana) is replaced by composure of mental states (Pali : Kayapassadhi) and composure of mind (Pali: Attapassadhi).

### Section 8. Admonishing on Flattery

"You should know that flattery is a thing of cheating and lying. It has no proper place for a man who has entered the Way of Dharma".

This practice counters envy (Pali: Issa) and cultivates right speech (Pali : Sammavaca).

### Section 9.        Lessening of Desires

"One who practices the lessening of desires has a contented mind, and has no cause for sorrow and fear. The things he gets are enough and there is never an insufficiency at all. One who has little desire would attain Nirvana'.

### Section 10.     The Satisfaction

"One who is satisfied even though he be poor or rich. One who is not satisfied is pulled by the five desires and therefore is pitied by the man who is satisfied."

### Section 11.    The Seclusion

"Attachment to the mundane world drowns one in human suffering ...". While there is seclusion in the physical world the real seclusion is mental; i.e.; withdrawing the senses.

The practice of seclusion will promote rectitude of mental states (Pali: Kaya-Ujakata) and rectitude of mind (Pali: Citta-Ujakata).

### Section 12.    The Unadulterated Progress

"Ye Bhikshus! if you strive energetically for the unadulterated progress, there is nothing that is difficult". The Buddha described the frustration of trying to make fire by rubbing two sticks together and resting before fire is produced; "though you want to have fire you cannot get it".

This section describes the necessity of producing the cetasika of right action (Pali : Samma Kammanta).

### Section 13.    To Apprehend and Hold in Thought

"If one loses his concentration of mind, he will lose all meritorious virtues". A strong virtuous mind maintained will not deviate from the Path.

It is necessary to cultivate the stages of proficiency of mental states (Pali : Kaya-Pagunnata) and proficiency of mind (Pali : Citta-Pagunnata).

### Section 14.    Dhyana and Samadhi

"Ye brethren, you should always practice and cultivate the various stages of Samadhi (jhanas - a fixed abstraction) diligently and progressively". These practices are not for the attainment of bliss (per se) but for the cultivation of Wisdom.

This section describes the cultivation of adaptability of mental states (Pali: Kaya-Kammannata) and adaptability of mind (Pali: Citta- Kammannata).

### Section 15.    The Prajna

"If a man who has the clarity of Prajna, though he has the physical eyes to view things, he

is a man of view of non-ignorance ". There are three types of understanding. 1. Understanding attained by study or listening, 2. Understanding by reflection on the Dharma and 3. Wisdom attained by practice of meditation, this is the highest Wisdom: Insight-Wisdom (Skt. Prajna).

The cetasika of wisdom is called (Pali: Panna). This is the last cetasika to arise.

#### Section 16. Unsophisticated Argument

"if you want to obtain the bliss of calm annihilation you need only to extinguish the illness of sophisticated arguments". The Buddha told the Monks to teach the Dharma in simple, clear terms. Sophisticated arguments (intellectual mind-games) disturb and distress the mind. Unsophisticated Argument cultivates the cetasika of right speech (Pali: Samma Vaca).

#### Section 17. Self -Exertion

"You should always exert yourself to practice them (The Dharmas) zealously and progressively ..... I am like a good physician who knows the cause of illness and prescribes a medicine; but whether it will actually be taken or not is not the responsibility of the physician".

Self Exertion can be called right effort (Pali: Samma Vayama).

#### Section 18. To Elucidate Doubts

At this stage of the Sutra the Buddha asked three times the Monks if they had any doubts regarding the Four Noble Truths. None had any doubts.

The unwholesome cetasika doubt (Pali : Vicikiccha) is replaced by confidence (Pali: Saddha).

#### Section 19. All the Living Sentient Beings are to be Saved.

Realization of this is the cetasika of compassion (Pali: Karuna).

#### Section 20. The Eternal Reality

" ..... The eternal reality of the Dharma-Kaya of Tathagata will never be annihilated. You will, therefore, come to know that the mundane world is all transient, and meeting certainly implies separation. Do not feel sorrow and distress since the phenomena of the world is like this. You must strive in zeal to progress towards immediate salvation".

Knowledge of the Eternal Reality of the Dharma-Kaya also creates confidence (Pali: Saddha).

#### Section 21. The Conclusion

"Ye Bhikshus: Ye ought always to aspire wholeheartedly to the way of salvation. The changeable and unchangeable phenomena is in appearance corrupt and disturbing. Stop ye a

moment and do not speak anymore. The time will pass away and I wish to be in the state of annihilation. This is what I have taught at the last".

### Visits by Monks

During this Meditation Course B.D.C.(U) Ltd. Members were fortunate to have several Monks visit and give Blessings.

On the evening of Sunday 27 December Ven. Archan Viriyanando from the Thai Buddhist Temple (489 Elgar Road, Box Hill, Victoria) attended and gave a Dharma Talk.

On Monday 28 December, Ven. Phra Saneh Aggasaya from Wat Dhammarangsee (389 Springvale Rd., Forest Hill, Victoria) visited B.D.C.(U) Ltd. Members made offerings of flowers and incense to Ven. Phra Saneh who gave a Dharma Talk on Dana. After the talk from Phra. Saneh, his attendant Mr. Sao-Sokhan, who was, born in Cambodia, gave Blessings in the form of Buddhist Pali written in the beautiful, classic Khymer script by Chinese brush in the Hall of the Ch'an Academy.

This is the pure noble language of the ancient Khymer people; who brought Buddhism to Cambodia. The calligraphy script says:

"ALL THE BLESSINGS SUCCESSFULLY TO ALL PEOPLE EQUALLY  
SADHU  
SADHU  
SADHU"

This piece will be framed and hung in the Ch'an Academy, and the B.D.C.(U) Ltd Members thank Mr. Sao warmly. May the Merit of this work bring him long life and prosperity in the Buddha Dharma and may his family gain births in the Dharma.

On Tuesday, 29 December, Ven. Archan Viriyanando attended and gave students a small replica of the famous Emerald Buddha in Thailand. He spoke of the power and protection of the Image. In the evening Ven. Phra Maha Wanchai Phasuka (Selakhun) and Ven. Phra Maha Somwang Sawannamogaro (Khonthong) both of the Thai Buddhist Temple Melbourne, visited. Ven Phra Maha Somwang Sawannamogaro (Khonthong) answered Dharma questions from the Members.

On 31 December, Ven. Geshe Doga of Tara Institute (3 Mavis Avenue, East Brighton Victoria, 3187) and his translator, Sandup Tsering visited the Centre. Ven. Geshe Doga taught Dharma to the students present.

Ven. Archan Viriyanando also visited during the evening and explained "The Quails Protection (Pali: Vattakaparitta) as a device for protection against fire. The Centre Buildings are in a mountain rain forest area which is subject to bushfires. Such chanting is one action designed to protect the B.D.C.(U) Ltd. Temple site from future damage. Ven. Archan Viriyanando then gave the students the Mantra of The Five Arhants.

"PUNNO, ANGGHULIMALO CA UPALI, NANDA, SIVALI,  
THERA PANCE IME JATA NALATE TILAKA MAMA".

This Mantra may be translated as: 'May the Blessings of PUNNO, ANGGHULIMALO, UPALI, ANANDA and SIVALI, reside on my forehead (mind).

'THE SUTRA OF FORTY-TWO SECTIONS'

TRANSLATED INTO CHINESE FROM SANSKRIT BY  
KASYAPA MATANGA  
and  
GOBHARANA

TRANSLATED INTO ENGLISH FROM THE CHINESE  
VERSION BY UPASAKA CHU CH'AN  
(JOHN BLOFIELD)

REF: SUTRAS & SCRIPTURES, VOLUME ONE, The Sutra of 42 Sections, p. 321,  
No. 12 .

12. The Buddha said "There are twenty things which are hard for human beings:-

"It is hard to practise charity when one is poor.

"It is hard to study the Way when occupying a position of great authority.

"It is hard to surrender life at the approach of inevitable death.

"It is hard to get an opportunity of reading the sutras.

"It is hard to be born directly into Buddhist surroundings.

"It is hard to bear lust and desire (without yielding to them).

"It is hard to see something attractive without desiring it.

"It is hard to bear insult without making an angry reply.

"It is hard to have power and not to pay regard to it.

"It is hard to come into contact with things and yet remain unaffected

"It is hard to overcome selfishness and sloth.

"It is hard to avoid making light of not having studied (the Way) enough.

"It is hard to keep the mind evenly balanced.

"It is hard to refrain from defining things as being something or not being something.

"It is hard to come into contact with clear perception (of the Way).

"It is hard to perceive one's own nature and (through such perception) to study the Way.

"It is hard to help others towards Enlightenment according to their various needs.

"It is hard to see the end (of the Way) without being moved.

"It is hard to discard successfully (the shackles that bind us to the wheel of life and death) as opportunities present themselves".

Members thanked the Centre Director John D. Hughes for providing them with the opportunity to study and practice the Teachings contained within the two Sutras. At the request of some of the Members, John D. Hughes taught for an extra four days.

At times the mind achieves good vision and the meditation is able to express that vision. These are called Doga Songs. Two Doga songs were made during the course as a result of these practices. They express the Dharma in words and are useful for other sentient beings.

#### 1987 Doga Song 1

#### BECAUSE IT IS NOW STILL

Because it is now still  
when once it was so busy  
is of no concern because busy is still now  
and still is busy now  
the wandering is still  
and the waiting is still  
may all the miles that you travel be still  
in still you are free from the travel.

#### 1987 Doga Song 2

#### SONG OF THE VICTOR

As a heart beating fast is not self  
there is sweat on my palms it has no owner  
flicking at the eyes  
sensations arise  
there is nothing on the mind.

J.J.L.

#### Reference

1. Bilingual Buddhist Service Committee, The Sutra of Buddha's Bequeathed Teaching, Bilingual Buddhist Series, Sutras and Scriptures, Vol. 1. Rev. Shih Tay Huey (Chang Yu Li), Fu Kuang, Taiwan, pp. 203 - 238.

#### JOHN D. HUGHES' BIRTHDAY CELEBRATION ON 9 SEPTEMBER 1987

On Wednesday 9 September 1987, B.D.C.(U) Ltd resident Teacher, Mr. John D. Hughes celebrated his 57th birthday. This birthday coincided with the 9th anniversary of the

Foundation of the B.D.C.(U)Ltd. which he established on 9 September 1978.

On the day John D. Hughes undertook many activities:

12.00 am Teaching the Dharma to students at B.D.C.(U)Ltd. on the eve of his birthday.

10.30 am Accompanying three B.D.C.(U)Ltd. students to visit Acharn Viriyanando, the chief Monk at the Thai Buddhist Temple (Melbourne). The Venerable Viriyanando chanted Blessings and Prayers so that John may enjoy long life, good health and be able to welcome his practice. Acharn presented John with a Buddha Image from Supanburi Province in Thailand.

John D. Hughes and the students then made food offerings to the assembled Monks.

1.00 pm John and B.D.C.(U)Ltd. members attended a lecture at the National Gallery of Victoria on "Contemporary Chinese Artists" presented by Mok-E-Den. Studies and a video of the work and techniques of the Chinese artists were shown. After this, a demonstration of Chinese painting technique was kindly given by Mok-E-Den.

3.45 pm John and B.D.C. (U)Ltd. members visited Tara Institute and met with Venerable Geshe Doga and his translator Sandup Tsering. John presented Venerable Geshe Doga with a photograph of an ancient Tibetan Dharma Text and Geshe presented John with a gift of fragrant incense. The originals of the Text are in the B.D.C.(U) Ltd. library. Sandup Tsering gave John a photograph of the Potala Palace in Tibet and the following Blessing:

"May you live long and have every success for spreading Buddha, Dharma, Sangha in the mind fields of infinite confused travellers, travelling around the wheel of life with deep intensive pain, suffering, despair, frustration, loneliness - but getting to

nowhere.

May you ever be a source of rest, relief and true

refuge

for them.

May Buddhas, Bodhisattvas, Sravaka, Pratyeka Buddhas and the rest of Enlightened Beings support and send to you inspiring strength to continue to undertake this Bodhisattva mission for ever."

6.00 pm Members and friends of B.D.C.(U)Ltd. held a birthday party for John at the Centre. Students presented him with a variety of offerings and gifts. These included: food and drinks, medicines, clothing, flowers, incense, candles, shells, bells, pine needles, music, rocks, precious stones, auspicious objects, building tools and implements, bowls, cotton, Images of

Bodhisattvas and Buddhas, Dharma books and Dharma verses.

John D. Hughes gave Dharma Dana to each of the students and a photograph of the Forest Monk Venerable Tan Acharn Boonyarith Pandito whom he attended whilst on retreat at Mt. Donna Buang in Victoria, Australia.

The Venerable Acharn was present at the B.D.C.(U)Ltd Foundation meeting nine years ago. John also gave copies of a Ch'an painting he had recently completed titled 'The Four Seasons!.

7.30 pm John released three white pigeons in the garden of the Centre.

