

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

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

NEWSLETTER NO. 24 September 1988

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### B.D.C.(U) LTD. PROPOSED SITE DEVELOPMENT

For several years, Directors of the Buddhist Discussion Centre (Upwey) Ltd. have been preparing the conditions for the provision of an onsite task-orientated building comprising a Meditation Hall, Library, and office area including a work room to house our offset printing facilities.

We have achieved the position of having a strong and enthusiastic membership, a healthy financial base and a successful organisational team and have been able to develop a wide range of services and resources in order to help ourselves and others through practising the Buddhist Teachings.

As a focus for our activities and to continue our success in the Buddhist Tradition, the conditions are now set for this proposed hall and office wing to be realised.

Bearing in mind the rapidity of the Late Lama Yeshe's Harmony-of- Purpose creating abilities, B.D.C.(U)Ltd. members have often been guided by his advice in the following words:

"Also it is important for Directors to have great vision; they should not neglect their centre's growth. They should have a very broad view in order to be open to people..... therefore, you should plan ahead with great vision and have everything ready to show people how you want to expand and improve your facilities."

With this broad view in mind, we present a site development drawing below which provides the necessary requisites for our Centre's advancement of knowledge and ability to always be ready to help others.

Please refer Graphical Image 24-?-1

Copy of the Site Development Drawing of  
the Buddhist Discussion Centre (Upwey) Ltd.

This preliminary plan has been prepared by Mr. Les Seward who is a professional architect. Les has generously offered to prepare the required drawings and to make the applications for planning and building permits from the Shire of Sherbrooke Council at no charge. We sincerely thank Les for this kind assistance.

This proposed design includes an enlarged car-park and is ecologically harmonious with our existing beautiful and tranquil surrounds. We have an approximate starting date for construction of mid-December 1988.

When completed, this community facility will help fulfil the existing needs of the many people who, directly or indirectly, benefit from the Buddha's Teaching being preserved and cultivated in Australia.

In building and using this resource, the seeds are firmly planted for ourselves and others to come to the Full Attainment of Enlightenment.

Should you wish to donate funds toward this new building please address your letter to:

The Buddhist Discussion Centre (Upwey) Ltd.  
Site Development Fund  
33 Brooking Street  
UPWEY VIC. 3158.

We also invite people who would like to become new members of the B.D.C.(U)Ltd. to contact Mr. John D. Hughes on 754 3334 or to attend our regular meditation evenings on Mondays and Fridays at 7.30 p.m.

J.D.H.

F.T.C.

#### FIVE DAY MEDITATION COURSE 1 APRIL - 5 APRIL 1988

The customary Meditation Course was held over the Easter holidays at the B.D.C.(U)Ltd. The Course was conducted by the Director of the Centre Mr. John D. Hughes and ran from 1 April to 5 April 1988.

The five day teaching was on the understanding of Nama Rupa (body/form) thus achieving mindfulness of body in the present.

The foundation was laid for the development of CAGA (pronounced CHARGA) which transliterates as "friendliness". Caga differs from Metta (loving-kindness) in that Caga is passive while Metta is active. Caga, when developed, becomes another attribute of the meditator, and just is. Metta requires a sender and receiver.

The Centre was circumambulated by the meditators each carrying incense, flowers or food as offerings. The instruction was to be mindful of the body, in the present, developing Caga whilst walking around the Centre.

At the completion of the circumambulation the offerings were made on the altars in the Centre. When a virtuous practice is performed with mindfulness any offering made is a source of great merit, which gives a firm base for continuing practice.

John D. Hughes explained that the Centre has many assets or resources but the greatest resource is the members. The members contribute their time, skills, energy and personal resources for the benefit of the Centre and other beings. When these contributions are made with mindfulness and Caga the practitioner and others benefit greatly.

The second day was spent preparing for the wedding of Robin Barbour and Nick Prescott (see article this Newsletter) and then sharing in the ceremony and the celebration that followed.

The remaining days were filled with talks on how to maximise the human resources for the benefit of the meditators, the Centre and all sentient beings.

May all beings be well and happy.

B.C.H.

### AUSTRALIA'S MIGRATION PROGRAM

Australians are united by the concept of immigration as a way of national life. Australia has welcomed more than four million settlers from other lands since 1945. In 1986-87 nearly 115,000 newcomers from some 200 countries settled here.

It is just over 200 years since the eleven ships of the First Fleet set sail on the longest migration in human history. There is agreement on all sides of the Australian political spectrum that immigrants still play a critical part in shaping Australia's future. A continuing vigorous immigration program is needed because there is increasing concern over the 'greying' of Australia - a greater proportion of the community is growing old. The proportion of the population aged more than 60 will probably jump from 14 to 22 per cent between 1981 and 2021 C.E.

The 'young' people, those still in the workforce, will face greater taxation pressures to support the aged community. Australia has a low population growth (about 1.3/annually). Today immigrants are five years younger on average than the Australian medium age. A points system is used to determine an applicant's prospects in Australia. Mature young people who are educated, skilled and readily employable are most likely to meet the points assessment.

The list of occupations where there are good employment prospects is available from Australian Government offices overseas and from offices of the Department of Immigration, Local Government and Ethnic Affairs, P.O. Box 25, Belconnen, A.C.T. 2616, Australia.

The Department's decentralisation plans and addresses for the Victorian Region is available in the B.D.C.(U)Ltd Library. Also available is the Report of the COMMITTEE TO ADVISE ON AUSTRALIA'S IMMIGRATION POLICIES (C.A.A.I.P.) information kit.

B.D.C.(U)Ltd Director wishes to thank the Department for the information received

from which this article was compiled. Buddhist Monk Migrants who have become Australian citizens are a True Blessing to all Australians.

J.D.H.

### SHAKUHACHI (JAPANESE FLUTE) WORKSHOP WITH DAVID BROWN

David Brown, Teacher of Aikido and Shakuhachi was Guest Tutor at the Ch'an Academy on Saturday 5 September 1987. David began with a short discourse on the history of the Shakuhachi, followed by basic instruction.

The Shakuhachi was used in Zazen meditation and breath meditation by Priests and wanderers as an instrument to play for alms and as a weapon worn in the belt.

During the Edo period (1615 - 1865), the Shakuhachi was played by wandering 'priests of emptiness and nothingness'; the Komuso. A Komuso group formed the Fukeshu, a sect of Zen Buddhism, and the Shakuhachi was not used for musical entertainment, but as a way of meditation. During the Meiji Restoration it became widespread in ensemble with Koto and Shamisen, and in folk music. Kurosawa Kinko (1710 - 1771) formed his school in Tokyo where it still exists today. The Meianryu was the original school of the Fuke sect and was founded in Kyoto in 1883. Nakao Tozan founded his school in Osaka in 1906.

The Shakuhachi, therefore, has a strict tradition, with each school having different notation and methods of playing. Because it is a musical instrument with a dynamic array of tones, and huge potential, it can also be played without an affiliation to any school.

One Shakuhachi shown by David Brown, bearing the seal of its Master Instrument Maker, Zenmura Kaizan of Japan, was dug partly from underground at the base of the bamboo, projecting strongly the feeling of earth element, harmonising with air Element - the breath. Some Shakuhachis remained gnarled and beautiful in their 'urushi' - Japanese lacquer.

The scale is basically pentatonic, with notes written in beautiful Calligraphy, e.g. Kan - 'kite' is the symbol used for higher octave.

The Shakuhachi, like Zen brush painting, appears deceptively simple, but is difficult at first. As David played the first piece, 'Honte Joshi', the immediate response was quietude and respect. One piece from the Kurosawa school is titled 'Bell Ringing in the Empty Sky'. Even 'Auld Lang Syne' revealed its basic roots in windswept Scottish moors, when played on the Shakuhachi.

Some notes, so subtle, make the confining structure of western music seem coarse in comparison. Quarter and half-tones are used to create audible magic. Some sequences sounded like the sea breaking on the shore.

David also demonstrated the 'pan pipes' effect, reminiscent of ancient Inca music.

As an instrument of Meditation, the Shakuhachi, in conjunction with Ch'an (Zen) brush painting exhibitions, would impart such feelings of peace and empathy with nature on the perceiving westerner, one would be inspired to give up habitual artificial stimulation, and become fully satisfied and renewed by listening and looking.

David showed us several Shakuhachis he had made himself out of Australian woods such as satinwood and blackwood, one of which he presented to the Academy, together with instruction for its use. This is displayed in the Ch'an Academy.

David gave a special recital at the Second Anniversary of the Ch'an Academy, 6 February 1988. Thank you David for sharing this beauty with us.

Lessons are by arrangement with David Brown at the Ch'an Academy, his home and at Japan Seminar House.

Phone David on: 754 2629.

M.F.

Please refer Graphical Image 24-?-1

Photo of David Brown playing Shakuhachi  
at the Second Anniversary of the Ch'an Academy.  
6 February 1988.

VIETNAMESE BUDDHIST PILGRIMS VISIT THE BUDDHIST DISCUSSION  
CENTRE (UPWEY) LTD - 28 FEBRUARY 1988

John D Hughes Director of the B.D.C.(U)Ltd and approximately twenty B.D.C.(U)Ltd Members were privileged to be hosts to approximately one hundred and thirty Vietnamese Buddhist Pilgrims on Sunday, 28 February, 1988. The Venerables Thich Tam Phuong from Quang Minh Temple and Thich Nhat Ton from Hoa Nghiem Temple led the Pilgrims. The Pilgrimage was organised to commemorate the Vietnamese New Year Day (17 February, 1988). In Vietnam, it is a cultural tradition to visit ten Temples within one month of the New Year. Their itinerary included visits to Buddhist Centres in Melbourne.

1. Buddhist Society of Victoria, 226 Mary Street, Richmond  
3121. Ph: 428 2406
2. Tara Institute, 3 Mavis Avenue, East Brighton, 3187.  
Ph: 596 2465
3. Melbourne Thai Buddhist Temple, 489 Elgar Road, Box Hill,  
3128. Ph: 899 0883
4. Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street,  
Upwey, 3158. Ph: 754 3334
5. Hoa Nghiem Temple, 22 Princess Avenue, Springvale, 3171  
Ph: 548 2215
6. Wat Dhammarangsee II, 389 Springvale Road, Forest Hill,  
3131. Ph: 878 6162

7. Kargu-Evam Buddhist Institute, 209 Beaconsfield Parade, Middle Park, 3206. Ph: 690 8191
8. Quang Minh Temple, 177 Morris Street, Sunshine, 3120. Ph: 312 5729

It is a testament to the development of the practice of Buddhism in Victoria that our Vietnamese friends were able to visit these Buddhist Centres. The preservation of the practice of this traditional Pilgrimage is confirmation of the commitment Vietnamese Buddhists have in maintaining their cultural Buddhist traditions in Australia for the benefit of all Australians.

B.D.C.(U)Ltd Members were happy to serve light refreshments to our fellow Buddhists, show them our many Buddhist Images, Thangkas; Calligraphy and Artefacts. Our Bodhisattva Bell was sounded by the Senior Monk. A beautiful banner was produced especially for the occasion by B.D.C.(U)Ltd Member, Martin Lawless.