9.00 pm Members of the English literature and language study group at the Centre presented a short Act from Shakespeare's 'A Midsummer Night's Dream'.

10.00 pm Speeches were made by each student thanking John for his enduring kindness and showering him with many blessings.

John D. Hughes, through his untiring work has provided a means of entry into the Study and Practice of Buddhism for many beings. Throughout Australia and overseas, his activities in helping people from all walks of life are a measure of the effects of his own Buddha Training, skills and the Middle Path he Follows.

His activities rest upon the simple thought "that Dharma be taught". His resulting actions have helped maintain and prolong the availability of the Teachings of this Dharma ending age. His magnificence in doing these actions is a result not of any special innate endowment, but of the special hard work of embodying and expressing altruistic attitudes. He is living proof that this is something that each of us is capable of achieving!

As students and friends we should realize the importance of these Dharma Practices and each of us should undertake actions that also prolong the existence of the Dharma and the life of our Teacher.

May the merit made through writing this article be shared among all beings so that they may be well and happy and free from all sufferings.

N.P.

Please refer [Graphical Image N23-?-1](#)

Photo: John D. Hughes releasing three white pigeons on his birthday.

#### THAI BRONZE BELL AT B.D.C.(U) LTD

On 18 September, 1987 members of the B.D.C.(U)Ltd. purchased and donated a Bronze Thai Temple Bell to the premises of the Buddhist Discussion Centre (Upwey) Ltd.

On 8 December, 1987, this Bell was sounded and empowered by the Most Venerable Archan Boonpeng while staying in this country for a short while.

In Thailand the Bell, in association with a drum, is used in all Buddhist Temples for ceremonial and meditational purposes. There, at 4.00 a.m. the Bell is sounded by the Bell Master to wake the Monks; thereafter it is used to summon them to both morning and evening chanting.

In addition to its uses to the Monks, the sound of the Bell brings many Blessings to the lay people of the surrounding community. It calls their attention and lets them know that chanting and the sharing of merits is taking place. The use of the Bell is a means of connecting the lay people with Buddhist activities taking place inside the Temple at that time.

At the premises of the B.D.C.(U) Ltd., the Bell is situated inside the Northern gate of the Centre's garden. It stands 75cm. tall and is 34.5cm. wide.

Students at this Centre use the Bell in many of their ceremonial activities and also as a meditational device.

One such practice is to use the Bell as an aid for taking Refuge in the Triple Gem. When the Bell resounds, students are instructed to stop what they are doing and pay full Respect to the Buddha, Dhamma, Sangha. This practice is also a method of Teaching students to become instantly in the present, sweeping from their minds all worldly mental chatter. It is also an aid in sending Loving-Kindness (metta) to all beings and to invite Heavenly Protector Beings (devas) to reside on the premises of this Centre.

This Bell has various other uses with regard to meditational practices undertaken at this Centre. We are most fortunate to possess such a precious Buddhist object.

J.M.L.

Please refer Graphical Image N23-?-1

Photo: The Most Venerable Archan Boonpeng sounding the new Bell.

### KATHINA CEREMONY AND ORDINATION CEREMONY 5 NOVEMBER 1987

On 5 November 1987, at Melbourne Thai Buddhist Temple Incorporated, (Wat Thai Nakorn Melbourne) 489 Elgar Road, Box Hill, Victoria, a Kathina Ceremony was held followed by the ordination of five men and five women as Buddhist Monks and Nuns. Seven of the people ordained are members of the B.D.C.(U)Ltd.

The following information regarding the Kathina Ceremony was given by Phra Maha Chamras Viriyanando, Abbot of the Temple.

The Kathina Ceremony, the annual Robe presentation, takes place in the month following the end of the Rains Retreat, Post-Lenten. It is the occasion for the devout to express their devotion and faith in their religion by giving necessities to the Monks who live in one place a full three months.

Only one person has the opportunity to offer robes to the Chief Monk, others must offer to the Sangha. Buddhist people believe in generosity to gain merit for their future.

In Thailand it is traditional for practicing Buddhists to be ordained as a Monk or Nun at least once in their lifetime to acquire a religious training; however, this is a new practice in Australia.

Fifteen senior Monks from Thailand travelled to Australia, as arranged by tour leader Phra Theppanyasuthi, to perform the Ordination Ceremony (Phithi Upasombot). Officiating at the ceremony were: Preceptor - Phra Thepmuni; Act Announcing Teacher - Phra Maha Chamras Viriyanando and Preacher - Prakhru Nonthasophan.

At the Melbourne Thai Buddhist Temple Inc. the newly ordained Monks and Nuns participated in many Dhamma activities such as Meditation, learning the Monastic discipline (Vinaya), lectures on Buddhist philosophy, Pali lessons, Chanting and reading Buddhist Texts.

The Melbourne Thai Buddhist Temple Inc. was established on 31 July, 1985, in the Melbourne suburb of Balwyn and has since been relocated to its permanent address at Box Hill. The resident Sangha at present are Abbot - Phra Maha Chamras Viriyanando (Soonthormvitit), Phra Maha Somwang Suwannamogaro (Khonthong) and Phra Maha Wanchai Phasuko (Selakhun).

Please refer [Graphical Image N23-?-1](#)

Photo: Thai Buddhist Monks and Novice Monks during the ordination ceremony.

The photo above was reprinted from an article in PROGRESS PRESS, Wednesday, 11 November, 1987, p.7. This article itself is reprinted below.

## **Thailand leader ordains monks.**

A CEREMONY to ordain monks was held at the Melbourne Thai Buddhist temple in Elgar Rd, Box Hill.

Buddhists are ordination, called the Kathina ceremony involves a presentation of robes to new monks.

to the temple. Upon their ordination, the monks are required to take vows related to their elevated state.

The vows common to all The no killing, no lying, no stealing, no sexual misconduct and no intoxicants to cloud the mind.

It was performed by Phra Dharmatheeraraj, who is the chief monks of Thailand.

Extra vows taken by the new monks were no ornamentation, no high beds, no dancing shows, no eating after noon and no idle chatter.

Many other senior monks made the journey from Thailand to be present at the ceremony, which saw several Australians admitted as novice monks

Vows are seen by the Buddhists as resulting in blessings, such as better health and wealth.

### KATINA CEREMONY, 1 NOVEMBER 1987

The Buddhist Foundation of Victoria, 389 Springvale Road, Forest Hill, 3131, Victoria, held an International Katina Ceremony on Sunday 1 November, 1987 at the Nunawading Art Centre, 379 Whitehorse Road, Nunawading, Victoria.

The presiding Monks at this ceremony were:

1. Phra Acharn Boonpeng ..... On visit from Thailand
2. Ven. Phra Chao Khun Suvirayan ..... Wat Dhammarangsee, MELB.
3. Ven. Phra Khru Wiwek ..... Wat Dhammarangsee, MELB.
4. Ven. Phra Khru Sukumapirak ..... Wat Buddharangsee, NSW
5. Ven. Phra Khru Kitti ..... Wat Buddharangsee, NSW
6. Ven. Phra Khantipalo ..... Wat Buddharangsee, NSW
7. Ven. Phra Maha Sutasna ..... Wat Ratanapradeep, SA
8. Ven. Phra Yoi Pussiyao ..... Wat Dhammarangsee, MELB.
9. Ven. Phra Saneh Aggasiyo..... Wat Dhammarangsee, MELB.
10. Ven. Phra Ugunta

The main sermon was given by Phra Archan Boonpeng. An estimated 400 people were in attendance including some B.D.C.(U) Ltd representatives.

Included in the program of activities was fundraising directed towards the building of a new Temple.

F.T.C.

February 1988 Jeff  
(a member of  
(Ltd.) and Mukda  
Anantachart were married  
premises of B.D.C.(U)  
Members Roger  
GRAPHICAL IMAGE Please refer  
On 14  
Radford  
B.D.C.  
at the  
Ltd.  
and Lisa Armitage.

Graphical Image No 23-?-1.

food to the Monks

Photo: Jeff Radford and Mukda  
Anantachart on their wedding Day.

Hill.

people attended.

Monks chanted

for their

happiness and

and about

people participated

Water Blessing

at the Temple.

L. A.

In the morning they  
offered

at The Melbourne Thai  
Buddhist Temple in Box

Over 100

The

blessings

future

prosperity

fifty

in the

Ceremony

Please refer Graphical Image N23-?-2

Photo: MR JOHN Hughes with two of the discussion  
centre's treasured Buddhist possessions, an ornate Thai temple  
bell and a Buddha.

The following article is reprinted with permission from Knox Sherbrooke News, Tuesday,  
17 November, 1987, P.91.

## Followers of Buddha take to the hills to meditate

By CHERYL CRITCHLEY

"GENEROSITY is the way to wealth" . . This is the philosophy of a dedicated group of  
Buddhists in Upwey.

The Ch'an Academy of the Buddhist Discussion Centre (Upwey) Ltd was founded nearly  
10 years ago by Mr John Hughes.

It is run from Australia's first Ch'an Academy Hall, and activities include meditation,  
counselling, fundraising, teaching Buddhism and Ch'an painting.

Mr Hughes said people from all walks of life enjoyed the benefits of Buddhism and  
meditation.

"Buddhism is not for any particular age group and even young babies can be taught to meditate," he said. "It is the mind that is being trained, not the body"

Mr Hughes said a multi-millionaire last week gave a donation to the group, despite losing \$1.5 million in the stock market crash.

"At the other end of the scale we have a 15-year old boy who is functionally illiterate, he said. "We took him off drugs and taught him to read and write."

Mr Hughes said the centre found fulfilment by temporarily taking in homeless and troubled people, and getting them back on their feet.

"The way to merit is to do things for other people," he said.

The centre does not charge for any of its services or classes, and raises all its own funds.

To demonstrate their dedication, several men and women from the centre have joined a Box Hill Thai monastery for two weeks.

The men have their heads shaved, meditate, chant, and observe strict rules including no touching of women, or eating after noon.

Mr Hughes said the 24-hour-a-day experience complemented the Buddhist activities they normally fitted in around regular lifestyles.

The centre has started a raffle to repair a leaking roof. The raffle will be drawn at a free luncheon in the academy gardens on December 12.

Prizes include a large Ch'an painting of a koala valued at \$500, a hand-made patchwork coat valued at \$150, a food hamper and a leather handbag.

Please refer Graphical Image N23-?-1

Photo: Mr. Hughes displays the Koala painting by Melva Fitzallen, which is being raffled to raise money for roof repairs at the Ch'an Academy.

Donations are being sought for a new building, which will include a hall and two bedrooms for homeless and drug addicted people.

\*Raffle tickets are available from Jim Lawless on 232 7378, Gilda Grey on 7548969 or Lyne Lehman on 7542161. For more details about the centre, call 7543334.

#### APPRECIATION OF VENERABLE DR. VIRIYANANDO BHIKKU

At a Committee meeting of B.D.C.(U) Ltd. held on 9th November 1987, it was unanimously agreed to thank Ven. Dr. Viriyanando Bhikku (Maha Chamras Soonthornvitit).

1. Appreciating the services done by Ven. Dr. Viriyanando Bhikku in many countries for creating conditions conducive to the maintenance of Dhamma over 30 years.
2. Being aware of difficulties for human beings in the Study and Practise of Dhamma.
3. Having recognized the close relationship between Ven. Dr. Viriyanando Bhikku and the Founder and Director of B.D.C.(U) Ltd. John D. Hughes.
4. Being convinced about the relevance of the Wisdom attained by Ven. Dr. Viriyanando

Bhikku towards building Dhamma in the hearts and minds of ordinary beings.

5. Having had direct experience of the Loving Kindness, Diligence and Sanctity of Ven. Dr. Viriyanando Bhikku.

6. Being deeply concerned with the need for Dhamma Teachers to reside in Australia.

7. Noting with deep satisfaction, the residence in Victoria, Australia of Ven. Dr. Viriyanando Bhikku.

8. Noting the extraordinary beneficial and effective actions at a personal individual level performed by Ven. Dr. Viriyananda Bhikku towards the Members of B.D.C.(U) Ltd. and many other persons.

WE RECOMMEND:

that Ven. Dr. Viriyanando Bhikku be thanked in his capacity a Wise Advisor to B.D.C.(U) Ltd. and

WE DECLARE:

that Ven. Dr. Viriyanando Bhikku's assistance in promoting the aims and objectives of B.D.C.(U) Ltd. and, more particularly in arranging the Ordination of several of our Members the year 2531 B.E. (5th November 1987 C.E.) in presence of Phra Thepmunee, Chief Preceptor and Senior Maha Theras.

To recognize this event the new Buddhist Meditation Hall to be built at B.D.C.(U) Ltd will be named the Ven. Dr. Viriyanando Bhikku Meditation Hall.

J.D.H.

#### LITERATURE CLASSES AT B.D.C.(U) LTD

The commencement of 1987 saw the formation of a literature class at the B.D.C.(U)Ltd. This class was begun at the suggestion of the Director of the Centre, John D. Hughes, to develop skills of verbal and written communication through reading the works of those authors and playwrights generally acknowledged to be foremost in the field of literature. The Teacher was Joy Fratelle (B.A. Dip.Ed.).