Each guest was presented with a copy of Calligraphy in Chu Nom characters, an ancient Vietnamese script written by Venerable Thich Huyen-Vi which translated reads:

"The Bodhisattva Avalokitesvara dwelling in the deep transcendent wisdom."(1)

Guests were also presented with a copy of a Bodhidharma Ch'an Painting by B.D.C.(U)Ltd member, Melva Fitzallen. (2) At the official welcoming Ceremony, John D. Hughes presented the Senior Vietnamese Monk with a Quan Yin Image and other gifts and thanked Mrs T. Kham Trandang for her assistance in arranging the visit.

May the merit generated and Amity created by this visit promote harmony and goodwill among the Sangha everywhere.

#### References

1. Buddhist Studies Review - Vol. 4, No. 2, 1987.
2. Buddhist Discussion Centre (Upwey) Ltd Newsletter, No. 22, p.28.

P.M.

J.D.H.

W.C.

#### WEDDING AT THE B.D.C.(U) LTD ON 2 APRIL 1988.

"The moon is up, and yet it is not night;  
Sunset divides the sky with her; A sea  
Of glory streams along alpine height  
Of blue Friuli's mountains; heaven is free

From clouds, but of all the colours seem to be -  
Melted into one vast iris of the West -  
Where the day joins the past eternity.'

Byron.

On Saturday 2 April 1988, Robin Barbour and Nick Prescott were married in the gardens of the B.D.C.(U)Ltd. Both have been friends and benefactors of the Centre for the last four years. The ceremony was conducted by the Civil Celebrant, Mr Gil Lee Archer and is an elaboration on a theme by the Venerable Buddhist Yogi C.M. Chen. An edited version of the ceremony performed is given below.

### Ceremony

Nick and Robin look on marriage as an opportunity in this life to gain greater wisdom and understanding of themselves and other beings.

It is with love and respect that they enter into this commitment. Nick and Robin see love as an important foundation to marriage. For love to flourish and endure within a relationship three important conditions are required. These are; appreciation, empathy and forgiveness.

The first is appreciation. Each partner should appreciate the fortunate conditions of being able to meet and to love together in this lifetime.

All relationships are based on the accumulations of karmas which are the results of one's actions through many past lives. Broadly speaking, among all the possible kinds of relationships, the partnership of husband and wife occurs through the gathering of much more deeper karmas than any other type of relationship. It is the result of many virtuous deeds and actions in the past. In a marriage there is the opportunity to produce and amass the many good causes which result in great happiness.

The Buddha taught (in "The 'Good Born' Young Man Sutra") his lay people how to maintain right love in three right ways. This is applicable to marriage. First of all each should have respect for the other. Secondly, each should be sustained by the other physically; emotionally and mentally and thirdly, each should be comforted with wisdom and understanding.

In China, there is a common saying that husband and wife should always be respectful to each other, as if each were welcoming a newly come noble guest.

The second condition is empathy. Empathy is knowing and understanding another person's needs, wants and desires. The two opposites of male and female are just like the positive and negative forces of electricity. They must be like this so that they can help each other. Let each have their different views and opinions and needs - but with empathy they can still come together and harmonise every kind of contradiction.

One should recognise that the sun and the moon, which are as different as bright day and night, still float each in their own orbit but in great harmony. The sun never overtakes the moon, nor the moon the sun. So it can be with male and female.

Then when we love together, there is love and when we quarrel there is also love,

enduring love. By this way our love can be kept a long time.

Similarly, forgiveness is the third important condition. It enables any discord that arises to give way immediately to the relish of concord. The relationship of marriage is normally based on love not reason. Hence, our manner to each other should be to forgive and not to judge. Through forgiveness what is broken is made whole again and what is muddied is made clear again.

Through the conditions of appreciation, empathy and forgiveness one's marriage will endure a long time.'

Please refer Graphical Image 24-?-1

Photo: The Marriage of Nick and Robin Prescott. From left to right: John D. Hughes, Frank Carter, Nick Prescott and Robin Prescott.

May the merits made by this article be a cause for all beings to always enjoy great happiness and content in all their relationships and great prosperity in their lives. May they all be free from all dukkha.

N.P: R.P.

Please refer Graphical Image 24-?-2

Photo: From left to right Frank Carter, Robin Prescott, Nick Prescott

### VERSAK CELEBRATIONS - 31ST MAY 1988 - (2532 B.E.)

Versak is considered to be an auspicious time by Buddhists throughout the world. It was on the full moon day in May that the Buddha was born, became Enlightened and passed away more than 2500 years ago.

Members of the B.D.C.(U)Ltd. celebrated Versak in a number of ways.

A prevailing theme of the meditations led by John D. Hughes at this time was the Perfection of Gratitude. It is very wise for the Dhamma practitioners to cultivate gratitude as this quality makes the students more receptive to the Teachings, and creates the conditions for ease of practice and the strong connections to the Dhamma in the future.

#### 1. Remembrance of kind actions

As part of their practice, Centre Members made lists of seven kind actions that other

Members had performed towards them over the past year. This practice allows the receiver to recall the kindness and support that many others have shown and the givers acknowledge their own wholesome actions, which they may have either forgotten or not fully cognated.

## 2. Visit by Venerable Viriyanando

On the evening of Versak, the B.D.C.(U)Ltd. was honoured by the attendance of the Venerable Viriyanando. The Venerable was thanked by the Members for his kind actions to many beings and his help to this Centre throughout the past year.

## 3. Ch'an Quan Yin Pond

A Ch'an Quan Yin pond (see 'Free Press' article - 14th June 1988 at p. 5), was completed shortly before Versak, as part of a developmental program of the Ch'an Academy (the Ch'an Academy is aligned with the B.D.C.(U) Ltd.)

Constructed with the mindfulness of Ch'an Buddhism, the locally quarried rocks of which the pond was built were mindfully laid down one at a time, under the guidance of Meditation Teacher John D. Hughes.

The method of placement could be described as: 'one rock only; one rock only'. B.D.C.(U)Ltd. students were taught to place each rock 'once only' without holding attachment to the final imagined arrangement of the pond.

Quan Yin (Bodhisattva of Compassion Aspect of Buddha) stands facing in a Westerly direction (towards Pure Land) under a brass canopy on the middle of the pond.

The final form of the pond is a natural and uncontrived manifestation of the pure mind of Ch'an.

On the evening of Versak, Centre Members circumambulated the pond three times in the presence of Venerable Viriyanando.

## 4. Versak Celebrations with Vietnamese Buddhists

Several Centre Members, including Meditation Teacher John D. Hughes, Director of the B.D.C.(U)Ltd. attended the Vietnamese Celebration of Versak at the Collingwood Town Hall on 5th June 1988.

After a speech by the Most Venerable Thich Phuoc Hue, Chairman of the Vietnamese Buddhist Congregation of Australia and New Zealand and President of the Vietnamese Buddhist Congregation of Victoria, there was chanting by lay-women who had taken robes for the day, and the Monks offered incense and light at the altar. Visiting politicians and dignitaries made speeches praising the Vietnamese Community in their new homeland Australia.

At the conclusion of the Ceremony, many pigeons were released by the visitors.

May all beings be well and happy.

P.A.

The following photo and article is taken from the FREE PRESS, Tuesday 14 June, 1988 at p.5.

Please refer Graphical Image 24-?-1

Photo: The figure of Quan Yin stands at the centre of the new Ch'an pond in the gardens of the B.D.C.(U) Ltd.

### A pond of peace

THE Buddhist Discussion Centre in Brooking St, Upwey now has a large pond in its rear garden.

Built over a period of four weeks by 20 members of the group, the Ch'an pond is constructed of local rock and has a canopy of brass which was made by master jeweller Jeffrey Lamers of Belgrave.

John Hughes head of the discussion group, said this week that the pond would create harmony and peace for the entire area.

A hand carved figure of 'Quan Yin' stands in the pond which is situated in a grove of bamboo.

Each of the 20 people who contributed to the building of the pond are members of the discussion group.

### TEACHINGS IN SYDNEY, NEW SOUTH WALES.

John D. Hughes, Director of B.D.C.(U)Ltd visited Sydney, N.S.W. and gave Teachings during 7 to 12 July 1988. He was resident at the Mosman home of Mr & Mrs D Brinkworth.

During his visit, he made offerings to Venerable Dr Adrian Feldman at a N.S.W. Tibetan Buddhist Centre. Former patron of the B.D.C.(U) Ltd, Venerable Tan Achaan Boonyarith Pandito was resident at Wat Buddharangsee in N.S.W. at that period and John D. Hughes had the good fortune to be able to offer dana and pay respect to our great patron.

On 11 July, K. Brinkworth's Birthday was celebrated at a Sydney Thai Restaurant. The Teachings given dealt with access methods of the 25 wholesome cetasikas. The Sydney Meditators present requested further teachings.

It seems likely that more interstate visits could be arranged in the future under these

conditions arising. It seems possible that a branch of the B.D.C.(U) Ltd could be established in Sydney at some future time. May all Beings be well and happy.

J.D.H.

LONG LIFE PUJA FOR TIBETAN TRANSLATOR SAMDUP TSERING - 19  
JUNE, 1988

On 19 June, 1988 Members of B.D.C. (U)Ltd. chanted a Long Life Puja for the Tibetan Translator Mr. Samdup Tsering.

Mr. Tsering, formerly a Buddhist Monk, is translator at Tara Institute for resident and visiting Geshe. The bond between a Geshe and his translator allows both to express Dharma content as a consistency of exposition that enhances the listener's understanding of what is being said. Without such consistency, there may be the mere transmitting of ideas which would leave the listener questioning things that otherwise could be understood clearly and taken for granted. Mr. Samdup Tsering has the rare ability of presenting translations which do not distance the listener from the point of reference of the-Dharma Teachings, the Geshe.

Since it is a specific aim of John D. Hughes, as Editor of the Newsletter and other Buddhist publications, to encourage consistency of style between Buddhist translators of various nationalities, arranging a Long Life Puja for an outstanding Tibetan-English translator is a cause for the success of such a Noble task.

One precious example of Mr. S. Tsering's translation in the library of B.D.C.(U)Ltd. is a Commentary to Vajrasattva Practice by Venerable Geshe Doga given at Tara Institute. Persons who have taken initiation in this practice are welcome to study this rare text. The method is a powerful means to purify negativities of broken vows, commitments and pledges of secret mantra. The physical and mental loading stresses which may appear on the five groups of a human sentient being when they deliver such Tantric Teaching are considerable. The net result is that the health and life span of the translator may be affected. The translator is precious. For these various reasons, John D. Hughes, Director of B.D.C.(U)Ltd. requested his Students (some of whom attended the aforementioned Vajrasattva Practice) to arrange a BHAIJAYA GURU VAITUREYA PRABHA RAJAYA TATHAGATA PUJA PRAYER RITUAL. (1)

In ancient Buddhist times, it seemed to be common knowledge that Tantric Practice may shorten the lifespan of those who practice it and accordingly Long Life Puja Practice should be done at the same time. When the workload of a translator becomes high, the translator may lack sufficient time to practise Long Life Puja for himself or herself. Understanding these conditions, as they really exist in samsara, is sufficient reason for Buddhists to undertake Long Life Puja for the translators. Some translators are lay followers and it deserves to be noted they are preservers of the Dharma. Mr. Samdup Tsering is a Noble person who has had the additional benefit of many years practice as a Monk. His translation skills have brought many Blessings to Buddhists and others in Australia.

The Written Dhamma was initiated by Venerable Maha Kassapa, who proposed holding a Buddhist Council by which the Dhamma and Vinaya could be reliably

established and secured, and who selected five hundred members, all of whom were Arahants. The First Council completed the Sutta Pitaka which is our oldest and most trustworthy source for the original Teachings of the Buddha, comprising the Buddha's Discourses given by him in the course of his long ministry. (2)

From this time, over many centuries, a complex system of interacting networks of translators formed and created the vast Buddhist literature in many languages. In the past, there has been a shortage of Buddhist translators in the Western World. Many notable Western Buddhist translators have passed away recently and every encouragement should be given to young Buddhist Scholars to enter this exacting field of merit. Delays in bringing translations of important Buddhist texts to publication can be lengthy. The Gilgit Manuscripts, discovered in a Stupa in Kashmir in 1931, were only recently published (3) in the English language.

It is hoped that all Buddhist translators have long life and that some Buddhists consider it worthwhile to practise for the long life and material wellbeing of all translators.

All Members of the B.D.C.(U) Ltd expressed their thanks to Mr. Samdup Tsering after they had completed the Puja for his long life.

1. B.D.C.(U) Ltd Newsletter No. 19 (June 1986) pp. 20-21.
2. For an introduction to guidelines to Sutta Study, refer to the Buddhist Publication Society Newsletter No. 7 Summer-Fall 1987, published by the Buddhist Publication Society, P.O. Box 61, 54, Sangharaja Mawatha, Kandy, Sri Lanka.
3. I.B.C. Newsletter Vol. 5, No. 8 (August 1988) Pub. Indian Books Centre, 40/5 Shakti Nagar, Delhi 11007, India, has review of Gilgit Manuscripts Edited by Nalinaksha Dutt (4 Vols in 9 parts).

May the merit extend the long life of Mr. Samdup Tsering and all translators.

Please refer Graphical Image 24-?-1 and 24-?-2

Photos: Samdup Tsering, John D Hughes and some Members of B.D.C.(U)Ltd at the Long Life Puja Ceremony.

### ANNUAL GENERAL MEETING OF B.D.C.(U)LTD

The Annual General Meeting of the Buddhist Discussion Centre (Upwey) Ltd was held on Saturday 23 July, 1988 at 3.15 p.m. Directors and Office Bearers elected for the term 1 July, 1988 to 30 June 1989 are:

President: John D. Hughes      Vice-President: Vincent Cavuoto

Secretary: Frank T. Carter      Treasurer: Roger Armitage

Directors: John D. Hughes      Dorothy Sadler  
              Vincent Cavuoto      Melva Fitzallen  
              Roger Armitage      Frank Carter

The Buddhist Discussion Centre (Upwey) Ltd Balance Sheet and Statement of Income/Expenditure for the period 1 July, 1987 to 30 June, 1988 were presented and accepted at the meeting.

President's Address and Director's Report to the Annual Meeting delivered on 23 July, 1988.

Ladies and Gentlemen,

On behalf on the Directors and in my capacity as President, I have pleasure in reporting to you the activities of the Buddhist Discussion Centre (Upwey) Ltd for the year 1987 to 1988.

I would like to thank Members for their great efforts which made the Centre successful this year. The recent increase in our membership is a satisfactory signal of this success. We have met our legal requirements under the Company Code.

Once again, the value of our assets has been increased and our Balance Sheet shows a healthy proprietorship.

I wish to thank our Treasurer and his wife and our Accountant for their great efforts in the complicated task of maintaining our accounts.

My Fellow Directors and Colleagues have worked behind the scenes to bring an organisational structure designed to improve communication between sub-committees.

A restructuring of 3 sub-committees to form the Communications Sub-committee is a successful outcome of these efforts.

The funding received from the Ministry of the Arts and the activities of the Ch'an Academy School of Art are an excellent testimony of our efforts to bring Ch'an to Australia.

Further planning is under way to ensure the development of the Ch'an Academy.

This year's maintenance of the premises included a new roof. Garden maintenance was satisfactory. A highlight of this year's site development was the inauguration of the Quan Yin Ch'an Pond at Versak. Plans are being prepared for site development including a new meditation hall and car park.

This year's activities have been blessed by the visits of many Senior Monks and Buddhist Leaders from overseas.

Another highlight of the success of our Members' Practice is that several members

took robes for some time this year in the great tradition of Theravadin Buddhism. We would particularly like to express our sense of gratitude to Venerable Dr. Viriyanando Mahathera who arranged this event.

A further significant development was that your Teacher John D. Hughes taught Buddhist Meditation in Sydney N.S.W. and it would appear that we will be forming a branch in that state in the near future.

We intend to reprint key articles from the last ten years of our newsletters in bound book form. We know this will be a significant contribution to Buddhist literature in the English language.

We produce three different newsletters, each one serving a different function and different target audiences. These publications are produced on-site by use of our offset printer. This printing facility has been established by the efforts of our Director Frank Carter who has trained some Members to operate this superior device.

It is noteworthy that many of our Members are undertaking training at a tertiary level. Their business and organisational skills are increasing by such studies so it is clear that this Centre can be assured of maintaining a sound management structure in future times.

The objects for which the Buddhist Discussion Centre (Upwey) Ltd is established include encouraging the study, practice and realisation of Buddha Dharma. To actualise these objects requires the provision of buildings, goods and services and their continual maintenance. Members need ethical qualities together with a sense of direction, right effort and persistence to operate and maintain these services. It is noteworthy that many of our Members have actualised such noble qualities.

The major tasks this year are to construct and operate our new building and develop interstate teaching.

It would be a great Blessing if we could form a branch of the Ch'an Academy interstate and promote more Ch'an Art exhibitions in other locations.

Once again, I would like to thank all Members for their help in their efforts over this last year of activity and to wish them well in their learning and Practice of the Buddha Way.

Thank you very much.

J.D.H.

B.D.C.(U)LTD CONSULTATIVE ORGANISATION REVIEW PROJECT  
(C.O.R.P.)2.

As a further development on the C.O.R.P. system of management, (refer B.D.C.(U)Ltd Newsletter No. 17, August 1985, pp. 1-5), the Library, Newsletter and 'Liaison with other groups' sub-committees of B.D.C.(U)Ltd have been combined. The

new sub-committee is called the Communications sub-committee. It is designed to co-ordinate and integrate the activities of the three former sub-committees, providing strong and centralised growth management.

The new Communications sub-committee is currently planning two major activities:

1. the indexing of all B.D.C.(U)Ltd library books, journals, tapes, newsletters and the production of a comprehensive library resource catalogue.
2. the production of a book which reprints key articles from past newsletters.

Anyone interested in assisting with these projects is invited to contact Frank Carter on (059) 683 660.

CH'AN ACADEMY  
School of Art

Please refer Graphical Image 24-?-1

Photo: Melva Fitzallen, Gough Whitlam and Justice James Robinson at the Ch'an Exhibition Opening at East West Art, Melbourne, 1988

Photo courtesy of Leader Newspapers.

Please refer Graphical Image 24-?-2 & 3

Photos: Selection of photos of Melva Fitzallen, Gough Whitlam, Justice James Robinson and guests at the Ch'an Exhibition.

### **Laughter of the Brush**

Laughter of the brush is the description given to Ch'an (Chinese) or Zen (Japanese) painting. It is necessary to distinguish laughter of the brush from other forms of laughter, such as "laughter of the bush" which features the hyena in Africa and the Kookaburra in Australia. But why is Ch'an painting described as "laughter of the brush"?

Laughter, of course, comes in different shapes and sizes. In ascending order of noise level there is the snigger, the snort, the giggle, the chuckle, the cackle, the guffaw, the shriek and the roar. Laughter in bulk is available in "titters" the small pack; "peals" the

economy size; or "gales" the giant size. Uncontrolled laughter bears the label "outburst" or, more aptly "fits".

We all know the expression, "That's no laughing matter" but what are laughing matters will depend on your sense of humour. For instance jokes which are sick, dirty or Irish have a limited following. Whether you are moved to laughter may also depend on where you are. Belly laughs or, as the Chinese put it, "spewing the rice" laughs are most often seen and heard in response to live comic performances. This is because audible laughter, like courtesy and measles, is catching.

Silent laughter, on the other hand, is private and personal. Laughter on the inside, as it is sometimes called, is the ultimate form of humour appreciation. It requires a peace that passes understanding; it is the topping of joy for those already blessed with a warm inner glow. Research has shown that literary humour is the main source of silent laughter. Unfortunately the hey-day of literary humour appears to have passed. The death of S.J Perelman in 1979 ended an era of outstanding humourists, including James Thurber, Mark Twain, Dorothy Parker, Robert Benchley, A.P. Herbert and Flann O'Brien. Woody Allen now carries the torch but his preoccupation is clearly with writing and directing films. Although British humourists were never as thick on the ground as the U.S., the current crop of Clive James, John Mortimer and Alan Coren do not have the literary feel of past masters.

The explanation for the world decline in literary humour is said to be the pressures and complexities of just staying alive in today's computerised society. The late James Thurber variously described as the founding father of modern humour and its elder statesman nominated "the quiet mind and the tranquil spirit" as meaning most of the creation of humour. It must be admitted that you don't get those on supermarket shelves or at drive-in bottle shops.

What of painterly humour? Does it stand shoulder to shoulder with literary humour as a source of silent laughter?

Painterly humour will not be found in traditional art galleries. Nor can a thirst for such humour be satisfied by access to cartoons, comic strips or graffiti because there the art work is dependent on captions designed to evoke at least a snort or a snigger. If Ch'an painting is to represent the painterly arts, we must understand how it came to be known as laughter of the brush.

Up to the beginning of the seventh century, Chinese painters consciously planned their work and carefully controlled their execution. Their professional skills were normally displayed on wide scrolls on which successive scenes of mists and mountains, valleys and streams could be presented in meticulous detail.

When Ch'an Buddhism was brought to China in the sixth Century by the Indian monk Bodhidharma, it heralded a new and revolutionary school of Chinese painting. Most scholars were fine calligraphers but not painters in the professional sense. The Ch'an doctrine opened up the world of painting to them. In contrast to the detailed approach of the professional painter. Ch'an offered spontaneity and the laughter of the brush. According to Ch'an teaching, human enlightenment is available to all through

meditation and those who search nature's storehouse for ultimate truth will find it exists in all things. A ladybird, a dragonfly, or a piece of bamboo are all suitable subjects for discovery.

The Ch'an artist first cleanses the mind through meditation then wields the brush with the speed of a leaping hare or a swooping falcon. The meditative process may take hours or sometimes days. Only when the mind is freed of encumbrances and attuned to nature will the brush dance across the paper producing laughter in its wake. The Thurber prerequisites for the creation of literary humour-the quiet mind and the tranquil spirit- have an obvious affinity with the Ch'an meditation technique.

When the artist's preparation is complete the wielding of the brush will have all the spontaneity of a flock of birds darting out of a forest or a frightened snake disappearing through the grass. The composition stripped to the "marrow of the bone" captures only the inner spirit or "qi" of the subject.