A programme was designed to explore the context in which selected works were studied; the thoughts, values and ethics of the period and how these may have changed from one era to another and why they occurred. To examine those themes that recurred and persisted in the literature they studied, the students saw examples of the suffering of mankind through the ages.

Last year, class members read aloud representative plays of Sophocles, Euripides and Shakespeare; members also had the opportunity of listening to lectures and viewing plays on video that were relevant to this reading. John D. Hughes often sat in on discussions and extended, stimulated and deepened our responses to the written or spoken word.

A lighter note was introduced when members of the class performed 'the play within the play' from A Midsummer Night's Dream by W. Shakespeare on the evening of John D. Hughes' birthday celebrations at the Centre. Much effort was made to produce effective costumes and the outcome was hilarious and appreciated by all present.

The aim of these classes is to channel the interest class members have in literature and language into the writing of powerful means of Teaching the Dhamma such as, for example, articles for this Newsletter. Further aims include extending their general knowledge, developing linguistic skills, analytical thought and research skills. Those skills can be used for the benefit of other sentient beings.

Joy Fratelle has agreed to continue this valuable education activity. Literature classes have now resumed for 1988 and will continue throughout the year each Sunday at 10 a.m. at the B.D.C.(U)Ltd. All are welcome.

May the merit of writing this article benefit all beings.

J. F.

#### B.D.C.(U)LTD. CONSULTATIVE ORGANISATION REVIEW PROJECT (C.O.R.P.)

A further stage of the B.D.C. (U) Ltd, C.O.R.P. system of management (refer B.D.C.(U) Ltd. Newsletter No. 17, August. 1985, pp. 1-5) was undertaken on 16 January, 1988 by the B.D.C.(U) Ltd. Company Administration Sub-Committee and some B.D.C.(U) Ltd. Directors.

A forward planning schedule was designed to co-ordinate the activity levels and resource requirements of the twelve B.D.C.(U) Ltd. Sub-Committees.

F.T.C.

#### THE EIGHT AUSPICIOUS SIGNS CEREMONY FOR PROSPERITY AND PEACE

On 12 and 13 December 1987, the Eight Auspicious Signs Ceremony for Peace and Prosperity was conducted at the B.D.C.(U)Ltd, 33 Brooking Street, Upwey, Victoria.

The Eight Auspicious Signs are known as Asta Mangal in Nepalese and Tashi Taq Gyey in Tibetan.

### **ASTA MNGAL PAPER**      Made in the Himalayan Kingdom of Nepal.

These eight auspicious signs (asta mangal) are printed from hand-carved wooden blocks on paper, handmade according to an ancient process from the bark of the daphne bush. Printed in the Himalayan Kingdom of Nepal.

At the dawn of history the Valley of Kathmandu was a great lake in which the Nag or Snake Kings had their home. A golden lotus floated in the waters of this lake and from within the lotus burnt the flame of the Self Existent Adhibuddha. One day the Bodhisattva Manjushree and his followers arrived on the shore of the lake and it was decided to drain the water away so that people could settle there and worship the Adhibuddha. With his mighty

sword Manjushree cleft a gorge in the southern border of the lake and the water started to drain out.

Please refer Graphical Image N23-?-1

Woodblock Print of The Conch Shell (One of the eight auspicious signs)

The Nag Kings became very angry and started to build a dam to stop the waters draining out of their home. Arya Avalokiteswara was watching from the heavens and he sent another Bodhisattva to remonstrate with them. The Nags were then given a small lake within the valley. The Bodhisattva then planted a shell on top of the hill that had been created by the Nags and this place became known as Changu. *The Conch Shell became the symbol of victory.*

Once near Gorkana in the Kathmandu Valley a prince said to his father, the King: 'Now you are an old man. It is time for you to think of religion and meditate and let me become king and rule this kingdom. Hearing his son's words, the old man became very angry and cursed him so strongly that the prince found himself in hell. There he wandered for sometime and came across a man who looked very much like himself. He was being severely tortured and when asked why he was being made to suffer so, he replied that it was because he had been unkind to his father in a previous life. The young prince was horrified and called out to the gods to help him.

He wandered on and on and slowly the path lead out of the nether world. By the road-side he saw a Buddhist Monk and asked him for a solution to his problem. The monk told him that very soon the king would die, but because of the strength of his curse, he would become a ghost and stay in the land of the living to plague his son, the only way to dispel the curse and ascend the throne was to go back to Gorkana and meditate there for 12 years. The prince went there and layed down in a tank of water with only one of his ears exposed to the air; in that way he meditated for twelve years without moving. After that time the curse was ended and he ascended the throne of his kingdom. Arya Avatokiteswara, watching from the heavens, was much pleased with the king at his great act of devotion and sent a Bodhisattva with a lotus to him for protection. *The Lotus became the symbol of spiritual purity.*

Please refer Graphical Image N23-?-1

Woodblock Print of The Lotus (One of the eight auspicious signs)

Near the temple of Vajra Yogini at Sankha in the Kathmandu Valley, there once lived a king who ruled his people wisely. One day a terrible epidemic came to the kingdom and many of the king's subjects began to die. The four royal brahmins went to consult an astrologer to see how this tragedy might be averted. The astrologer explained that a human mani must be taken and rubbed together with water, then the water must be sprinkled over the entire population. A mani is a kind of jewel that is found inside the skull of animals. The astrologer added that

not just any mani would do, it had to be the one from inside the king's head.

Much perplexed the Brahmins went to the king and told him of the astrologer's words. Out of compassion the king agreed to give his mani, his head was duly severed and the astrologers instructions were followed. When Arya Avalokiteswara the great Bodhisattva, who was watching from the heavens, saw what had happened, he sent a Bodhisattva to the king. The king's mutilated body was made good and he received an endless knot as protection. *The Endless Knot became the symbol of long life.*

Please refer Graphical Image N23-?-1

Woodblock Print of The Endless Knot (One of the eight auspicious signs)

Once in the City of Patan in the Kathmandu Valley, there lived a Tantric priest who practiced both black and white magic. He performed many ceremonies for the people and in this way earned much money. But as he grew older he started to worry about the bad acts he had performed and so one day he decided to seek repentance. He went to the Kumbeshwar Mahadev temple in Patan and took a tiger skin and an empty pitcher with him. For twelve years he meditated in that place and at the end of that time, Mahadev, the god, rose out of the pitcher and asked the priest to explain his case. Having heard his story, Mahadev was very pleased and told him that his twelve years of meditation had purified his body and soul. Furthermore he was told to stay on in that place and practice only meritorious acts. He was given the pitcher as protection. *The Pitcher became the symbol of mental purity.*

Please refer Graphical Image N23-?-2

Woodblock Print of The Pitcher (One of the eight auspicious signs)

After many years of meditation and religious practice, Odiyana Acharya, a learned man, gained the eight magical powers. At a place called Pharphing in the Kathmandu Valley, he decided to test his knowledge and powers, so he called upon the Vajra Yogini, a great Tantric goddess. He started to cut his body and offer her his flesh and blood. Where the first piece of flesh dropped, a spring of clear water bubbled from the ground and Kamadhenu, the legendary cow, came and started to milk herself into the water. Then as each piece of flesh fell into this magic spring, it became a golden fish. The Vajra Yogini then appeared before Odiyana Acharya. Arya Avalokiteswara much pleased by Odiyana sent a Bodhisattva to earth to give him the golden fish as a protective sign. *So the fish became the symbol of spiritual wealth.*

Please refer Graphical Image N23-?-3

Woodblock Print of The Two Golden Fish (One of the eight auspicious signs)

There was once a wise pandit who was a great devotee of Lord Buddha and he had many sons. He taught his boys with great care, but one of them seemed incapable of learning anything however hard and patiently his father tried. The pandit became very sad as he felt that it was his own fault that his son could not learn.

So one day he decided to send all of his sons off on a journey to Maha Chin, the place where the great Bodhisattva Manjushree lived. He thought that Manjushree's blessing might change his son. Manjushree who is omnipresent became aware that the boys had set off on the arduous journey to meet him and decided to manifest himself at Pharping in the Valley of Kathmandu, just two days walk away from the boy's home. When the boys reached Pharping the first thing they saw was a field full of sugar cane and they went to pick some. When Manjushree appeared, the boys were all busy chewing the cane, but they all dropped it as soon as they saw him - all that is except for the dumb one who said: 'I'm not going to go anywhere, I just want to eat sugar cane.' His brothers went and dragged the complaining child to Manjushree and forced his head to touch the Bodhisattva's feet. For a moment the child rested motionless and then Manjushree lifted his head up. In that split second all the learning of the world came to him and much learning to his brother's too. The boy then asked Manjushree what service he could render him and he was told to stay in this place and teach the people Buddhist Dharma. The boy then started to fan Manjushree. *The Fan or Banner became the symbol of the power of learning.*

Please refer Graphical Image N23-?-1

Woodblock Print of The Fan or Banner (One of the eight auspicious signs)

Odiyana wanted to have the blessing of one more Bodhisattva so he went to a place near the great stupa of the Adhibuddha (Swyambunath) and by blowing into his hands, he summoned one. The Bodhisattva told him to stay in that place, to worship and to teach. The wheel was given to Odiyana as a protective sign. *The wheel was the Wheel of Dharma.* Furthermore the Bodhisattva explained that the people of Kathmandu Valley were now protected by the eight auspicious signs and that they should pass their lives in the practice of religion and the struggle for spiritual liberation. Until this day the eight signs are always placed around any spot where a ceremony is to be held. They are also seen painted or carved around the doorways of houses and monasteries.

Please refer Graphical Image \_NL 23.?.2

Woodblock Print of the Dharma Wheel (One of the eight auspicious signs)

Odiyana Acharya wanted to have another opportunity to test his power so he went to Chovar in the Kathmandu Valley and summoned 333 million deities to attend a religious practice led by him. In order to test his strength he did not invite Ganesh, the elephant headed god, who

traditionally must be propitiated before any such practice begins. Further more he tricked, Ganesh's teacher into believing that Ganesh did not want to come, and asked for the teacher's prayers and protection.

Ganesh's teacher became very angry, went to Ganesh, broke one of his ivory tusks and began to beat him with it. Poor Ganesh was very upset but was eventually able to explain his own side of the story. So the teacher got Odiyana and Ganesh together and lectured them both. He said that at no time in the future would they be permitted to behave again like that. Ganesh should always be propitiated before any religious practice began. Arya Avalokiteswara then sent a Bodhisattva to Chovar and gave Odiyana the umbrella for protection. *The Umbrella became the symbol of spiritual supremacy.*

Please refer Graphical Image N23-?-1

Woodblock Print of The Umbrella (One of the eight auspicious signs)

On the morning of 12 December, Monks Phra Maha Somwang Khonthong, Phra Maha Wanchai Selakhun and Phra Jim Lawless from the Melbourne Thai Buddhist Temple, Wat Thai Nakorn, 489 Elgar Road, Box Hill, were welcomed by the members of the B.D.C. (U) Ltd.

Dana food offerings were made to the Monks present after which Phra Maha Somwang Khonthong gave a blessing to the B.D.C.(U)Ltd. members.

Mr John D. Hughes formally welcomed the guests and explained the nature of the Eight Auspicious Signs. He invited everyone to write their names on ribbons to be attached to the Auspicious Signs in order that they may receive the benefits of the parading of the Signs.

Lunch was then served to the guests in the garden under the shade of the trees.

The ceremony began with everyone paying respect to the Bodhisattva Temple Bell located in the Northern Gate of the Centre's tranquil garden.

The circumambulation around the Dharma Centre was led by Novice Monk Phra Jim Lawless. Guests and members not carrying Auspicious Signs remained inside the path of the circumambulation in order to receive the blessings of the ceremony.

The circumambulation which was walking meditation, was conducted with mindfulness and was declared eminently successful.

On Sunday 13 December, the ceremony was repeated but with a slight difference. Each of the Eight Auspicious Signs was made worldly by the inclusion of worldly objects on each of the Auspicious Signs. This inclusion ensured that the merits of this ceremony would extend to all beings in a material form.

As Venerable Suddhananda Mahathero, General Secretary, Dhammarajika Orphanage, Dhaka, Bangladesh had written, in earlier Buddhist times, in such countries as Bangladesh,

-these symbolic worships used to be held in Temples in the thirties, forties and fifties of this century. These symbolic signs have their use in Buddhist Religious life, because they can impart the real essence of the religion and catch the attention of the worshippers.

The merit of the Australian ceremony was dedicated to the people and Buddhists of Bangladesh and further Dana has been forwarded by B.D.C.(U)Ltd to the Dhammarajika Orphanage. The post-flood rehabilitation of destitute children is being undertaken by fellow Buddhists in Bangladesh.

We invite readers to donate to help these charitable works.