Viewing Ch'an or Zen painting is a joyous experience guaranteed to produce laughter on the inside and a smile on the outside of all those with a warm inner glow. It is painterly humour equal to the best in literary humour.

Please refer Graphical Image 24-?-1

Photos: Ch'an painting by Melva Fitzallen  
titled "Vista"

## **EAST/WEST ART EXHIBITION OPENING**

The opening of the two part Ch'an Painting Exhibition at East/West Gallery in 1019 High Street, Armadale, was enriched with the presence of the Hon. Gough Whitlam, former Prime Minister of Australia, and the Hon. Judge James Robinson, both great public speakers, and a delight to all those present. The Judge was born in China as a son of Christian missionaries; he left for Australia in 1939. This opening was worthy of the large press coverage it attracted.

One part, 'The wit & Wisdom of Old China', were illustrated fables, rewritten from the collection of Judge James Robinson. His selection of fables capture the unique piquancy of Chinese humour. Parallels can be drawn to "dry" Australian humour. The fables charmed all who saw them. Sets of 12 in a handmade paper folio are still available at \$250.00 phone (066) 536005 or East/West Art phone (03) 207779. All the hand-binding was done in Chinese style, by June Young.

Bush paintings by Australian Artist, Melva Nielsen Fitzallen comprised the other part of the Exhibition. The Artist was born on the West Coast of Tasmania; her early empathy with the wilderness is apparent in these paintings, from windswept Bruny Island in the South of Tasmania to the snow gums in the Victorian High Country. Mary Lou Jelbart of Radio Station 3LO "National Arts" described these paintings as "wilder" than any Chinese paintings she has seen. To capture these valuable fleeting moments of wilderness on paper; more than 14 years of intensive study and ink and

sweat, under Master John Hughes and later, Shigyoku (Japanese Calligraphy) was practised. The pleasure they felt in the opening repaid some of the patience and kindness shown to Melva during those years. One of the pleasures of those 14 years is when the brush frees itself and dances across the paper. This is the "Laughter of the Brush". The 'Laughter of the Brush' is on these paintings.

The energetic practise of Ch'an has its origins in 'One day no work' - 'One day no food'. Melbourne has been established by the Ch'an Academy School of Art as the centre of Ch'an in Australia. This School's aims are to develop the tradition of Ch'an within an Australian Artistic context; which is not merely mimicking the past, but has the energy and fortunes of beautiful Australia in the Ch'an painting and practice - and, therefore, a recognisably high International standard. The Ch'an Academy's resident Teacher, gained valuable experience from her first major Exhibition. Her gratitude goes to Margery Eysbertse of East/West Gallery for her expert guidance and to the Victorian Ministry of the Arts for their assistance.

Many friends have helped, heartfelt thanks go to June Young especially, also Oscar Jones, Errol Ellis and Frank Carter, and, again their Honours Gough Whitlam and Judge James Robinson for their generosity and their excellence. Private viewing of the Ch'an Paintings can be arranged, telephone (059) 683660. A folio is available to Corporate Art.

12th APRIL, 1988 Melva Nielsen Fitzallen.

#### Latest acquisition of the **Ch'an Academy Chinese Calligraphy**

Calligraphy by: HU WEN XUE  
Master Artist Calligrapher of  
Shangai, Born 1918.  
Style of Chinese Calligraphy Chao  
Xin & Xin Xu.  
This mixed style is called Xin-  
Chao.  
Size: 109 cm deep x 45cm wide.

1. The way, the elephants, the river and the sun all pass through the heavenly gate. The Eastern sea, flanked by mountains on both sides, resembles the heavenly gate, but, unfortunately, where there should be commerce, only a single sail boat drifts on this lonely expanse longing for happier days.

2. 'When the heavenly gate abruptly opens, the river of Chi rushes through.

Please refer Graphical  
Image No: 24-?-1

Calligraphy as described.

The blue water flows towards  
the East and never returns. The  
green mountains of the both  
shores appear suddenly. A  
lonely boat returns at sunset.'  
Written by Li Bai of Tang Dynasty  
Translated by; Sam Liang & Aaron  
Chong.

### **Ch'an in Australia**

There are 2 sections of the Ch'an Academy

#### **SECTION 1: THE CH'AN ACADEMY SCHOOL OF ART.**

These are ongoing courses of 13 lessons at \$330.

The aims of the Ch'an Academy School of Art to teach;

1. Respect for Teachers.
2. Respect for the four treasures, Inkstone, Brush, and Paper.
3. Basic stroke of the four friends; Bamboo, Plum Blossom, Orchid and Chrysanthemum.

From this Chinese wisdom comes all the strokes you will need for Ch'an Painting- including the Australian Bush.

4. One workshop on rice-paper mounting.
5. One workshop on Exhibition organisation.
6. Final day of the course consists of an Exhibition of the student's work at the Ch'an Academy. There are no refunds as apart from commitments we have to the Victorian Ministry of Arts, it is part of the course not to submit to the vagaries of egotistical behaviour and monies paid in advance are a good incentive to 'soldier on'.  
Eventual beneficial affects on personal life is a by-product of Ch'an practise.  
People enrolled at the Ch'an Academy School of Art are on a 'fast-learning' mode from the start. They see value and pay for it, and as they work and are busy people, have already learnt to apply themselves to the task in question. They can be taught as fast as they themselves will allow, and will be successful. When the Ch'an masters say; "One day no work - One day no food" - they mean it.

#### **SECTION 2: FREE LESSONS - DONATIONS ONLY.**

If Ch'an Painting is approached with a mind that says:-

'I'm a sensitive Artist and don't have much money as I'm not greedy', - or whatever.

Free lessons are available.

These students should be prepared for hard work at the Ch'an Academy. If they survive the initial shock, they will become a great benefit to themselves and to others and will eventually enrol at the SCHOOL OF ART.

They are taught the 'Way of the Brush' which is a method of removing lazy minds, self cherishing minds, neurotic minds, dull and ignorant minds and self-defeating minds.

This allows positive minds and actions to grow. They are taught how to 'hold' the Brush. (This is the practise for one whole year in a Ch'an Monastery in Taiwan). They are taught to paint only with water. They are taught to be aware of the needs of others.

They are taught the first 'perfection' dana (generosity). They are taught to examine

their motives, not only to Ch'an Painting classes but to work and earning as well. A short push of your 'comfort' zone is needed to break that millstone of laziness and narrow minds, around your neck., and the habit of listening to excuses. With this first initial effort, comes the knowledge of a way to manage all the personal circumstances of your life - including the ones that weigh you down. Make a sacrifice of your negative actions to your success.

Ch'an Teaching is still available in the world, and right here in Melbourne, but it is very rare. If Ch'an Masters are not supported by payments from their students, however modestly, their time has to be spent elsewhere making a living like anyone else. My time is valued by an agency at \$55 per hour, however, the full-time demanding work world of advertising is both time consuming and exhausting. It leaves me little energy for Ch'an Teaching.

To recognise unknown benefactors is to develop the first perfection dana (generosity). When one realises that one's life and very existence depends on the 'labour of many beings' to begin with your mother and father,- this is the first seed sown towards friendliness, compassionate and tolerant behaviour and a broad view.

The first perfection: DANA (pali)- generosity Worthy of Offerings, Worthy of Gifts, Worthy of Hospitality, Worthy of Respect. One student who is generous with her work at the Academy, cooking, renovating, cleaning and buying vegetables, is now, because of her actions, on a fast learning mode, and will be successful. She has dropped most narrow, mean and ego producing minds and has got on with the job. Any enquiries regarding Newsletters, Meditation Courses and Workshops (timetable on back), help and donations, and School of Art enrolments will be welcome. Phone-754 3334 or Melva Fitzallen- (059) 683 660.

Melva Nielsen Fitzallen, Resident Ch'an Teacher, Ch'an academy.

Please refer Graphical Image 24-?-1

Ch'an painting by Melva Fitzallen entitled  
"Seaweed Dragon"

### Aims of the Ch'an Academy

- i) To provide developmental programs in the Ch'an (Zen) arts including Ch'an (Chinese) Painting classes, painting and Calligraphy for interested people of the Australian, Japanese, Chinese and Vietnamese communities in Australia.
- ii) To provide structured educational programs so that Teachers and visiting Masters of these arts, from around the world, can teach and give demonstrations and workshops at the Academy.
- iii) To provide a teaching program to employ one part-time resident teaching artist to teach Ch'an brush technique and discipline.
- iv) To provide a publishing facility to record the history, tradition and practice of the Ch'an arts, especially the

developmental practice in Australia.

- v) To market for corporate and personal sponsorship to the ongoing and expanding life and very existence depends on the educational program of Ch'an arts.
- vi) To become financially independent and profitable within three years, developing good quality artists creating high quality.
- vii) To establish Melbourne as the centre of Ch'an arts and culture within Australia, not merely mimicking an ancient traditional practice, but rather to develop this practice to be relevant for Australian society. Our Ch'an arts are to be developed to an international artistic standard.

### CH'AN ACADEMY SCHOOL OF ART

Any person who happily practises Ch'an will develop skills which bring personal health, wealth and wisdom. Are these the characteristics you would like to develop in your own life?

The opportunity is being made available to a limited number of applicants, to study Ch'an painting at the Ch'an Academy School of Art under the direction of Ch'an Teacher, Melva Neilsen Fitzallen.

As the latest tuition Centre for Ch'an in Australia, the facility offered by the Ch'an Academy is authentic and unique.

A course of thirteen lessons is offered. Dates, times and procedures for payment of fees are detailed on the enrolment form below.

We look forward to sharing with you the pleasure derived from Ch'an Practice. To discuss the offer or if you have any questions, please contact Julie O'Donnell or John Hughes on 754 3334.

J.D.H.

### ENROLMENT FORM

I wish to reserve a place in the Ch'an Academy School of Art thirteen week series of classes.

'New classes commence 18 September 1988'

My preferred time is:- (Indicate 1, 2, or 3)

1. Saturday 11.00 am - 1.00 pm
2. Saturday 2.00 pm - 4.00 pm
3. Sunday 2.00 pm - 4.00 pm

- \* Please note that there will be no classes on Saturday 12 November and Sunday 13 November.

I am enclosing:-

\$330.00 as full payment

or

\$110.00 for registration, with balance payable in two monthly instalments.

Cheques to be made payable to Ch'an Academy (Buddhist Discussion Centre (Upwey) Ltd).

All materials are supplied. No discounts, No refunds.

SIGNED: ..... NAME: .....

ADDRESS:.....

PHONE: .....

The Ch'an Academy is supported and funded by Victorian Ministry for the Arts

- \* At present, the course fees payable do not qualify for tax deductibility in most cases.

### **TIMETABLE**

Buddhist Discussion Centre (Upwey) Ltd. 1988

### **CH'AN ACADEMY**

Ch'an (Zen) Meditation and Brush Painting - No charge.

Fri: 4.00 p.m. - 6.00 p.m., Sun: 12.00 noon - 2.00 p.m., Mon: 4.00 p.m. - 6.00 p.m.

Resident Teacher- Melva Fitzallen - Telephone (059) 683660.

### **BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.**

Meditation taught every Friday and Monday Night 7.30 p.m.

Teacher: John Hughes - No charge.