Donations should be forwarded to: Venerable Suddhananda Mahathera

1972)

Dhammarajika Orphanage (Est

Dhammarajika Buddhist Monastery  
Atisa Dipankar Sarak  
KAMALAPUR DHAKA  
BANGLADESH

S. H.

J.D.H.

Please refer Graphical Image N23-?-1

Photo: John Hughes and Paul Armitage display the Eight Auspicious Signs.

The photo above and the article printed on the following page are reprinted from the KNOX-SHERBROOKE NEWS, Tuesday, 22 December, 1987, P.8

## Buddhists display auspicious signs

THE Buddhist Discussion Centre in Upwey held a parade of eight special signs in a ceremony for prosperity and peace.

life; and the

The centre director, Mr John Hughes, said the ceremony known as the parading of the eight auspicious signs, was done for the first time in Australia.

course will be

A peacock feather umbrella represented royalty, two golden fish repr

the lotus divinity and purity; an eight spoked wheel the Eightfold path of Buddhism; the banner, victory of the cycle of birth, death and old age; the lucky diagram, long

conch shell, victory

A number of Thai monks visited the centre for the ceremony

A five day meditation

held at the centre from December 27 to 31. Anyone wanting more informat-

sented wealth: a vase, purification;

tion can contact John Hughes on 754 3334.

### THE CITY OF MELBOURNE RECEIVES THE 'MESSENGER OF PEACE' AWARD FOR 1986

In 1986 the City of Melbourne promoted a forty-eight hour Peace Vigil which ran from midnight on 5 December. Members of the B.D.C.(U) Ltd. were significant contributors to this Vigil by building a Buddhist Peace Mandala over a fifteen hour period in the magnificent City of Melbourne Town Hall commencing at midnight on the 4 December 1986. (For detailed information on the construction of this Peace Mandala please refer to the B.D.C.(U) Ltd, Newsletter No. 21, February 1987 pp.1-4).

Because of the success of this Peace Vigil the City of Melbourne has received the prestigious 'Messenger of Peace' Award from the Secretary General of the United Nations, Prez de Cueller. This is an award given annually by the Secretary General in recognition of significant contributions towards world peace.

This years awards were part of the official activities for United Nations Day which is celebrated on 24 October. Councillor Winsome McCaughey, convenor and chairperson for the City of Melbourne's 'Peace Vigil' received the award on behalf of that city and its Lord Mayor at a formal ceremony in Sydney on Friday 23 October 1987.

J.F., W.C.

### CH'AN ACADEMY SECOND ANNIVERSARY 6 FEBRUARY 1988

The Ch'an Academy celebrated its second anniversary on Saturday 6 February in the tranquil B.D.C.(U) Ltd, garden.

Invited guests had the opportunity to view an exhibition of Ch'an paintings done by Ch'an Academy students throughout the past eighteen months and also enjoyed a shakuhachi recital given by Mr. David Brown.

The shakuhachi is a Japanese end blown bamboo flute derived from the earlier Chinese hsiao.

The Lord Mayor of Melbourne, Councillor Lecki Ord, attended the celebration and was presented with a silver Dharma Wheel pin which is a replica of the B.D.C.(U) Ltd. Company emblem. (This Dharma emblem representing the Noble Eightfold Path and the Triple Gem appears on page one of this Newsletter).

The final event of the day was the drawing of a B.D.C.(U) Ltd. raffle. The proceeds of the raffle go towards building a new Hall of Assembly office block which is planned for completion in September 1988.

The welcoming speech was delivered by John D. Hughes and is printed below.

Opening Address by John D. Hughes, Director B.D.C.(U) Ltd. on the occasion of the second Anniversary of the Ch'an Academy

Respected Guests, Honourable Guests, Honoured Guests, Ladies and Gentlemen. Welcome to the second anniversary of the Ch'an Academy.

The Ch'an Academy is a registered business name of the Buddhist Discussion Centre (Upwey) Ltd.

Ch'an practice is generated here.

We created the conditions for it to be here.

Why do we want it to appear here?

Because there is no guarantee that it will appear anywhere else in the world.

Ch'an is a rarity.

When Ch'an has disappeared from the world, Buddhism has become very weak.

Ch'an is Buddha Mind.

The correct Ch'an is a reflection of the Buddha Mind. When the Buddha Mind cannot shine in the minds of man, Ch'an will vanish.

Just as water runs downhill, not uphill, it is natural for the Buddhist Teachings to be lost to human beings on this planet over time. Remember, the result of the completed Buddhist Practice is no more rebirth. We are in a Dharma Ending Age. It is a truism to say, 'You can't get water out of a stone', but, on the other hand, you can use stones on rivers to control the downhill progress of the water. In other words, you could build a wall to make a dam.

The Ch'an Academy is like a wall of a dam: so just as a dam wall is not the water itself, but can hold water; so can the Ch'an Academy hold the experience of Buddha Mind which may be called the Buddha Dharma.

If a wrong connection was made (say to the ocean), you can imagine a dam filling up with undrinkable salt water or oil or even mercury. Now while a dam full of oil might have great commercial worth or a dam full of mercury could be worth a billion dollars, neither of these precious worldly things are suitable as a replacement for pure drinking water. In a similar way, while human beings' minds may be filled with many qualities which flow to produce great worldly values, it does not follow that such worldly material could be of any worth in the moral sphere. Of course, it does not necessarily follow that the acquisition of wealth, per se, is immoral, but I do know this, if I intend to build a dam to hold pure drinking water and it fills with oil or mercury, we have failed.

There are certain things that do not stop thirst. In this sense, if we build a Ch'an Academy and it does not become Full of Buddha Mind, we have failed.

However, in this instance we have not failed to date.

It is not in a spirit of arrogance or delusion that we make this bold statement, but rather

because the Ch'an Academy in this place has succeeded in arousing aspects of Buddha Mind in the Dharma Practitioners and they know it without doubt.

This is why you have been invited here today. Your good qualities have encouraged the Ch'an Practitioners.

For people who desire to stay in rebirth life after life after life, it is appropriate that they develop minds so as to ensure their future wealth, happiness and prosperity. Minds similar to these have made the Australian Nation great over the last two hundred years and it is not the purpose of Ch'an to destroy or disparage the development of minds which make for the material well-being of this place. In Fact, we use such minds sufficiently enough for us to create the material foundations of this Academy. We have been building carefully to ensure that the Ch'an Academy lasts at least another two hundred years in the material world.

When you tire of repeated health, repeated wealth, repeated prosperity, lifetime after lifetime and you know without doubt you can repeat such a process for as long as you wish, what should you do then?????

Obviously, it would be foolish to de-skill yourself and so lead yourself, your family, your friends and your Nation to poverty. You must lead your Nation to wealth, health and prosperity, but surely you see wealth, health and prosperity bring you a new dimension to living - valuable leisure time. So the question is, what ought you do with your leisure time, when lifetime after lifetime you have enjoyed again and again considerable material artifacts which the world has given you?

At each death, before your rebirth, obviously your wealth, health and prosperity is destroyed, but if you carry your good qualities through your rebirth you can reassemble such things. When you have had enough of this behaviour and you know it, the time is right to devote your leisure time to initiate, explore and consolidate some dimensions of Ch'an. If this strategy is undertaken by you now, today, for whatever reason you imagine, then we welcome you to join us.

The pleasant energy field around you now is equivalent to the pure drinking water that we have dammed up for you for the last two years. If you enjoy to share the flavour, so do we. If you know you enjoy this way of looking at things, so do we. If you are feeling pleasant, you are feeling the way we feel because of our Ch'an practice.

We wish to extend our relationship with you in the future. We fully appreciate your time constraints; we are not demanding.

We can assure you of three things:

Firstly: You are always welcome here at any time

Secondly: The opportunity to know and practice Ch'an exists here

Thirdly: If you can come close to Ch'an here, you will carry  
Ch'an with you wherever you go, as a Blessing

If you succeed, this Centre and your Centre will have the same flavour - Peace.

The Members here have come to this position many times, and because of our will to undertake this particular path we have built for you an opportunity for you to create for yourself an array of wisdom minds.

By this way you will prolong your existing health, wealth and prosperity and also know the blessing of helping others, again and again without strain.

When some of your leisure time has been turned towards these practices you could feel serene, content, stable and productive for the rest of your life.

Maybe that is what you wanted to know about Ch'an.

Thank you very much.

F.T.C.

J.D.H.

Please refer Graphical Image N23-?-1

Photo: Members and guests at the Ch'an Academy  
2nd Anniversary celebrations.

DONE BY  
JAPAN WHILE  
1985. THE  
BY A  
DISCUSSION  
DISPLAY IN  
Please refer Graphical Image  
N23.?.1

THIS DYNAMIC CALLIGRAPHY WAS  
MASTER SHOZAN OF HOKKAIDO,  
IN MELBOURNE FOR JAPAN WEEK  
BEAUTIFUL SCROLL WAS DONATED  
MEMBER OF THE BUDDHIST  
CENTRE (UPWEY)LTD, AND IS ON  
THE CH'AN ACADEMY FOR THE BENEFIT  
OF ALL BEINGS

Photo: Calligraphy by Master Shozan on display at the Ch'an Academy  
HEIGHT 133 CM WIDTH 31 CM

These four characters are the language, the essence of CHA NO YU (tea ceremony) and are used to direct the participants of the tea ceremony toward peaceful mind, right attitude or respect, clear heart and right quiet mind.

For CHA NO YU to be performed correctly all the attributes must be observed as the offering

of tea is the offering with good heart, DANA (generosity).

WA PEACEFUL MIND - Host and guest together in peaceful Mind - no animosity

KEI RESPECT - Having respect for the same Buddha heart, Mind.  
Host and guest their hearts are clear.

SEI CLEAR HEART - True respect for clear Buddha heart symbolised by the careful handling and wiping of the cup.

JYAKU QUIET - This does not mean sound or no sound. Even though there is sound, the Mind is quiet.

Four characters of separate value - not making a sentence, KUN BUN style.

These four important characters are the expression of CHA-NO-YU manner (tea ceremony manners) and most important language in Zen Sho-Do (Calligraphy).

From the Calligraphy Teachings (SHO-DO) of Sensei Shigyoku, Japan Seminar House, Vermont South, 1987. With respect for her teachings and this translation.

J.Y.

The following article and picture is taken from THE AGE, Thursday, 7 January, 1988, p.1.

## Hungry birds, a friend and Zen

Picture:

JOHN LAMB

Please refer [Graphical Image N23-??-1](#)

Photo: Geshe Loden offering bread to birds at Fitzroy Gardens

Caption: "No flight from the hand that feeds them: Geshe Loden takes up his regular spot in the Fitzroy Gardens.

By TOBY DARVALL

Every morning at 11, a solitary figure in saffron robes enters the Fitzroy Gardens, strolls to a particular spot, and feeds the flocks of birds.

The man is Geshe Thubten Loden, 63, spiritual head of the Tibetan Buddhist Society.

"The birds are like human beings," he said. "But you can get the dole. You can get the social security and the pension. When you are hungry you can get food. But the birds can't. When

they get old and hungry I feed them."

Geshe Loden usually feeds the birds two kilograms of rice and a loaf of bread. After two years, the seagulls, sparrows and pigeons in Fitzroy Gardens have become so accustomed to the robed figure that they flock to him as he enters the gardens.

Geshe Loden was ordained a Buddhist monk when he was seven years old. He was forced to leave Tibet for India in 1959 when Chinese forces took over his country.

He arrived in Australia in 1976 to help found the Tibetan Buddhist Society, which now has its headquarters in George Street, East Melbourne, just opposite the Fitzroy Gardens.

### VEN. ARCHAN BOONPENG MELBOURNE VISIT - 1987

The Thai Meditation Venerable, Archan Boonpeng arrived in Melbourne on 10 July, 1987 and resided at Wat Dhammarangsee 389 Springvale Road, Forest Hill 3131 Victoria, (Phone 878 6162) till December 1987.

Ven. Archan Boonpeng instructed many members of B.D.C.(U)Ltd in meditation practice at the Wat and at the Centre. The blessings arising from sitting in meditation near the Noble qualities of the Archan will be remembered by Centre members during their lifetime. On many occasions, Archan provided Dhamma Dana in various forms for the benefit of members. Members are very grateful for his gift of Buddha Relics to the Centre and the other powerful Dhamma articles that Archan Boonpeng provided to this place.

Archan teaches the use of the word or idea BUDDHO. BUD ON THE IN BREATH, DHO ON THE OUT BREATH. It brings about dropping of the things which the mind likes to put up for purposes of play. This device centres the mind and cuts off seeking 'games'. To play with energy is incorrect. The need is to learn the Dhamma quickly. The fundamentals you know at some level of mind (For example, rupam aniccam dukkham anatta and so on).

The difficulty is that persons are using the Dhamma Teachings (as ideation) as objects of play. It is necessary to drop all pre-conceived ideas if you use Archan's method of 'BUDDHO'. It is so simple if you follow the instruction. When the mind is confused with multipurpose uses of ideation, then confusion will arise. The method calls for simplicity and vigour in the mind, in the present, with second by second of attention to BUD-DHO. There should be left no room for other 'things', (mental objects). This is equivalent to saying forget everything you learnt (in the past) at times of practice. Ignore anything you need to protect, even wanting to fix something.

You cannot become Enlightened till ready. Cut fear and inhibitions. Fear and such things are not practice. The mind must be brought back to practice. There are no expectations since all that matters is in your instant surroundings (for example, the 'Temple room in which you sit). It is necessary to learn how to sit with Monks.

Suppose, for example, you had some worthy idea in the past, such as, for example, recording the Teachings. In practice, of BUD-DHO, this would be put down because you see the mind ideas are stopping you from being taught. So sitting only, in this manner, you learn to communicate. If defilements come, it does not matter; if you radiate metta, it does not matter.

What does matter is practice. After meditation it is better not to say too much about practice but to act. For example, it would be better to learn to cook so you could offer food, rather than become concerned with your practice. All that is needed is to pinpoint your mind in one spot. (Pali: Sati). The essence of these are Archan's verbal instructions given to B.D.C.(U) Ltd Director John D. Hughes.

### Commentary

It must be realised that some liberty has been taken with the instructions (as regards the examples used) because of the author's opinion that there is an unavoidable obligation to attempt to encourage other persons to meditate and use this powerful method, and that the clear instruction to keep 'BUD-DHO' in mind might be dismissed in this Dhamma-Ending Age.

The clear mind is instructed to 'flow the past into the future' (with maintaining full attention in the present) or 'close the gap between past and future states' The effect of this practice, is that what might be described as the way of the rebirthlinking consciousness' becomes clear and wisdom path knowledges of what is to be done appear. At that point, it will be understood that the Eightfold Path is not a 'whole path' which one follows, but is, in fact only momentary phenomena like everything else. The Buddha taught quite clearly that it is deeds in the past that determine our present conditions.

There are ten types of moral actions:

1. Generosity
2. Restraint (from lying, killing etc.)
3. Mental development (tranquillity and insight)
4. Respect (for teachers, parents, the Buddha, etc.)
5. Service (being helpful)
6. Sharing of merit (with beings in other planes)
7. Rejoicing in other's merits
8. Listening to Dhamma
9. Teaching Dhamma
10. Straightening one's views (understanding) (1)

The pali term for merit is Punna.

The desire for accumulation of merit provides a strong incentive to benevolence. (2)

### Reference

1. J. Jordon and R. Giles, An Introduction to the Abhidhamma. Two Essays, Dhamma Study Group, Bangkok, 1930, p.8-9.
2. T.O. Ling, A Dictionary of Buddhism. Charles Scribner's sons, New York, 1979, p. 182-183.

J.D.H.

Please refer Graphical Image N23-??-1

Photo: Tan Archan Boonpeng in Sherbrooke Forest, Victoria.

## TRANSFORMING THE MIND TOWARD BODHICITTA

Between Saturday 31 October and Tuesday 3 November 1987, approximately thirty people attended meditations and instructions on 'Thought Transformation' given by the Tibetan Venerable Geshe Lama Konchog. The venue was Atisha Centre for Buddhist Studies near Bendigo in west-central Victoria.

### The Preciousness of Human Rebirth

To attain liberation, sentient beings must practise the Dharma which was discovered by Buddha. However, beings who have taken birth as animals, hungry-ghosts or hell-beings cannot practise the Dharma due to the dullness of their minds and their anguish. Conversely, beings born in the sublime realms are disinclined to practise; their pleasure blinds them to the need to practise.

Human beings have the potential to make wilfully the unwholesome karma (action) which leads to future suffering, and the wholesome karma which leads ultimately to future liberation. Unlike beings in higher or lower realms, human beings have a vast array of experiences and can more easily perceive the result of a particular action leading to a particular result giving them greater potential to improve their attitudes toward what befalls them throughout their lives.

During his discourse, Venerable Geshe Kanchog drew attention to the Teaching of the great Tibetan Teacher, Tsong Khapa, who said that, as there are an infinite array of births, it is difficult to be born human. Because human lifespan is relatively short and always unstable in position, human beings are in the rare position where they can recognize the Truth of Impermanence. With their experienced knowledges that there are no lasting satisfactions inherent in this present birth, or any other, the wisest action is to use human birth to practise the Buddha Dharma.

### Past Actions and Present Results

The neglect of correct morality may shorten the human lifespan and hinder future human birth. To overcome the negative residual attitudes carried from past unfortunate forms of birth, a human being should train in the Six Perfections (1) otherwise, these negative attitudes will arise again and subvert our rare opportunity to practise the Buddha Dharma.

Persons should work with vigour to at least avoid repeating causes which were responsible for the terrifying and fruitless states we endured in the past.

### Right View

Some persons have not a full understanding that some day they must die. Others know this fact. The sobering thought of Full realisation of our own mortality due either to accident or to sickness would quell excess fascination with the artifacts arising from the marvels of

human activity and ingenuity.

The usual attitude of most human beings is a high regard for professional and technologically skilled people (such as scientists and psychologists) who try to decrease the fears and sufferings involved in gratifying the body's demands. Yet in general, human beings have a low regard for Dharma practitioners, such as , cave dwelling yogis, who have become free of all fears and sufferings by understanding the gross and subtle levels of their Minds. Unfortunately, there are few human beings who appreciate the profundity of the statement the great Tibetan yogi Milarepa:

"I understand the nature of mind: therefore I have no fear." The Mahamudra and/or Dzogchen (2) should, according to Venerable Geshe Konchog, be undertaken by human beings in order to gain a similar realization for themselves.

### The Aspiration to become a Buddha

The correct practice of Buddha Dharma will ensure the proceeding rebirth will be fortunate and eventually, the Practitioner will realize the unborn nature of Mind (Nirvana) and cease to be driven to further births. However, in order to attain the perfections of a Buddha, the 'Motivation for Enlightenment' must be the wish to relieve the suffering of all sentient beings in samsara (the world). To develop this motive it is necessary to increase the recognition of our indebtedness to the other sentient beings for the kindness they have shown over many lives. Having always relied on other sentient beings, who in past lives were each others mother, and as such granted us our body, name, livelihood and reputation; this should be remembered with gratitude.

Self-cherishing minds leave persons unable to "repay the interest" on the kindness that all of these mother sentient beings have shown. Such minds cannot repay the full measure of their kindness. A Buddha is completely free of self-cherishing minds. In time the practice of a Bodhisattva overcomes self-cherishing (by wishing to liberate all sentient beings) and creates sufficient wholesome karma to benefit as many sentient beings as conditions will allow in time and place.

Bodhisattvas, through compassion, desire also to alleviate the suffering of sentient beings, who they are unable to help at a particular time and place; and seek extra qualities which will enable them to achieve this goal at some future time. They cultivate the seeds of Buddhahood, and one of these seeds is Bodhicitta (Wisdom Mind).

It is difficult to find a Teacher of Bodhicitta among the coarse sentient beings of this present world. Even if a Teacher of Bodhicitta were found, habitual worldly attitudes of self-cherishing will not help practitioners to receive the realization of Bodhicitta. Training the various minds in the preliminary practices will eliminate unwholesome minds and develop wholesome minds so as to allow the seed of Bodhicitta to arise, without being destroyed, and this Bodhicitta training continues so the seeds will not decrease. In addition to these practices, Geshe Konchog suggested that for the actual generation of Bodhicitta there are no greater Teachings than Seven-Point Thought Transformation, compiled by the Tibetan Geshe Chekawa. (3)

### The Practice of Bodhicitta for Overcoming Self Cherishing Minds

In order to generate Bodhicitta successfully the benefits of cherishing others must be weighed against the deficits of cherishing self. Unwholesome self-cherishing minds, such as greed minds and hate minds, lead to births lower than human birth, and keep distant pure morality. Furthermore, whilst in the process of gratifying and defending the 'self' most sentient beings operate within their social organizations squabble and kill or attempt to overpower one another.

The seeds of hatred, greed and ignorance when held by sentient beings, cause the false perception of an independently existent self. Cherishing such poisonous minds will intensify the experience of suffering; while cherishing others is the main principle of this Path to Full Awakening. Sentient beings become free from aversion, desire and ignorance, and abide in equanimity through Bodhicitta practice.

### Equanimity Methods of Practice

Practise meditations that cultivate awareness that all sentient beings have been our mothers (as we have had an infinite number of past births) and in that capacity they have been very kind to us. Even so, we may still find it very hard to see all sentient beings as our closest relative (which is our mother). We need to recognize that those who are friendly to us, those who harm us, and those who are of no concern, are not fixed in their relationship to us. We should be aware that our friends of today may become our future antagonists and, conversely, our enemies may also become our friends at some future time.

Appearances can be deceptive. Friends and enemies are equal in that they both may be the means for progress towards Enlightenment. This is because, due to the practice of 'Thought Transformation', the recognition of the kindness of a friend cultivates a realization of indebtedness and gratitude and this fact reinforces the wish to become Enlightened in order to be of real value in repaying this kindness. We may also regard the hurtful actions of an enemy as the ripening of karma results (vipaka) and thus the purveyor of these actions may help to inspire us to be rid of the erroneous self-cherishing minds that caused such actions because we do not wish for a repetition of the actions.

In short, cherishing others is the source of all happiness, so from now on, we should train our minds in Bodhicitta, if we have taken Bodhisattva Vows and wish to affirm them.

The lineage of Teachings on 'Thought Transformation' were brought to Tibet by the Indian Dharma-Master Sri Atisha Dipankar (982-1054 CE) who had received them over a twelve-year period from his Master or Guru, Venerable Serlingpa, in Sumatra.

May these precious Teachings on 'Thought Transformation' benefit all beings.

J.D.H.

T.J.

M. L.

Colophon

This essay has been reconstructed from B.D.C. (U) Ltd. Committee Member, Tom Jelbart's

notation of Venerable Geshe Konchog's discourse. It has been necessary to select what is considered to be the main points and put them in a way that seems to convey the general meaning of what was taught. In doing so, there is a risk of distortion of the truth of what was said, therefore, it is hoped that readers will be inspired to refer to the original Texts and Commentaries on 'Thought Transformation' as cited.

## References

- (1) sGampo-pa, The Jewel Ornament of Liberation. Trans. & Annot. Herbert V. Guenther, Shambhala, Colorado, 1971

### The Six Perfections (Param-ita)

- |   |         |  |
|---|---------|--|
| 1 | Danam   | Liberality (generosity)                                  |
| 2 | Silam   | Ethics   |
| 3 | Ksantih | Patience   |
| 4 | Viryam  | Strenuousness  |
| 5 | Dhyanam | Meditative Concentration                                 |
| 6 | Prajna  | Discriminative Awareness (Wisdom comprehending Voidness) |

- (2) Kar-ma-pa (Ninth), The Maharaudra Eliminating the Darkness of Ignorance. Comm. Beru Khyentze Rinpoche, Trans & Ed Alexandre Berzin, Library of Tibetan Works & Archives, India, 1978, p. 137.

'Mahamudra' or 'Great Soul' meditation covers the five paths and ten Bodhisattva stages to Enlightenment.

'Dzogchen' of 'Great Contemplation Meditation' is another way of dividing these paths and stages.

- (3) Geshe Rabton's comm., Advice from a Spiritual Friend, Trans. & Ed. Brian Bereford, Wisdom, London, 1977.

'The seven points of Thought Transformation' in Geshe Rabton's commentary are given the following headings:

- 1 The Preliminary Practices
- 2 The Main Practice
- 3 Changing Adverse Circumstances into the Path
- 4 Elucidating a Lifetimes Practice
- 5 The Measure of having Transformed One's Thoughts
- 6 The Commitments of Thought Transformation
- 7 The Instructions on Thought Transformation

## 1986 CENSUS SHOWS NUMBER OF BUDDHISTS INCREASE IN AUSTRALIA

Melbourne Newspaper THE AGE 7 November 1987, p.3 printed a table of the percentage of Victorians and Australians which follow different or no religion. It is interesting to note that in Victoria the 1986 census shows 0.6% of the population are Buddhist compared with 0.2%

in 1981 census. Overall in Australia the figure is 0.5% Buddhist in 1986 compared with 0.2% in 1981.

Reflecting the fact that response to the census question on religion is optional, the non-response rate in 1986 (12%) was relatively high compared with those for other topics.

With the need to contain costs the preliminary Australian Bureau of Statistics Information Paper on the 1991 census has a recommendation to exclude a census question on religion. Approval has been obtained from the Government to proceed with planning for at least a minimum population census in 1991.

B.D.C.(U)Ltd has put in a submission indicating that they would like to keep this question on a person's religion. The assessment has a high cost of processing because office coding is required. Submissions to A.B.S. should be received by 14 April 1988; Address: P.O. Box 10, Belconnen, A.C.T., 2616.

### Reference

Australian Bureau of Statistics, Information Paper, January 1988 Catalogue No. 2171.0.