### **5 DAY MEDITATION COURSES**

September School Holidays: Saturday 17 September- Wednesday 21 September

Christmas/December: Tuesday 27 December - Saturday 31 December

Courses free of charge, however, prospective students are encouraged to either cover costs or bring lunch/dinner contribution.

### **ENGLISH LITERATURE CLASSES**

Sunday: 10 a.m. -1.00 p.m. - Teacher Joy Fratelle

### **CH'AN ACADEMY WORKSHOP PROGRAMME 1988**

Course 1: 4 June -11 September **Ch'an Academy School of Art**

Teacher Melva Fitzallen Time: 2.00 p.m. - 4.00 p.m. Sundays

Fee: \$330 (13 weeks)

13th & 14th August **Zen Painting**

Weekend Workshop with Andre Sollier. Time: 9.15 a.m. - 3.00 p.m

Fee: \$44

September **Calligraphy** (half day)

To be confirmed in our next Newsletter

Friday 9, Saturday 10 & Sunday 11 September **Ch'an Academy**

**School of Art**

Students **Exhibition** at Ch'an Academy

Course 2: 18 September -18 December **Ch'an Academy School of Art**

Teacher: Melva Fitzallen - Time: 2.00 p.m. - 4.00 p.m. Sundays

Fee: \$330 (13 weeks)

12 -13 November **Zen Painting**

Weekend workshop with Andre Sollier- Time: 9.15 a.m. - 3.00 p.m.

Fee: \$44

Saturday 24, Sunday 25, Monday 26 December **Ch'an Academy School of Art**

Students **Exhibition** at Ch'an Academy

Places are limited to nine (9) students per workshop, so please book early. Contact:  
Paul Armitage on 754 2161.

**Shakuhachi** tapes are available from the B.D.C. (U) Ltd. upon request. Contact: John  
D. Hughes on 754 3334.

Printed & Published by the Buddhist Discussion Centre (Upwey) Ltd.

### MAGHA PUJA CEREMONY

On 2 March.1988, a "Magha Puja" Ceremony was held at The Melbourne  
Thai Buddhist Temple, 489 Elgar Road, Box Hill.

In attendance were :-

Phra Theppanyasuthee:	Chief Monk from Thailand
Phra Sirinamthamethee:	Chief Monk Assistant
Ven. Dr. Viriyanando:	Abbot
Ven. Phra Maha Somwang:	Resident Monk
Ven. Phra Maha Wanchai:	Resident Monk
Ven. Phra Anussarano:	A Monk from "Buddha Brisbane" Monastery, Queensland.

Members of the Buddhist Discussion Centre (Upwey)Ltd were amongst  
the lay people participating in the Ceremony.

The "Magha Puja" Ceremony is held on the full moon of the third lunar month to  
honour the Dhamma. It commemorates the gathering of the Arhants that occurred in  
the year after Buddha's Enlightenment where 1,250 Arhants gathered spontaneously.

It was on this occasion that the Buddha gave the "Ovadapatimokkha Exhortation" -  
'Not to do evil, to do good and to purify the mind'  
This is the Teaching of all the Buddhas.

This "Magha Puja" Ceremony to honour the Dhamma is one of the three main  
Ceremonies in the Buddhist calendar; the other two being:  
"Versak" to Honour the Buddha, and "Vassa" to Honour the Sangha.

J.L.

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### BUDDHIST KATINA CEREMONY AND ORDINATION

Venerable Dr. Viriyanando, Chief Resident Monk at The Melbourne Thai Buddhist  
Temple, 489 Elgar Road, Box Hill, invites everyone who has faith in the Buddha,  
Dhamma and Sangha to be ordained as a Buddhist Monk or Nun for a temporary  
period and to share the Katina Ceremony (annual Robe presentation).

Many Senior and Junior Monks and male and female lay Buddhists from Thailand  
will attend the Ordination and Katina Ceremony. It will take place in November 1988  
at the Melbourne Thai Buddhist Temple.

The Katina Ceremony is a traditional Buddhist practice which takes place in the  
month following Vassa (three months rains retreat).

The meritorious action of offering Robes to the Monks produces benefits both now  
and in the future. Such benefits consist of:

Manussa Sampatti - Human Prosperity  
Deva Sampatti - Heavenly Prosperity  
Nibbana Sampatti - Successful attainment of Nibbana, the  
excellence of happiness.

The temporary Ordination of a Lay Buddhist is an act of true faith in the Buddha,  
Dhamma and Sangha. All people who have faith in the Three Jewels (Buddha,  
Dhamma, Sangha) are welcome to attend and participate in these auspicious Buddhist  
Ceremonies.

For further information please contact Venerable Dr Viriyanando at the Melbourne  
Thai Buddhist Temple. Phone: (03) 899 0883.

V.D.V

### SURAMERAYA MAJJAPAMADATTHANA VERAMANI

To undertake the Training Precept to refrain from taking intoxicants which cloud the  
mind.

The following is taken from the article "The Five Precepts - Panca Sila" by Maha  
Upasaka U Nu, published in "The Young Buddhist 1982", the annual journal of the

Singapore Buddha- Yana Organisation (SBYO) and was previously printed in the B.D.C.(U)Ltd. Newsletter Number 11, pages 9 & 10.

"The beneficial results of refraining from taking intoxicants:"

The person who vigilantly and steadfastly observes this Surameraya Precept reaches the world of Devas on his death. When he expires in the world of Devas, and is reborn in the world of human beings, he is endowed with the following qualities:

1. being mindful of anything that is to be done at a given time;
2. being endowed with intelligence and intellectual power;
3. being always alert at all times;
4. having initiative and enterprise to meet all contingencies;
5. being industrious;
6. being free from deafness and dumbness;
7. being free from madness;
8. being free from shocks and alarms;
9. being free from oppression or restriction;
10. being free from a hateful attitude towards others;
11. being free from grudge and envy;
12. having always truthful speech;
13. being free from rough and futile speech and from back-biting;
14. being aware of the gratitude owed to others;
15. being able to make return for the favours of others;
16. being generous and charitable;
17. having Moral Practice;
18. being fair and just;
19. not being given to anger;
20. having a sense of decency and a dread of evil;
21. having true belief;
22. being in a noble or worthy state of life;
23. being wise;
24. having discretion and judgement as to advantages and disadvantages of any situation or question.

### Surapana

"The bad results of taking intoxicants". The person who takes intoxicants is extremely likely, on his death, to reach one of four lower planes of existence, and after that if he should be reborn in the human world, he is liable to suffer from madness, or psychopathic complaints, or he may be a deaf and dumb person.

Meditation on the following points of conduct can lead to direct knowledge of how such actions lengthen the stay and power of Buddha's Teaching in this Dhamma Ending Age.

1. It is unwise for Buddhists to provide the means for beings to break any of the five precepts or to provide the environment conditioning them so to do.
- 2 to provide someone with a weapon.
- 3 or poison
- 4 to provide a prostitute for a married man or woman, only creates the environment

and means for beings to break precepts  
and creates harm for themselves and others;

5. It is unwise for Buddhists to undertake to arrange public or private functions where intoxicants are sold, given or used.

Although it is not for Buddhists to create ill-will towards other people's cultural lifestyle; where Buddhists are to engage in joint activities such as fundraising with other groups of people; it is up to the Buddhists (to strive to create an intoxicant free environment on such occasions:) (Pali - Samma-ajiva - Right Livelihood).

If such an environment cannot be negotiated, or, if it is not considered to be prudent to avoid alcohol at a gathering, care should be taken not to place a Buddha Image or representation in such a location. It is not advisable to bring Buddhist Texts into such an environment.

In situations where laymen gather at some social occasion where intoxicants are being served, Buddhist Monks or Nuns should not be brought into such an area.

Because of adverse causes (Pali- Akusala Kamma - unskillful action) certain adverse results (Pali - Akusala Vipaka) appear at some future time. The main requirement is to preserve the Dhamma with skillful means in this Dhamma Ending Age.

#### Scientific Research Findings.

The precept to refrain from taking intoxicants includes substances such as for example, alcohol, marijuana, cocaine, opiates amphetamines and sedatives.

During September 1987 the National Campaign Against Drug Abuse held a "Report on Marijuana 87" Conference in Melbourne, Australia. Most of the participants were leading scientists in the field of current cannabis research from Australia and overseas countries and the Recommendations for the N.C.A.D.A. include the following:

"There are a variety of myths about marijuana which still prevail which can now be refuted by empirical data such as that presented at or made reference to by scientists at the Conference. We are now in a position to say that;

- . marijuana is an addictive drug.
- . marijuana does affect thinking and decision making.
- . marijuana used alone (in the absence of other drugs) is not harmless.
- . marijuana users may well progress onto using harder, illicit drugs.
- . chronic marijuana users display potentially serious deficits in the domains of personal and social competency which has not been demonstrated in people who drink alcohol, socially or who smoke tobacco. Deterrent and/or intervention strategies must address this issue accordingly.

The following is an extract from the May 1987 issue of the American Journal of Psychiatry (144:5) pp. 698, 699.

"Most important are the profound acute and chronic psychosocial, cognitive and behavioural effects associated with marijuana use by youth. Acute toxicity is accompanied by negative effects on learning and memory, as well as psychomotor impairment. The continued drug use undermines the person's energy, ambition, concentration, problem solving abilities, performance, productivity, and social skills".

Dr. John P. Sherman in a "Presentation to cannabis workshop" 11 August 1986, under the auspices of the Australian Medical Society of Alcohol and Drugs states that:

"90% of the heroin addicts I see have been heavy users of cannabis between the ages of 14 - 17, 75% of them have then a short period of amphetamine use, usually for 6 months to 12 months, then start using heroin at around 18 years.

Dr. Sherman also describes the features of a typical cannabis addict who is under the age of 20 and non - working:

- (1) Chronic unemployment, no wish to work and often on sickness benefits.
- (2) Sleeping until lunchtime.
- (3) Aggressive and hostile behaviour, often completely out of character with the pre-drug personality.
- (4) Paranoia. For instance the addict often takes a weapon to bed and often has suspicion about the neighbourhood, parents, the police and other matters.
- (5) There is total denial as in alcoholism.
- (6) Episodes of depression and anxiety are particularly common and indeed sometimes suicidal tendency.
- (7) The addict often resorts to the use of alcohol or sedatives when cannabis is not available.
- (8) Weight loss and pallor are frequent.
- (9) This addict, of course, is very difficult to help because of the denial and the extreme commitments to the drug use.

In summary, Dr. Sherman states:

"at this point in time, I believe that the criminal sanctions should not be altered in any way".

It is wise to observe the Wisdom of the Buddha's Precepts.

A counselling service for people who wish to stop their addiction to intoxicants is available at this Centre by contacting the Director, Mr John D. Hughes on 754 3334.

F.C.

J.D.H.

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### CHANGE OF ADDRESS

An article entitled "A Homily" by Venerable Dr Prajnanandasri Sthavir was printed in

the B.D.C.(U)Ltd Newsletter No. 23 at pp 44, 45. The address given in that article for the Venerable has been superseded by the following address:

Venerable Prajnanadasri  
Bodhi Society  
Suvarna - Rekha Link Road  
P.O. Sakchi,  
Jamshedpur 831001  
BINAR STATE INDIA

### "PARTING FROM FOUR ATTACHMENTS" - A SAKYA LINEAGE TEXT

On Saturday, 4th June and Sunday 5th June 1988, three Members of the B.D.C. (U)Ltd attended Teachings given by His Holiness Sakya Trizin at Queen's College, Melbourne University Campus, Melbourne. His Holiness' Teaching visit was arranged by the Buddhist Education Foundation.