J.D.H.

Please refer Graphical Image N23-??-1

Photo: Victorian Government Minister Mr Spyker accepts a Tibetan New Year gift from Geshe Thubten

Loden.

Photo above and article below are reprinted from THE AGE, Friday, 19 February, 1988, p.1.

## Spyker gets an image to ward off disasters

By ANNA MURDOCH

Seven smiling Buddhist monks in maroon and saffron robes yesterday filed into Queen's Hall in State Parliament House to present a Tibetan New Year gift to Victoria - a tiny gold-faced Buddhist statue.

Led by the 64-year-old spiritual head of the Tibetan Buddhist Society in Australia, Geshe Thubten Loden, the monks presented the gift to the Minister for Ethnic Affairs, Mr Spyker, saying it would "help to bring peace and prosperity and help to prevent serious disasters".

Mr Spyker was then invited to sit on the carpet with them while they chanted an auspicious prayer for good conditions in Australia, and meditated with closed eyes on great love and compassion. Mr Spyker's eyes remained wide open.

After the meditation, Mr Spyker was besieged by irreverent reporters who had found their

way into the building to inquire about the \$463,000 the State Government had granted to the Building Workers Industrial Union last year. Looking and sounding harassed, Mr Spyker held the statue so that it faced the reporters.

Several metres away, Geshe Loden was oblivious to Mr. Spykers predicament, laughing and talking about the art of living according to Tibetan Buddhism. "Some business people this year make one billion dollars and then they want more and more until - drop down dead. After that, all the money belongs to others! Monk's life is less grasping, therefore more happy. We enjoy ourselves."

The monks have come from all over Australia to attend a two-day Tibetan New Year festival at Melbourne University this weekend.

### TIBETAN NEW YEAR FESTIVAL

Each year the 'Tibetan Buddhist Society organizes a New Year Festival to help preserve Tibet's unique culture and traditions, which have nearly disappeared in Tibet. The 1988 Tibetan New Year Festival was held at Queens College, University of Melbourne, on 20 - 21 February.

### TIBETAN HEALING TALK GIVEN BY VENERABLE KINJO RINPOCHE

On 21 February 1988, at the Tibetan New Year Festival at Queens College University of Melbourne, Victoria. Ven. Kinjo Rinpoche discussed the theory of Tibetan medicine.

John D. Hughes, Director of B.D.C.(U)Ltd. and several Members attended this unusual lecture. A summary and comments follow.

Tibetan medicine, as taught, has its origins in four root lineage's of Tantra which came from the traditional medical system of India brought by two doctors who came at the time of the 25th King of Tibet. The Gyu-zhi (rGyud-bzhi) contains four tantras. This text contains the original information given by the two Indian doctors. The Tibetan King offered the doctors his daughter and a child was born from this union. The child became the first Tibetan doctor on this system. Later, a Tibet medical college was established which had a non-broken lineage teaching till 1959 C.E. Such medical training required fifteen to twenty years of study and practice.

The first part of the training was to memorise the four root texts. This might take one to two years for the average novice. Until this memorising step was complete, the Doctor Teacher would not give teachings. It would appear that this step is a karmic cause for allowing the physical manifestation of the herbs, flowers, animal products and gems that would be desired in the future.

Such beginnings are usually difficult because of the natural greed of untrained persons for precious things. As future doctors, they must give away precious things to their patients, so any greed would hinder cures. Greed may hinder learning rates. When this natural greed is removed by this learning process, some degree of dedication might be expected to replace this former defilement in the medical student.

The first Tantra explains physical forms; the second Tantra deals with horoscopes. Past lives

can determine present karmic return. If unwholesome actions were undertaken in past times, the return of such actions could appear as disease in the present time or could appear in the future time of the patient. The texts may indicate the action time which is best for treatment or preparation of medicine.

When the medical student has completed the memorising stage of learning, he is taken to the mountains by his Preceptor. Meditation on the Medicine Buddha is practised together with Eight Precepts.

At this stage, the Teacher explains how and when to pick herbs and take gemstones and place in a bamboo bag.

Students carry their own food and live on dairy products. This training process may take two or three months.

The method of drying flowers and removing the poisons from herbs is taught. The use of a Medicine Buddha is an important part of training.(1) Whereas dried herbs may spoil in one year, the same herbs prepared into pills under correct conditions are still fresh thirty or forty years later.

The next stages are to explain the 'channels', ('black' and 'white') for the winds, (Tib. rLung). The winds interconnect (somewhat). The main check is on the pulse (pulses) on the wrist. The main channel is termed Ratna Channel (Skt. Ratna = gem or jewel). The five most important physical organs are examined.

By staying with the Teacher from one to five years, these skills are learnt and verified by the Teacher.

The next training step deals with the methods of separation of bad blood from good blood from the channels such as for example, by pill use. Bad blood is not taken from the chest region, but rather from legs or arms. Different sorts of blood are taken from, for example, the face. Physical removal of bad blood may be made by cutting with fire to seal. Sometimes cures are made by indirect methods.

Teaching includes pulse and urine tests, (for correcting medicine diets). In many cases, the doctor can tell problems one year ahead of the appearance of physical 'symptoms'. Undue seasonal changes cause problems. Tibet did not have many diseases in ancient times. The Medicine Buddha predicted the types of new diseases which would appear in future times.

In essence, there are two types of disease from either internal and/or external causes. The 'internal diseases causes are the three root delusions (hate, greed and ignorance) meeting with different conditions.

It is considered 'external' disease is not very important compared with 'internal' diseases.

Wrong moralities are conditions for diseases. They are like seeds. If you do not meet conditions, they will not sprout and ripen. For example, if seeds were kept in a strong bottle, it would not matter where the bottle was put. However, if the constraint of the bottle is broken the seeds can sprout. The Buddha Path is the complete practice for internal disease. The trainee doctor must practice Buddha's Teachings.

For external diseases, treatment with warm clothing, medicine, (and so on) will suffice.

Some conditions are incurable this life, and the patient must die.

Tibetan Doctors examine family backgrounds, food used and the weather situation. They understand diet effects at a very subtle level. There are three main types of country in Tibet and, hence, three main climatic states. They understand climate effects at a very subtle level.

In old Tibet, nomads came to small towns to bring butter, cheese, meat and dairy products. The nomads ate these products regularly. In contrast, the villagers ate mainly fruit and vegetables. The nomads considered the villagers like animals eating grass. When the nomads traded their dairy products and wool, they wanted barley grain from the villagers. When the nomads ate much fruit and vegetables or the villagers ate much dairy products, both had trouble with their stomachs and became ill. So it becomes clear that health depends, not so much on what is eaten, but what the body has become adapted to use. Therefore, Tibetan Doctors are careful in advising any sudden change of diet. The accumulated conditions of effects of former lives diet patterns could be expected to provide health or illness induced by diet. In Western World countries, much of the debate and controversy in respect of the character, nature and efficacy of 'alternative' medicine have lead Western World Committees to the opinion that the two paradigms of health care are largely contradictory and irreconcilable. At best, their co-existence in some societies demonstrates the freedom enjoyed by individuals to choose their own mode of health care. (2)

In Tibet, if little salt were available, over long periods of time, in the diet, then amounts of salt are taken, salt disease is acquired. In like manner, 'sugar disease' and so on.

All the accumulated karmic causes effect the wind channels.

The Root Texts (3), may list four hundred and twenty four diseases, eighteen of which are most dangerous. Since there are many different conditions in this world, it is important to avoid bad conditions if possible.

If we practice to remove the three root causes, we would become wise and healthy.

A few Tibetan Doctors operate from hospitals in Dharamsala, India. At present, foreign patients may be accepted for treatment. Inquiries should be made directly to Ven. Kinjo Rinpoche. Buddhists in the Western World ought to consider a closer study, understanding and practice on the basis of Buddhist medicine. (4), for their own and others well-being.

The Merit of this article is dedicated with the wish that all beings be well and happy and, more particularly that Ven. Kinjo Rinpoche may have long life and great health and continue to teach the Buddha Dharma.

### References

1. Raoul Birnbaum, The Healing Buddha. Pub. Rider, London, 1979 pp.238-243.
2. Social Development Committee, Inquiry into Alternative Medicine and the Health Food Industry Volume 1: Report. Pub. Parliament of Victoria, Victoria, 1986,

p.119.

3. rGuyd-gzhi. Tibetan Buddhist Medicine and Psychiatry, The Diamond Healing. Terry Clifford, York Beach, 19 , pp. 237-2 1.
4. John D. Hughes, Submission for Inquiry into Alternative Medicine. B.D.C.(U)Ltd. Newsletter No. 16, February 1985, pp.1A - 9A.

J. D. H.

Please refer Graphical Image N23-??-1

Photo: The Venerable Kinjo Rinpoche (centre) at the Tibetan New Year Festival on 21 February. 1988.

## BUDDHIST ICONOGRAPHY AND PRACTICES

### 4. Manjusri Bodhisattva

Over many years, John D. Hughes, Resident Teacher at the Buddhist Discussion Centre (Upwey) 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.

One of the Images at the B.D.C.(U)Ltd. is a representation of the Bodhisattva of Wisdom Manjusri. The Image was donated to the B.D.C.(U)Ltd. on 23 October, 1986 by Mr. Frank Carter, a Director of the Company.

The Image stands 19cm. high, is 12.5cm. across the base, and is cast in a silver coloured alloy. The face and head-dress have been traditionally decorated with substances of gold, orange and blue colour.

Manjusri is shown seated with his legs crossed in the full lotus posture (Skt. Vajra - Paryanika), sometimes called the adamantine or unshakeable posture on a lotus throne symbolizing, in this case, the authority of the Buddha's Teachings. Manjusri is sometimes represented by a sword alone, standing upright on a lotus. This form symbolizes the Vow made by Manjusri to destroy the ignorance of sentient beings.

In his right hand he holds a flaming sword, the pommel of which, in the form of a Vajra, unites the symbolism of the hardness of the Vajra and the destruction of ignorance represented by the sword.

It is said that just as a sword cuts even the most complicated knot, in the same way Wisdom penetrates to the very essence of the most abstruse doctrine. In his left hand, he holds the stem of a lotus which blooms close to his left shoulder. On top of the lotus is a Buddhist Text called the Prajna Paramita or Perfection of Wisdom Sutra, the heart of the early Mahayana Doctrine. The word Bodhisattva can be divided into two parts, 'Bodhi' meaning awakened or enlightened state of mind and 'Sattva' meaning being or essence.

A Bodhisattva could be characterized as one who is devoted to helping living beings come to the end of suffering.

The name Manjusri can also be divided into two parts, 'Manju' meaning smooth in the sense of being free from hard or rough defilements and 'Sri' meaning glorious. Thus, the name Manjusri could be said to contain two of the central points of the Buddha's Teachings, namely, rejecting what is unwholesome or rough and cultivating what is wholesome. The popular deification of Manjusri Bodhisattva had scarcely developed in the First Cent. C.E. during the early Mahayana formation in India. In time as the Mahayana Doctrine gained in respectability and influence" Manjusri became the interlocutor in many important Mahayana Sutras. By the end of the Fifth Cent. C.E., Manjusri Bodhisattva was considered to be a spiritual progenitor. In the Ajatasatrupa Sutra the Buddha informs Sariputra, 'Manjusri is the father and mother of the Bodhisattvas and he is their spiritual friend'. This popular understanding of Manjusri being the spiritual progenitor was carried still further in the Sixth Cent. C.E. by the Vajrayana Tradition in which Manjusri is viewed as the Primordial or Adi Buddha, a principal figure in certain Vajrayana Teachings.

From the viewpoint of the Vajrayana, Manjusri embodies the Wisdom aspect of the Buddhas and in that respect is not different from them. The cultivation of Wisdom Minds is an essential part of the Buddha's training and must be developed by the practitioner for himself or herself.

One basic Buddhist instruction is to sustain wholesome states that have arisen and sweep (cut) aside unwholesome states that have arisen. Subjectively, a nimitta of the sword will cut thoughts itself. The Abhidhamma or higher Dhamma lists a total of one hundred and twenty-one types of consciousness, fifty two different mental factors and twenty-eight types of matter together constituting the possible sum total of conditioned existence. If one is not clear on the nature and content of those minds, how is one to know which to sustain and which to sweep aside?

On the surface it would appear that the development of Wisdom Minds is a prerequisite to the practice of Buddhism. A more accurate view is that these Wisdom Minds are innate and need only to be uncovered. Just as a mirror covered in dust does not reveal its nature, in the same way the minds of human beings covered in the dust of hate, greed and ignorance do not see their own true nature, that is Fundamental Enlightenment.

The power of Manjusri practices can cut the unwholesome predisposition to perpetuate hate, greed and ignorance.

The Teachings of the Buddha can be divided into three sections called 'the Threefold Training'. (Trisiksa)

1. The training in Supreme Virtue (Adhisila-siksa)
2. The training in Supreme Collectedness (Adhisamadhi-siksa)
3. The training in Supreme Wisdom (Adhiprajna-siksa)

Of the three, the training in Supreme Wisdom is the last to be completed, after which it is called the Perfection of Wisdom (Prajna-Paramita). Here we may distinguish three sorts of Wisdom :

1. Paramarthaparicchedaka-prajna (Wisdom analysing the Supermundane or Absolute).
2. Samvrttaparicchedak-prajna (Wisdom analysing the relative).
3. Sattvarthaparicchedaka-prajna (Wisdom analysing the advantages of beings).

Of these three, 'The Wisdom analysing the Supermundane or Absolute' is superior because it cuts off the last remaining ignorance, that of a belief in the existence of a permanent self or soul.

'Manjusri the youth is always pure among all creatures. As long as this instruction is in the world, he will perform the deeds of the Buddha'.

R.A.

#### References

1. Chanting the Names of Manjusri, The Manjusri Nama-Samgiti, Sanskrit & Tibetan Texts. Tr. & Annot. Alex Wayman, Shambhala, Massachusetts, USA, p. 3.
2. His Holiness Tenzin Gyatsho, The XIV Dalai Lama of Tibet, The Opening of the Wisdom Eye. Theosophical Publishing House, 1981, p.93
3. An Introduction to the Abhidhamma, Two Essays, Prasit Lulitanon, Dhamma Study Group, Bangkok, p.37.

Please refer Graphical Image N23-??-1

Photo: An Image of Bodhisattva Manjushri residing at the premises of the B.D.C.(U) Ltd.

Please refer Graphical Image N23-??-2

Traditional Tibetan Manjushri woodblock print (reduced). Prints are available on request at no charge.

#### SISTER AYYA KHEMA - MELBOURNE VISIT DECEMBER 1987

Sister Ayya Khema of Parappuduwa Nuns Island Dodanduwa, Sri Lanka, visited Melbourne, Victoria during December 1987 to teach Dhamma. Several members of B.D.C.(U) Ltd attended her talk at the Buddhist Society of Victoria on 16 December 1987. A copy of her book ALL OF US Beset by Birth Decay and Death. Twelve Dhamma Talks on Practice given on PARAPPUDUWA NUNS ISLAND. Printed by Sarvodaya Vishva Lekha 41 Lumbini Mawatha Ratmalana, Sri Lanka 1987 (For free distribution) was presented to B.D.C.(U)Ltd Director, John D. Hughes by Sister Ayya Khema, together with permission to

reprint on our Newsletter. The book was printed as a Dhamma Dana by various persons.

Sister's book is recommended for all those who are not certain of the Noble Path taught by Buddha, and have wrong view of self (Pali: sakkaya- ditthi) and belief in rites and rituals (Pali: silabbatta paramasa): in other words; anyone who is not a Stream-winner. Dhamma Talk 12, Path and Fruit (ibid. pp. 89 - 96) is reprinted.

May everyone connected with this undertaking reap the excellent kamma caused by their gift of Dhamma Dana.

F.T.C.

## XII

### PATH AND FRUIT

To have an ambition seems to be a natural phenomenon in the human make-up. Some people want to be rich, powerful or famous. Some want to be very knowledgeable, to get degrees. Some just want to find a little niche for themselves where they can look out of the window and see the same scenery every day. Some want to find a perfect partner, or as near perfect as possible.

Even when we are not living in the world but in a nunnery, we have ambitions: to become excellent meditators, to be perfectly peaceful, that this life-style should yield results. There's always something to hope for. Why is that? Because it's in the future, never in the present.

Instead of being attentive to what is now, we are hoping for something better to come, maybe tomorrow. Then, when tomorrow arrives, it has to be the next day again; because it still wasn't perfect enough. If we were to change this pattern in our thinking habits and rather become attentive to what is, then we would find something to satisfy us. But when we are looking at that which doesn't exist yet, more perfect, more wonderful, more satisfying, then we can't find anything at all, because we are looking for that which isn't there.

The Buddha spoke about two kinds of people, the ordinary worldling (puthujjana) and the noble person (ariya). Obviously it is a worthwhile ambition to become a noble person, but if we keep looking for it at some future time, then it will escape us. The difference between a noble one and a worldling is the experience of "path and fruit" (magga-phala). The first moment of this supermundane consciousness is termed Stream-entry (Sotapatti), and the person who experiences it is a Stream-winner (Sotapanna).

If we put that into our mind as a goal in the future, it will not come about, because we are not using all our energy and

strength to recognize each moment. Only in the recognition of each moment can a path moment occur.

The distinguishing factor between a worldling and a noble one is the elimination of the first three fetters binding us to continuous existence. These three, obstructing the worldling, are: wrong view of self, sceptical doubt and belief in rites and rituals, (sakkayaditthi, vicikiccha and silabbatta-paramasa). Anyone who is not a Stream-winner is chained to these three wrong beliefs and reactions that lead away from freedom into bondage.

Let's take a look at sceptical doubt first. It's that niggling thought in the back of the mind: "There must be an easier way," or "I'm sure I can find happiness somewhere in this wide world" As long as there's doubt that the path of liberation leads out of the world, and the belief is there that satisfaction can be found within the world, there is no chance of noble attainment, because one is looking in the wrong direction.

Within this world with its people and things, animals and possessions, scenery and sense contacts, there is nothing to be found other than that which we already know. If there were more, why isn't it easily discernible, why haven't we found it? It should be quite plain to see. What are we looking for then ?

Obviously we are looking for happiness and peace, just like everyone else is doing. Sceptical doubt, that alarmist, says: "I'm sure if I just handled it a little cleverer than I did last time, I'll be happy. There are a few things I haven't tried yet." Maybe we haven't flown our own plane yet, or lived in a cave in the Himalayas or sailed around the world, or written that best-selling novel. All of these are splendid things to do

in

the world except they are a waste of time and energy.

next

Sceptical doubt makes itself felt when one isn't quite sure what one's

found a

move should be "Where am I going, what am I to do?" One hasn't

at

direction yet. Sceptical doubt is the fetter in the mind when the clarity which comes from a path moment is absent. The consciousness arising

that time removes all doubt, because one has experienced the proof oneself. When we bite into the mango, we know it's taste.

meditating.

The wrong view of self is the most dangerous fetter that besets the ordinary person. It contains the deeply imbedded "this is me" notion. Maybe it's not even "my" body, but there is "someone" who is

This "someone" wants to get enlightened, wants to become a Stream-winner, wants to be happy. This wrong view of self is the cause of all

problems that could possibly arise.

As long as there's "somebody" there, that person can have problems. When there's nobody there, who could have difficulties? Wrong view of self is the root which generates all subsequent pain, grief and

lamentation.

With it also come the fears and worries: "Am I going to be alright,

happy

peaceful, find what I'm looking for, get what I want, be healthy, wealthy and wise?" These worries and fears are well substantiated from one's own past. One hasn't always been healthy, wealthy and wise, nor gotten what one wanted, nor felt wonderful. So there's very good reason to be worried and fearful as long as wrong view of self prevails.

Rites and rituals in themselves are not harmful, only believing them to

be

part of the path to *Nibbana* is detrimental. They need not even be religious, although we usually think of them like that. Such as offering flowers and incense on a shrine, prostrating or celebrating certain festivals and believing this will accumulate enough merit to go to the *Deva* realms. It's devotion, respect and gratitude to the Triple Gem, (Buddha, Dhamma, Sangha) which count. But this belief is not only confined to religious activities. Everybody lives with rites and rituals, even though we may not be aware of them. In human relationships there are certain prescribed ways of acting in respect to one's parents, one's children, one's partners. How one relates in one's job, to friends and strangers, how one wants to be confirmed by others, all is connected to preconceived ideas of what is right and proper in a certain culture and tradition. None of it has any basic truth in it, all is mind-made. The

more

ideas one has, the less one can see reality. The more one believes in

them

the harder it is to abandon them. As one imagines oneself to be a certain kind of person, one relates in that way in all situations. It doesn't have to be how we put flowers on a shrine, it can also be how we greet people, if we do it according to a certain stereo-typed ritual and not the way an open heart and mind may dictate.

These three obstructions fall away when a path and fruit moment has

been

experienced. There's a marked change in such a person, which is - of course - not externally visible. It would be nice to wear a halo and look blissful. But the inner change is firstly that the experience leaves absolutely no doubt what has to be done in this life. The event is totally different from anything previously known, so much so, that it makes

one's

former life, up to that point, immaterial. Nothing can be found in the

past

which has fundamental importance. The only significance lies in going ahead with the practice so that this minimal experience of the first path

moment can be fortified, resurrected and firmly established in oneself.

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The path and fruit moments recur for the Once-returned (Sakadagami), Non-returned (anagami) and the Enlightened One (Arahant). Each time are not only deepened, but can be lengthened. One could compare this to having examinations at the university. If one is going through four years study to get a certain degree, one has to pass examinations at the end of each year. One has to answer questions each time, based on one's previously absorbed knowledge. But the questions become deeper, more profound and more difficult with each subsequent examination. While are always concerned with the same subject, they require more depth and profundity of understanding each time. Until one finally graduates and doesn't have to return to university. It's the same with our spiritual development. Each path moment is based on the previous one and is concerned with the same subject, yet it goes deeper and further. Until one passes one's final test and need not return again.

comp-  
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Later

The path moment doesn't have any thinking or feeling in it. It is not arable to the meditative absorptions (jhana). Although it is based upon them because only the concentrated mind can enter into a path moment, it does not have the same qualities. The meditative absorptions have - in initial stages - the ingredients of rapture, happiness and peacefulness.

mind.

on, the mind experiences expansion, nothingness and a change of perception. The path moment does not contain any of these states of

world  
a  
moment  
path  
vision

It has a quality of non-being. This is such a relief and changes one's view so totally that it is quite understandable that the Buddha made such a distinction between a worldling and a Noble One. While the meditative absorptions bring with them a feeling of oneness, of unity, the path does not even contain that. The moment of fruition, subsequent to the moment, is the understood experience and results in a turned-around of existence.

this

The new understanding recognises every thought, every feeling as stress (dukkha). The most elevated thought, the most sublime feeling still has quality. Only when there is nothing, there is no stress. There is nothing

internal or external that contains the quality of total satisfactoriness. Because of such an inner vision, the passion for wanting anything is discarded. All has been seen for what it really is and nothing can give the happiness that arises through the practice of path and its results.

element

The *Nibbanic* element cannot be truly described as bliss, because bliss has a connotation of exhilaration. We use the word "bliss" for the meditative absorptions, where it includes a sense of excitement. The Nibbanic

does not recognise bliss because all that arises is seen as stress. "The bliss of *Nibbana*" may give one the impression that one may find perfect happiness, but the opposite is true. One finds that there is nothing and therefore no more unhappiness, only peace.

To look for path and fruit will not bring them about, because only moment to moment awareness can do so. This awareness will eventually culminate in real concentration where one can let go of thinking and be totally absorbed. We can drop the meditation subject at that time. We need not push it aside, it falls away of its own accord, and absorption awareness occurs. If there has to be an ambition in one's life, this is the only worthwhile one. All others will not bring fulfilment.

One doesn't have to force oneself to give up sceptical doubt. What is there to doubt when one has experienced the truth? If one hits oneself with a hammer, one feels pain and cannot doubt it. One knows from one's own experience.

who  
any

Rites and rituals are brought to an interesting end because the person

has experienced a path moment will under no circumstances indulge in

role-playing: All roles are the ingredients of unreality. One may continue religious rites, because they contain aspects of respect, gratitude and devotion. But there will not be any rituals in how to relate to people or to situations or how to invent stories about oneself because the response is with a spontaneous open heart.

Letting go of the wrong view of self is - of course- the most profound change, causing all other changes. For the Stream-winner the wrong view of self can never intellectually arise again, but feeling-wise it can because the path moment has been so fleeting. It hasn't made the complete impact yet. If it had done so, it would have resulted in Enlightenment. This is possible and is mentioned in the Buddha's discourses as having happened during his lifetime. All four stages of holiness were realized while listening to the Dhamma.

The initial path moment needs to be re-lived, one has to resurrect it over and over again, until the second path moment can arise. It's like repeating what one knows and not forgetting so that one can build upon it.

feeling, It is very useful to remind oneself in all waking moments that body, perception, mental formations and consciousness are all impermanent and have no core substance, changing from moment to moment: Whether one has had a direct vision of non-self (anatta) or just an understanding of it, either way one has to bring it back into one's mind and re-live it as often as possible. As we continue to do this, ordinary problems arise less and less. If we remain aware of the impermanence of all that exists, our difficulties seem far less important and the view of self subtly changes.

moment, The view we have of ourselves is our worst enemy. Everyone has made up a persona, a mask that one wears and we don't want to see what's behind it. We don't allow anyone else to look either. After having had a path that is no longer possible. But without that experience, if anyone should even try to look behind the mask, fear and rejection come to the fore. The best antidote is to remember again and again, that there's really nobody there, only phenomena, nothing more. Even though the inner vision may not be concrete enough to substantiate such a claim, the affirmation helps to loosen the grasping and clinging and to hang on a little less tightly.

there The direction of practice is certainly towards Stream-entry. However, is nothing to get, there's everything to give up. Unless that is done, the moment cannot happen, and we will continue to live in the same way we always have. Beset by *dukkha*, subject to praise and blame, loss and gain, fame and ill-fame, happiness and unhappiness. The usual problems - all caused by "self" - will arise again and again. The real change comes when there is a decisive alteration in the way we view ourselves, otherwise the difficulties remain the same because the same identical person is generating them.

body. Being mindfully aware in and out of meditation is the practice which will bring results. It means doing one thing at a time, attentive to mind and

No When listening to Dhamma, only listen. When sitting in meditation, only attending to the meditation subject. When planting a tree, only planting.