His Holiness Sakya Trizin (Holder of the Throne of Sakya) is the Spiritual Head of the Sakya Order, one of the four major traditions of Tibetan Buddhism.

The founder of the Sakya Order was Kon-dkon-mch og rgyal-po, a pupil of K ug-pa Iha btsas, who claimed direct inspiration from the Bodhisattva of Wisdom, Manjushri. (see B.D.C.(U)Ltd. Newsletter No. 23, February 1988).

His Holiness Sakya Trizin is the direct descendant of an ancient Tibetan religious family and he is the 41st in an unbroken lineage of Lamas (Spiritual Teachers) that stretches back to 1073 AD.

His Holiness was born in Tibet in 1945 and became the Spiritual Head of the Sakya Order at the age of seven.

The Root Text used by His Holiness during the two day course, entitled 'Parting From Four Attachments', contains four stanzas and a commentary by Konchok Lhudrub. A second copy of the text with a Commentary by Khentse Wanpo was also used.

The following summary of the teachings is from our Members' notes taken during the course. The Teachings are in three parts:

1. Preliminary practices.
2. The Root Text
3. Commentary to the Text.

#### a 1. Preliminary practices

"The purpose of this teaching is to tame the wild minds of sentient beings that are so much involved with defilements".

The Blessings of the Buddha shine uninterruptedly on all beings in the same way as the sun is always shining in the sky, but due to defilements, ordinary beings are unable

to receive these Blessings directly. The only way for ordinary beings to understand the Teachings of the Buddha is through the kindness and blessings of the Lineage Gurus. In this way, the source of all the Enlightened qualities lies with the Lineage Gurus.

Therefore a person who wishes the best possible conditions to practice should develop Right Motivation and remember the great kindness of the Lineage Gurus, without which the Buddha's Teachings would not be accessible.

### 1.1 Right Motivation.

These precious teachings are received not just for 'myself' but for the sake of limitless sentient beings. By practising correctly 'I' will attain Full Enlightenment for the sake of all sentient beings.

To ensure that one does not lose the precious teachings in this life, one should develop Right Behaviour.

### 1.2 Right Behaviour

1.2.1 Develop an attitude of respect towards the Guru, the Dharma (Teachings) and one's fellow Practitioners (Sangha).

1.2.2 Perceive the Guru with great joy.

1.2.3 Take the Guru's advice, as you would a doctor's.

1.2.4 Be enthusiastic and interested in the teaching.

1.2.5 Remove the mental obstructions likened to the three imperfect containers;

the upside down container accepts nothing;

the dirty container pollutes anything that is placed inside it; and

the container with holes does not retain anything.

1.2.6 Develop a clean mind to receive the teachings.

1.2.7 Receive the teachings with the Right Intention, in the same way as one would receive a medicine to cure a particular illness.

If one receives the precious teachings with Right Motivation and cultivates Right Behaviour, the Teaching, itself, contains the Six Perfections of the Bodhisattva.

### 1.3 The Six Bodhisattva Perfections

1.3.1 Generosity

1.3.2 Morality

1.3.3 Patience

1.3.4 Right Endeavour

1.3.5 Concentration

1.3.6 Wisdom

## 1.4 Taking Refuge

Carefully consider the following:

1.4.1 Cause of taking Refuge

1.4.2 Fear. Fear of the suffering of samsara (the world of existence) particularly the lower realms.

1.4.3 Clear Faith. Direct perception of the Buddha, Dharma and Sangha.

1.4.4 Desiring Faith. Wishing to obtain the qualities of the Buddha Dharma and Sangha to be of benefit to other sentient beings.

1.4.5 Believing Faith. Recognition of the truth of the Buddha's Teachings in one's own life and perceiving the benefits of taking Refuge.

1.4.6 Compassion. Wishing all beings to be free from suffering and the causes of suffering.

## 1.5 Objects of Taking Refuge

1.5.1 Buddha

1.5.2 Dharma

1.5.3 Sangha

## 1.6 Way of Taking Refuge

1.6.1 In order to attain realisation of Enlightenment, we need to rely on the Buddha as our Guide.

1.6.2 We take Refuge in the Dharma as our Path. By following the Path we can reach our destination.

1.6.3 We take Refuge in the Sangha as our Spiritual companions.

## 1.7 Rules of Taking Refuge

### Individual Rules

1.7.1 Having taken Refuge in the Buddha, you should not take Refuge in any worldly deity.

1.7.2 Having taken Refuge in the Dharma, you should not harm any being intentionally.

1.7.3 Having taken Refuge in the Sangha, you should not take non- Buddhists as your Spiritual companions and you should respect all Members of the Sangha irrespective of their individual characteristics.

## 1.8 General Rules

1.8.1 If you have taken Refuge in the Buddha, Dharma and Sangha you should not give it up even at the cost of your life.

1.8.2 Whatever happens, you should not seek any other Refuge.

1.8.3 You should make offerings to the Buddha, Dharma and Sangha, every day.

1.8.4 You should help other beings take Refuge.

1.8.5 Whatever direction you are facing you should think of the Buddha, Dharma and Sangha of that direction.

## 1.9 Developing the Enlightenment Thought

To transform the lower path (liberation for oneself alone) into the higher path (wishing to attain Enlightenment for the benefit of other sentient beings) you should develop the Enlightenment Thought.

1.9.1 Wishing to become Enlightened for the sake of all sentient beings.

1.9.2 Travelling the path to Enlightenment, in which every action is directed toward that end.

For example, in order to travel from one place to another you must first wish to go there. Once the decision to go has been made every action from packing your bags to travelling in the right direction brings you closer to your destination. (N.B. Wishing only is not enough, Right Action is required - Editor's Note).

### 1.9.3 Generating the wish to become Enlightened.

For the sake of all sentient beings.

To recognise the need to become Enlightened for the sake of all sentient beings, you should begin by remembering the suffering you have experienced in this life and recognise that other beings also suffer. Your wish to be free from suffering both now and in the future is common to all beings. Furthermore, although the suffering you experience seems unbearable, the suffering of many other beings is far worse. The self cherishing mind is preoccupied with its own self torment, and is totally blind to the suffering of others.

### 1.10 Remembering the kindness of our former mothers

In this life, our mother has devoted herself to us with limitless kindness and patience. She nurtured and cared for us when we were too young to care for ourselves. She has shown us great love and compassion, (when we were unhappy and worried), endlessly.

She has forgiven us for our unpleasant behaviour and wished nothing but happiness for us.

She fed us and clothed us and as we grew up she taught us how to behave.

She taught us everything she could and then paid for us to go to school. She encouraged our studies, even though we were ungrateful. When we left home, she was heart-broken to see us go and wished she could have done more for us. Her wish for us is that we would be free from all hardships and strife.

Just as our mother has been kind to us in this life, in the long past through countless births, all the limitless sentient beings have been our mothers. They have all nurtured

and cared for us in just the same ways as our present mother.

Due to ignorance, and the inevitable effects of unwholesome actions, some of our old mothers are in births of uninterrupted pain and suffering. Unwished for sufferings pour down on them like rain.

We, on the other hand, can do nothing but watch, like a crippled mother whose only son is drowning in the river.

The only way for us to be of benefit to our old mothers and repay their great kindness is to become fully Enlightened ourselves, not for the purpose of acquiring happiness for ourselves in this or any future life, but to be an unending source of Blessings to all mother sentient beings.

#### 1.11 Recognising the preciousness of this human birth.

The possibility of obtaining a precious human birth is very small. It is likened to a blind turtle who lives on the floor of a great ocean. Once every 100 years, the turtle swims to the surface and then returns again to the ocean floor for another 100 years. On the surface of the ocean floats a small ring driven by the wind and tide. The frequency in which beings obtain a human birth is less often than the time taken for that blind turtle to, by chance, put its head through the floating ring.

Furthermore, it is said that the number of beings migrating from birth to birth toward the lower realms is as many as the dust particles in the universe, but the number of beings migrating toward the higher births is as many as the dust particles that would fit on your thumb nail.

Having obtained this human birth (that is so rare) it is still more difficult to obtain the conditions necessary to practise the Dharma. In order to practise the Dharma beings need to be free of the eight unrestful states and have the ten Right Conditions.

#### 1.12 8 unrestful states

- 1.12.1 Hell birth
- 1.12.2 Hungry ghost birth
- 1.12.3 Animal birth
- 1.12.4 Long lived gods
- 1.12.5 Born in an uncivilised state
- 1.12.6 Having wrong views
- 1.12.7 The Buddha has not come into the world
- 1.12.8 Having defects in the sense organs.

The first four unrestful states pertain to non-human births.

#### 1.13 10 Right Conditions

- 1.13.1 Born human
- 1.13.2 Born in a centrally located place (having access to members of the Sangha).

- 1.13.3 Having sound organs.
- 1.13.4 Having not committed negative actions which produce vast negative results (killing your parents, drawing blood from a Buddha, etc.)
- 1.13.5 Having a sincere belief in the Buddha's Teachings.
- 1.13.6 Having been born at a time when the Buddha's Teachings are in the world.
- 1.13.7 Having been born at a time when the Buddha has turned the Wheel of the Dharma.
- 1.13.8 Having been born at a time when the Teachings of the Buddha are alive, not just an empty shell.
- 1.13.9 Having other practitioners to set an example.
- 1.14.0 Recognising the need to depend on Right Livelihood.

Having obtained these precious conditions, we should consider how rare it is to have all of these conditions assembled at one time.

We should vow that we will make this human life that is free of the 8 unrestful states and endowed with the 10 Right Conditions, infinitely meaningful by taking Refuge in the Buddha, Dharma and Sangha and developing the Enlightenment Thought.

#### 1.14 Speeding up the Practice

Recognising the need to speed up the Practice.

- 1.14.1 In this life, death is inevitable.
- 1.14.2 In this life, the time of death is uncertain.
- 1.14.3 At the approach of inevitable death, nothing except the Dharma and having practised good actions in this life, can be of any use.
- 1.14.4 There is not a single place in the whole of samsara where there is no death.
- 1.14.5 In this life it is far more likely that I will die today, than live until tomorrow.

#### 2. The Root Text - 'Parting From Four Attachments'

- 2.1 If you have attachment to this life, you are not a religious person.
- 2.2 If you have attachment to the world of existence, you do not have renunciation.
- 2.3 If you have attachment to your own purpose, you do not have the Enlightenment Thought.
- 2.4 If grasping arises, you do not have the proper view.

#### 3. Commentary to the Text

3.1 Stanza - If you have attachment to this life, you are not a religious person.

This text 'Parting From Four Attachments' encompasses the entire Buddhist Path from the preliminary practices to the Completion Stages of the highest Tantra (Vajrayana).

The first line directly explains the Right Motivation for any religious practice and, indirectly reveals the method to transform worldly practice into the Spiritual Path.