Only frills, no judgements. That habituates the mind to be in each moment. in such a way can a path moment occur. It's not in the distant future, it's possible here and now. There's no reason why an intelligent, healthy, committed person should not be able to attain it with patience and perseverance.

We have heard about disenchantment and dispassion as steps on the path

to liberation and freedom. They cannot have meaning and impact unless there is a vision of a totally different reality, one which does not contain the world's manifoldness. When one sits in meditation and starts thinking, that's the temptation of diversification and expansion (pananca). The *Nibbana* element is one, not manifold. One could say that it's empty of

all

that we know. Until that is seen, the world will keep calling, but we need not believe it all. It is a difficult task. So one has to remind oneself often, otherwise one gets caught by temptation. One should not be surprised

when

one doesn't find happiness; manifoldness, diversification cannot create happiness, only distraction.

Certainly one can experience pleasure from the senses. If one has good karma, there will be many occasions. Good food, beautiful scenery, pleasant people, good music, interesting books, a comfortable home, not too much physical discomfort. But do these bring fulfilment? Since it

didn't

happen in the past, why should it occur in the future? Path and fruit bring fulfilment because they are empty of phenomena. Emptiness does not change nor does it become unpleasant and it cannot lack peace, since there is nothing to disturb it.

When people hear or read about *Nibbana*, they are apt to say: "How can I want nothing?" When one has seen that every thing one can possibly want

is

meant to fill an inner void and dissatisfaction, then the time has come to want nothing. This goes beyond "not wanting," because one now accepts the reality that there is nothing worthwhile to be had. Not wanting

anything

will make it possible to experience that there is actually nothing- only peace and quiet.

The article below appeared in Parappuduwa Nuns Island Dodanduwa - Sri Lanka Newsletter Vo. 4/1987, page 5

Please refer Graphical Image N23-??-1 + 2

Photo with caption as follows: "Our most distinguished visitor, the Hon. R. Premadasa, Prime Minister of Sri Lanka, offered Dana to the monks of Polgasduwa on the occasion of his Excellency's J.R. Jayawardena, President of Sri Lanka, 80th birthday.

The photo shows the Prime Minister in Sister Ayya Khema's kuti, with Sister Dhammadinna (Sri Lanka) and Sister Vayama (Australia).

The Hon. Prime Minister and Madam Premadasa returned to

Parappuduwa Nuns Island for a special visit to listen to Dhamma  
and practice meditation with Sister Ayya Khema.

H.V. McKAY MELBOURNE PLANETARIUM  
MUSEUM OF VICTORIA  
Phases of the Moon 1988

This chart was supplied by the Museum of Victoria, 328 Swanston Street, Melbourne,  
Victoria, Australia. Telephone: 669 9888

NEW MOON	FIRST QUARTER	FULL MOON	THIRD QUARTER
D. M. H.	D. M. H.	D. M. H.	D. M. H.
			Jan 04 11 40
Jan 12 17 04			
Jan 19 15 26 09 01	Jan 26 07 53	Feb 03 06 51	Feb 11
Feb 18 01 54 20 56	Feb 24 22 15	Mar 04 02 01	Mar 11
Mar 18 12 02 05 21	Mar 25 14 41	Apr 02 19 21	Apr 10
Apr 16 22 00 11 23	Apr 24 08 32	May 02 09 41	May 09
May 16 08 10 16 21	May 24 02 49	May 31 20 53	Jun 07
Jun 14 19 14 06 21 36	Jun 22 20 23	Jun 30 05 46	Jul
Jul 14 07 53 05 04 22	Jul 22 12 14	Jul 29 13 25	Aug
Aug 12 22 31 03 13 50	Aug 21 01 51	Aug 27 20 56	Sep
Sep 11 14 49 02 58	Sep 19 13 18	Sep 26 05 07	Oct 03
Oct 11 07 49 20 11	Oct 18 23 01	Oct 25 14 35	Nov 01

Nov 10 00 20  
16 49

Nov 17 07 35

Nov 24 01 53

Dec 01

Dec 09 15 36  
14 56

Dec 16 15 40

Dec 23 15 29

Dec 31

The Day (D) Hour (H) and Minute (M) of each phase of the Moon is given in Eastern Standard Time or Summer Time, whichever is appropriate.

It has been assumed that Summer Time will end on the first Sunday in March and begin on the last Sunday in October.

### A HOMILY BY VEN. DR. PRAJNANANDASRI STHAVIR

The author, Ven. Dr. Prajnanandasri Sthavir is resident at;  
C/18 Garia Park, Calcutta 700084, West Bengal, India.

At Savatthi, Venerable Ananda was always compassionate to the destitute children. He sometimes brought up some of them in the Monastery, so young as they were, always crying for food. In spite of inconvenience, he never took amiss in rearing them in the Monastic compound. Once in a while, he looked at the pale and feeble boy begging in the street. By a small torn cloth he covered the lower portion of his body and by a pot he begged his food. It seemed that he was the son of a beggar.

He lost his parents, relatives and all. There was none to look after him. Having no other alternative he arrived at Savatthi for his livelihood. For appeasing hunger he took a pot in his hands and started begging. Savatthi at that time was a populous and prosperous city of India.

When the boy came nearer to the Venerable Ananda, then the Venerable Ananda said to him, 'Would you like to be ordained?'. The boy replied, 'Yes Venerable Sir, but who will offer me this poor ordination?'. Venerable Ananda took him to the Jeta Monastery where he took bath, got food and new clothes to wear. He was very happy. One day, Venerable Ananda initiated his ordination and instructed him in five objects of meditation, as Hair of the head (Kesa, Hair of the body (Loma), Nail (Nakha), Teeth (Danta), and Skin (Tocho) to practise all day long.

He kept his torn cloth hanging in a branch of a tree. He looked at it whenever he passed by the tree. Few months after his ordination, his health improved. He looked as a lovely young boy. At the age of twenty, he obtained the Higher Ordination and became a fully fledged Monk and was named Pilotika.

Once Monk Pilotika thought that he would not continue his holy life because he did not like food given out of faith. He thought it would be better to return back to the home life. When this thought appeared in his mind he went to visit his torn cloth which was then waving by the wind. He saw that the cloth was more worthless than before and a picture of his earlier

life cleared his mind. His eyes were then full of tears. He thought to himself, 'I should not be heedless'. Taking a lesson he returned to Jeta Monastery. Three times he thought to discontinue his holy life and three times he visited his torn cloth. Every time he received some lessons of miserable worldly life.

Some Monks, seeing Pilotika's frequent visits to the tree said, 'Why do you visit the tree over and over?'. Pilotika replied, 'Venerable Sirs, there is my life god, when he calls me, I go there to see him'.

The third time of his visit to the torn cloth which had turned to be completely putrid, it had given him an idea of impermanency to all objects. He took this as an object of meditation and within a short time he realized that all compounded things are subject to change and decay. Thus, he made himself passionless and wisdom appeared in his serene mind. He became a pure and free man from all bondages.

Some Monks took Pilotika to the Buddha and complained against him that he declared himself to have had accomplished his duty.(1) The Buddha knowing the fact, praised the Monk Pilotika for his untiring perseverance and effort. The Buddha said, "Monks, my son Pilotika taking the torn clothes as an object of his meditation emancipated himself and attained the stage of Arahant-hood". The Buddha in a verse admonished the Monks: "Rarely is found in this world any one who restrained by modesty, avoids reproach as a thorough-bred horse the whip. The horse when whipped, is quickly run'. So as you all be heedful, ever diligent in Morality, Concentration and Wisdom through which you will be able to overcome all suffering in this life.

Ven. P.S.  
Editor's Note

1. A Monk has accomplished his duty when he has arrived at the level of attainment of Arhant Fruit. At this stage, there is nothing further to be practiced.

J.D.H.

CONFERENCE ON WORLD BUDDHISM IN NORTH AMERICA 10-17 JULY 1987  
ANN ARBOR, MICHIGAN, USA

The B.D.C.(U)Ltd was pleased to receive a resume of this conference organised by Zen Lotus Society, 46 Gwynee Avenue, Toronto, Ontario M6 K2 C3, Canada.

Ven. Samu Sunim had advised that the Toronto Temple has been sold and 'The Zen Lotus Society has to find a new Temple by May 1988. For this purpose they have a building appeal for about \$75,000.

The conference produced a consensus statement in two parts Part B, parts 1-5 stated ideals of Buddhist aspirations and precepts. Part B, item 6 reads:

'We recognize that there are many aspects to the Path, and many doors to the City of Liberation. As followers of the Path we must examine our own path in light of the principles of clear, selfless awareness, and self -

less love. In accordance with the principle of compassion, we believe in the necessity for tolerance and accept the possibility of a variety of valid or effective paths. In accordance with the ideal of the enlightened mind, we realize that conventional expressions of truth are manifold. Therefore, we are open to the discussion and recognition of differences in interpretation and practice in the Dharma'.

B.D.C.(U) Ltd. members commend the conference for their noble efforts and, more especially, for providing an Appendix of an Historical Overview of Past Buddhist Statements. These overview statements include those of Colonel Henry Steele Olcott (1891 India conference) Mr Christmas Humphreys (Twelve Principals of Buddhism) and Dr G. P. Malalaskera (Six points for Agreement).

We incline to the view that any definition of the term "Buddhist" must mention the goal of Nirvana (Pali: Nibbana) and make clear that Nirvana Attainment is 'something' different from loving-kindness, compassion, sympathetic joy and equanimity attainments. These four Brahma-World attachments do not know the three marks of existence (Pali: anicca, dukkha, anatta) shown by the Buddha. It should be made clear that the four Brahma-World attainments are mere steps on the Buddha Path and not ends in themselves.

May all beings be well and happy.

J.D.H.

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\*\*\*\*\*

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### BUDDHIST DISCUSSION CENTRE (UPWEY) LTD. 1988 TIMETABLE

MEDITATION taught free of charge, Mondays and Fridays at 8.00 pm or by appointment.  
 Resident Teacher: John D. Hughes.

#### Meditation Courses 1988 (five days)

Easter/April	Fri 1 - Tue 5	
June School Hols	Sat 12 - Wed 29	No Charge

Sept School Hols  
Xmas /Dec

Sat 17 - Wed 21  
Tue 27 - Sat 31

### CH'AN ACADEMY 1988 TIMETABLE

Ch'an (Zen) Meditation and Brush Painting - No Charge  
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with Resident Teacher Melva Fitzallen. Ring Melva on (059) 683 660.

### Ch'an Academy Workshop program 1988

#### 5 - 6 March Zen Painting

Weekend workshop with Andre Sollier Time : 9.15 am - 3.00 pm  
Fee : \$44

#### 23 April Shakuhachi (Japanese flute)

Weekend workshop with David Brown Time: 9.15 am - 1.00 pm  
Fee : \$20

#### June Calligraphy (2 day)

To be confirmed in our next Newsletter.

#### 13 - 14 August Zen Painting

Weekend workshop with Andre Sollier Time : 9.15 am - 3.00 pm  
Fee : \$44

#### September Calligraphy (2 day)

To be confirmed in our next Newsletter.

#### 12 - 13 November Zen Painting

Weekend workshop with Andre Sollier Time : 9.15 am - 3.00 pm  
Fee: \$44

\* Places are limited to nine (9) students per workshop so please book early.

Contact: Paul Armitage on 754 2161.

Please bring lunch or dinner contribution.

### ENGLISH LITERATURE CLASSES

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Teacher: Joy Fratelle

Please bring lunch contribution.

Where activities are free of charge, prospective students are encouraged to cover costs or make donations in order to help the B.D.C.(U)Ltd continue services and to gain merit in order to obtain maximum benefit from these courses.

### NOTICE

The back page of this Newsletter is a copy of the B.D.C.(U)Ltd,'s new information brochure which details activities and resources provided at the Centre.

If the reader belongs to a Dharma Centre we ask that you pin this brochure on the notice board for access to other members at your centre.

F.T.C.

Please refer Graphical Image N23-??-1 + 2

Photo: Buddhist Monks together with Members of the B.D.C.(U) Ltd in the Centre's garden.

Please refer Graphical Image N23-??-3

Photo: Members meditating in the Ch'an Hall.