If we have attachment to this life, and every action is aimed at producing worldly benefits for ourselves, we do not understand the nature of this life. This life is

inherently unsatisfactory, constantly in a state of change and every worldly object that we have accumulated during this life will be of no benefit whatsoever at the time of death. The only thing that will be of any benefit at the time of death will be the Dharma. Having properly understood this, the need to practice the Dharma will arise automatically.

Once the need to practice the Dharma has been established; we can then speed up the practice by recollecting the perilous nature of this life.

'Tomorrow's future, or  
Next life's future.  
Which one comes first  
no one knows'.

Shanti Deva

By meditating on the impermanent nature of this life, we start to understand the Law of Karma or Cause and Effect.

Nothing arises without a prior cause. From wholesome actions, pleasant results arise. From unwholesome actions, unpleasant results arise (automatically). This human birth arose from causes in past lives. When this life is over, dependant on causes we will take re-birth.

Based on an understanding of the Law of Cause and Effect, understanding of the need to create more wholesome actions arises.

### 3.2 Moral Conduct

The practice of Moral Conduct is very important because it is the root cause of achieving higher re-births and the ladder by which liberation may be obtained. Moral Conduct is the antidote to suffering in this life and all future lives. Therefore in order to practise the teachings of the Buddha, good Moral Conduct is absolutely essential.

### 3.3 Ten Non-Virtuous Actions

The ten non-virtuous actions arise from minds with a predominance of hate, greed or ignorance and their corresponding effects can be classified into two types:

Temporal and Final.

#### Action

#### Temporal Result

3.3.1 Killing	Short life
3.3.2 Stealing	Poverty
3.3.3 Sexual misconduct (adultery)	Friends become enemies
3.3.4 Lying	People will criticise you
3.3.5 Slander	Separation from friends and family
3.3.6 Harsh words	Hearing undesirable things
3.3.7 Idle chatter	No one will believe you

- |       |                              |                                      |
|-------|------------------------------|--------------------------------------|
| 3.3.8 | Coveting the goods of others | Never fulfil ones hopes or wishes    |
| 3.3.9 | Malicious thoughts           | Meet with great fear                 |
| 3.4.0 | Wrong views                  | Life after life, holding wrong views |

The final result of non-virtuous actions depends on many factors such as frequency, intention and motivation. As an example, if one kills other beings with intention, even animals (for whatever reason), one will at the end of this life be reborn in one of the 3 lower realms.

Please refer Graphical Image 24-?-1

Photo: Sakya Trizin whilst on visit to Melbourne

Please refer Graphical Image 24-?-2

Photo: Sakya Trizin with three Members of B.D.C. (U) Ltd. From left: Peter Marshall, Roger Armitage, Sakya Trizin and Lisa Armitage.

### 3.4 Ten Virtuous Actions

The ten Virtuous Actions that arise without a predominance of hate, greed or ignorance are as follows.

<u>Action</u>	<u>Temporal Result</u>
3.4.1 Abstaining from killing	Long life
3.4.2 Abstaining from stealing	Wealth
3.4.3 Abstaining from sexual misconduct	Good friends
3.4.4 Abstaining from lying	People will praise you
3.4.5 Abstaining from slander	Not separated from friends or family
3.4.6 Abstaining from harsh words	Won't hear undesirable things
3.4.7 Abstaining from idle chatter	People will believe you
3.4.8 Not coveting the goods of others	Fulfil one's hopes and wishes
3.4.9 Abstaining from malicious thoughts	Will not meet with great fear
3.5.0 Not having wrong views	Having right views

The final result of virtuous actions depends on many factors. By keeping good moral conduct, with intention, one will, at the end of this life, be likely to be reborn either as a human or in a heaven world.

### 4.0 Commentary - (Continued)

4.1 Stanza:- If you have attachment to the world of existence; you do not have renunciation.

This stanza directly explains the suffering of samsara and indirectly explains the cause of suffering which is cause and effect. In this stanza, the view of impermanence and suffering is expanded to encompass the whole of samsara from the lowest hells to the highest heavens. Just as one has renounced attachment to this life through the recognition of the value of practising the Dharma, one should now broaden one's view and develop proper renunciation.

The first of the Four Noble Truths, taught by the Buddha Sakyamuni states; Life is suffering (Pali : Dukkha).

This is not just a reference to this present life, but all lives throughout the six realms of existence.

According to Buddhist Texts, the universe is divided in six realms:

1. Hell realm
2. Hungry ghost realm
3. Animal realm
4. Human realm
5. Heaven realm
6. Arupa heaven realm

### 5.0 Three types of Suffering

- 5.1 Suffering of Suffering
- 5.2 Suffering of Change
- 5.3 Suffering of the Conditional Nature of all things.

#### 5.1 Suffering of Suffering

This type of suffering is mainly associated with the lower realms and includes such suffering as physical pain, mental and physical torture and severe emotional pain.

### 6.0 Description of the hell realms

The hell realms are divided into three types.

- 6.1 Cold hells
- 6.2 Hot hells
- 6.3 Neighbouring or Semi hells

Dependant on the ripening of unwholesome karma at the time of death, some beings will have to experience the suffering of birth in one or other of the hells. Beings, spontaneously born, appear in these realms and suffer enormous physical and emotional pain, the severity of which has no comparison in the human realm.

There are eight cold hells, eight hot hells and neighbouring or semi hells.

The duration of these births can be described as follows:

The beings born in the uppermost hell suffer for a period equal to the time it would take to empty a huge container filled with sesame seeds at the rate of one seed every 100 years.

The other hells are each 20 times longer than the one preceding.

The deepest hot hell is called Avichi. In Avichi, beings are burnt to death and then revived instantaneously to suffer the same fate unremittingly for one full intermediate aeon.

The suffering of the beings born in Avichi is said to be the most intense of anywhere in samsara.

### 7.0 Description of hungry ghost realms

The hungry ghost realms are divided into three types:

7.1 Outer obscuration

7.2 Inner obscuration

7.3 Obscuration of the Obscuration

Dependant on the ripening of unwholesome karma at the time of death, some beings will have to experience the suffering of birth in the realm of hungry ghosts.

In this realm, the environment is very barren with no vegetation and no water.

Their bodies are like skeletons, their throats are as tiny as a straw and their mouths are as tiny as the eye of a needle.

Their stomachs are very large like that of a mountain and they wander around for long periods of time without finding any food or water.

This is called outer obscurations.

7.2 The next type is called inner obscuration. These beings have the same type of bodies as those with outer obscurations but they manage to find food. The food they eat is like pus or mucus and when they eat it, instead of satisfying their hunger, it makes it worse.

7.3 The third type, obscuration of obscuration, have the same type of bodies but manage to eat food. When they eat the food it turns into fire and burns them inside.

Hungry ghosts suffer for thousands of years tormented day and night by hunger and thirst.

### 8.0 Description of animal realms

Dependant on the ripening of unwholesome karma at the time of death, some beings

will have to experience the suffering of birth in one of the animal realms.

There are two divisions :

8.1 Those that live in the oceans, and; 8.2 those that live on the land.

Beings that live in the oceans suffer great fear of being eaten. They have no place where they can hide because they must venture out in order to search for food.

Beings that live on the land suffer great fear of being eaten. They suffer the pain of heat and cold, not finding shelter or not finding enough to eat or drink.

## 9.0 Suffering of change

This type of suffering is mainly associated with the human realm and heavenly realms.

Heaven realms can be divided into three types.

9.1 The realms of desire

9.2 The realms of form

9.3 The realms of formlessness.

9.4 The realm of desire includes the human realm.

### 9.1 Desire Realm Gods

These beings experience great pleasure and enjoyment. They have plenty of food, clothes and shelter. Because of these good conditions, the need to practise the Buddha Dharma never arises.

They have very long lives, equivalent in duration to the hell realms, but because of their great happiness the time passes very quickly. When death approaches they experience great mental suffering, comparable with the physical suffering of the hell realms. They realise their mortality and subsequently fall into lower realms.

This is the great suffering of change.

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9.2 Form Realm and; 9.3 Formless Realm Gods

These beings experience great happiness throughout their lives but since they are still subject to birth and death their eventual fall into lower realms causes them great suffering.

In the same way as a bird flying in the sky, sooner or later, must come down to earth, the higher gods must be born again into the lower realms.

## 10.0 Human realm

We can experience directly the suffering of change in our own lives. If we examine carefully, we will understand that whatever happiness we have experienced in the past is gone. Whatever we cling to will one day be

taken from us and at the approach of inevitable death we will lose everything.

Anything which has a cause is impermanent . Anything that is impermanent is by its very nature, suffering.

### 11.0 The suffering of the conditional nature of all things

This type of suffering pervades the six realms of existence and is inherent in all phenomena.

By direct perception of the unsatisfactory nature of all conditioned existence the true renunciation thought can arise.

### 12.0 If you have attachment to your own purpose you do not have the Enlightenment Thought.

This stanza reveals the Path leading to Enlightenment and directly explains the Method for developing the Enlightenment Thought. By this practice one accumulates the merit necessary to travel the Path to completion.

The Enlightenment Thought is the correct motivation for practising the Buddha's Teaching (Dharma).

To seek safety (liberation) for oneself alone is not the correct motivation.

If our mother was drowning in a fierce river and we were safe on the bank, we would attempt to save her even at the risk of our own life. In the same way, we should forego our own safety and happiness in order to save all mother sentient beings.

Furthermore, just as the Buddha guides us along the Path, all sentient beings help us to achieve our goal in this way. If a being causes us trouble we have the opportunity to practise patience. If a being is in pain we have the opportunity to develop compassion. If a being is unhappy we should practise loving-kindness.

Meditation on loving-kindness is the basis from which compassion is developed.

### 13.0 The direct method for developing loving-kindness

13.1 Visualise your own mother standing in front of you.

13.2 Recognise the visualisation as being your own mother.

13.3 Remember how kind she has been to you this life.

13.4 Not only in this life but from beginningless time she has been your mother time and time again.

13.5 If you could collect all the tears she has shed for you through countless lives, they would fill the oceans.

13.6 Even if you could give her the whole world filled with gold and jewels, it would not repay even a fraction of her great kindness.

13.7 The only way you can begin to repay her is to make her happy and free from suffering and the causes of suffering both now and in the future.

13.8 Because I am not free from suffering myself, how can I help my mother to be

free from suffering?

13.9 If a crippled mother's son was drowning in a river the only thing she could do is call for help.

In this way, you should practise loving-kindness by requesting the Buddha, Dharma and Sangha to help.

Once the loving-kindness has been sufficiently developed using the above method you can then extend it to include other beings by thinking these beings have all been my mother in some past life, until now I have not repaid their great kindness.

I must develop my mind to complete Enlightenment so that I can repay their kindness. Even my enemy who creates obstacles in my path has been my mother time and time again. This person even now provides me with the opportunity to develop wholesome qualities. He is saying; you have not repaid me for the kindness I have shown you time and time again by being your mother, so hurry, hurry for I am still in great suffering.

By practising loving-kindness one removes the obstacles which hinder the development of compassion.

14.0 For those who wish Enlightenment, if you require only one thing, that thing is compassion because all good qualities will be developed from this.

14.1 Three Types of Compassion.

14.2 Compassion toward all sentient beings

Through the practice of these profound teachings I will cause my mother and even my enemy to be free from suffering and the cause of suffering, which is ignorance.

14.3 Compassion toward Dharmas.

Dharmas in this case means objects, both mental and physical.

This level of compassion has as its object the selfless nature of all conditioned existence. That there are no real beings in samsara, only compounded phenomena called beings.

14.4 Objectless Compassion

In reality all beings are illusory. All causes of happiness and suffering are illusory, therefore, this compassion is objectless.

Loving - kindness and Compassion alone cannot remove the cause of ignorance, which is self-thinking. As long as self-thinking exists, samsara exists.

We think that samsara is real; because we cling to a self.

As long as samsara exists; one suffers the results of cause and effect.

The true root of all suffering is self-thinking. In order to destroy self-thinking one must practise the two types of Bodhicitta.

### 15.0 Relative Bodhicitta

The effect of practising relative Bodhicitta is that the self-thinking is pushed down; to be replaced by the Enlightenment Thought.

#### 15.1 Two Types of Bodhicitta.

#### 15.2 Wishing Bodhicitta

The wish to attain Enlightenment: in order to be of benefit to all sentient beings. Wishing Bodhicitta arises from loving-kindness and Compassion.

#### 15.3 Entering Enlightenment Thought.

In which every action is directed toward helping the other sentient beings until Enlightenment is reached.

At this stage, the self-thinking minds are seen as the true enemy. Helping myself is the cause of all my suffering while helping others is the cause of all happiness; because of this I must practise initially to bring my thoughts of others to at least equal importance with myself.

Eventually, I must make a total exchange of self for others.

When one has the Absolute Bodhicitta developed one is truly called a son of the Buddha or Bodhisattva.

### 16.0 If grasping arises you do not have the proper view.

(cf. In preliminary meditation training, where the present is taken as real. - Editor).

As a training method only; it is said that everything in samsara is illusory, (i.e. unreal or neither real nor unreal - Editor), but since phenomena has never truly existed; the view that everything is void (or unreal) pertains to samsara.

For example, a woman who has no child dreams one night that she has a child. In her dream, her child dies of a terrible disease and she suffers emotional pain. When she wakes up her pain was unreal and the child was unreal. (The view (knowledge) of the Enlightened (Awakened) Mind is different from the clouded (unawakened) mind - Editor).

In this way, the view that everything in samsara is unreal is similar to the woman's pain.

By the merit, may the precious LAM DRE TSOK SHED teaching, the special and profound teaching of the Sakya Tradition, be firmly established in Australia.

May His Holiness Sakya Trizin have a long life and good health.

May all beings be happy.

R.A.

J.D.H.

Foot Note 1 ref: Buddha Sasana Newsletter Winter 1988 at p. 5 Pub. Buddha Sasana Association of Australia Inc., P.O. Box 64, Thirroul N.S.W. 2515. Australia.

Sayadaw U Pandita, in a talk given at Barre, U.S.A. in 1984, expressed the approach needed to look at 'Paramattha Dhamma' or Ultimate Reality.

"Some popular renderings of the word 'vicara' are 'investigation' and 'sustained thought'. To use these two words in place of the Pali word 'vicara' in the English language would doubtless prove to be very misleading. The words 'investigation' and 'sustained thought' connote a different sort of meaning. Sayadaw is aware that people who have been educated in the West have been trained to make much use of their intellect. Ever since you attended kindergarten and go on to primary school, elementary school, and so forth, you have been always asked to find out the whys and the wherefores and the hows, and so forth."

"If one were to apply that sort of investigation into meditation about the object of meditation rather than going into it and penetrating into it and understanding what it is, this is the point that has to be noted. It is very important."

"In the practice of meditation, that sort of intellectual investigation, that sort of thinking, reasoning or logical thinking is certainly not required. The quality of vicara as was explained just now through the illustration becomes clear as that of impinging or rubbing of the mind on the object of meditation. It does not involve any sort of conceptualizing or reasoning or intellectualising at all".

"the reason why the Sayadaw is bringing up this point is out of concern that the yogis here will not be able to realize or will not be able to actually observe or look at 'paramattha dhamma' or ultimate reality. 'ultimate realities' here of course mean all the things that can be directly experienced through your sense doors without thinking, without conceptualizing all the mental and physical phenomena."

"Sayadaw has no thought at all of wanting to belittle your intellectual capacity or prowess."

"In the scriptural classification of knowledge, of wisdom, there is a traditional categorizing according to the sutamayanana, cintamayanana and bhavanamayanana. This sutamayanana of course refers to knowledge that comes through learning and cintamayanana refers to knowledge that comes through thinking. And bhavanamayanana refers to insight that comes through actual meditation."

'Although one may be able to understand a lot about the paramattha dhammas, the

ultimate realities in an intellectual way through learning and through thinking, that is not the real experience. You are only understanding about it. One is not really gaining an insight into it. There is no actual experiencing of it.'

'Even in some of these bhavanamayanana, some of the insights and knowledge gained through meditation, one may still not be able to experience paramattha dhammas (ultimate realities). This, of course, refers to the samatha jhanas, (the tranquillity absorptions) where the objects of meditation are concepts rather than things which can be directly experienced without thinking."

Please refer Graphical Image 24-?-1

Photo: Sakya Trizin

### KOREAN KWAN UM ZEN MASTER TO TEACH IN AUSTRALIA

B.D.C. (U)Ltd. Members are pleased to advise that Zen Master Seung Sahn (whom we address as Soen Sa Nim) plans to visit Australia for the first time in March 1989.

The Ch'an Academy of this Centre is pleased to have the opportunity for this Korean Zen Master, who has taught in the West for nearly twenty years. He travels between fifty Centres in the U.S.A., Canada, Brazil and most countries in Europe.

We appreciate the effort of his Student, Mu Ryang Sunim of Seoul International Zen Centre, Hwa Gye Sah, 487 Su Yu Dong, To Bong Ku, Seoul 132, Korea, who is arranging the visit.

Seung Sahn Soen-sa was born in 1927 in Seun Choen, North Korea. He studied Western philosophy at Dong Guk University. He decided to become a Buddhist Monk and was ordained in October 1948. After a mountain retreat, he met Zen Master Ko Bong, whose Teacher had been Zen Master Mang Gong.

On January 25 1949, Soen-sa received from Ko Bong the Transmission of Dharma, thus becoming the seventy eighth Patriarch in this line of succession. He also received the Dharma name of Seung Sahn, 'Lofty Mountain'.

### Completely Become One

The following is a portion of a Dharma Speech that Zen Master Seung Sahn gave at the Cambridge Zen Centre on Saturday, July 16, 1977.

When I was in the hospital, the doctors checked my heart. The first time they checked, there were 23-25 mistakes (premature ventricular contractions) in one minute, out of about eighty beats.

Many people have read about research by a Harvard professor who checked people

with bad hearts, diabetes, etc. He checked people who did meditation and people who didn't. People who didn't do meditation were O.K. with medicine, but not O.K. without their medicine. But, people who tried concentration meditation got better more quickly, and were O.K. without their medicine. The Transcendental Meditation people advertised this: "Meditation can fix many sicknesses". So now, many doctors like meditation. So, my doctors said, "Soen Sa Nim, you are a Zen Master, so you try!" So, I said, "O.K., I will try." So, I tried this fix-your-body meditation. In three days, my heart was making only five mistakes. Usually, it takes about one month to recover like this, so my doctors understood this meditation was helping my body, so they were very happy."

After one week, my heart was only making one or two mistakes, and my doctors said, "This is wonderful: Most people take two or three months to come down to only one or two mistakes each minute!" So I said, "Thank you very much; you have helped me, so I can get better quickly. But this is only fix-your-body meditation. This is not correct meditation".

"Why isn't this correct meditation?" they asked.

"You can fix your body, your heart, your diabetes. In Korea, China, and India, there are people who do yoga. They go to the mountains and do breath-in, breath-out meditation. They can live 500 years and not get sick. Keeping their bodies for a long time is possible; even flying in the sky is possible. Trying this style body meditation, anything is possible. A body is like a car. Use the car a lot, and in three years, it is broken. Only keep the car in the garage, then keeping it for a long time is possible. But finally, after 500 years, then these yoga people die. Then What? Live a long time, then die; live a short time, then die- it is the same: Dying is the same."

The doctors understood. "What is correct meditation, then?"

I told them, "I always try meditation. Meditation means always keeping one mind, not-moving mind." They thought meditation meant only concentration and keeping your body still. So I said, 'Meditation means keeping one mind. You must understand - What is life? What is death? If you keep one mind, there is no life, no death. Then, if you die tomorrow, no problem; if you die in five minutes no problem.'

'What do you mean, "no problem"?' they asked.

"Maybe you do fix-your-heart meditation. Then, 'My heart is good; my body is good.' It is very easy to become attached to this meditation. But, when you get old, and your heart is not so good, then you try this meditation. Maybe it is still not so good. Then, "Why doesn't my meditation work?" Then your body, your meditation become hindrances. If your meditation cannot help your body, then you don't believe in your meditation. Then what? So, this style meditation is no good."

"Correct meditation means correctly understanding your situation moment to moment - what are you doing now? Only do it: Then, each action is complete; each action is enough. Then no thinking, so each moment, I can perceive everything just like this. Just like this is truth. Sick-time, only be sick. Driving-time, only drive. Only go straight - then, any situation is no problem."

The doctors liked this; they wanted to hear more about Zen. So, six doctors came to my room, and I talked to them for two hours. One doctor asked me, "I am very busy at the hospital, then going home to my family. How can I keep a clear mind?"

"Clear mind," I told them, "means moment to moment, what are you doing now? When you are with your patients, only 100% keep doctor's mind. When you leave the hospital and you are driving home, 100% driver's mind. When you meet your wife, 100% husband's mind. This means, each moment, only go straight - don't make 'I', 'My', 'Me'. If you make 'I', 'My', 'Me' then your opinion, your condition, your situation appear. Then, you have a problem."

"If, when you are with your patients, you think, 'Where is my wife?' Is she spending a lot of money?' Then, this patient is talking to you, and you only say, 'Uhm, yeah, mmm-mmm.' So the patient is thinking, 'What does the doctor think?' They don't believe you. If you are talking to your wife, and she is telling you something important, and you are thinking about the hospital, this is just your opinion; this is just thinking: it is not your just-now situation. So, put it all down; only go straight."

"We say 'jeon il', completely become one. When you are doing an operation, you and this knife completely become one. When you are driving in your car, you and the car only become one. If you drive on a road with pebbles and you are not thinking, only driving, then you can feel these pebbles under your tyres. Only become one means, you and your action completely become one; then you and the universe only become one completely no-thinking mind. Inside and outside become one. The name for this is 'only go straight' or 'put it all down', or 'don't make anything', or 'keep clear mind.'"

"If you are only in the present, how can you plan for the future or choose a direction? I have to plan for my patients, and for myself, my family," one doctor said.

So I said "What is the purpose of life? I asked many old people in the hospital this question, or 'What did you get out of life?' and many said, 'Nothing'. Maybe they have a good job, good family, good wife or husband, but these things cannot help them now. They want something they cannot have, and they understand this, so they say, 'Nothing.' This is understanding nothing. But understanding cannot help them, so they are suffering. Zen means attaining this nothing mind. The Buddha said, 'If you keep clear mind moment to moment, then you will get happiness everywhere.'"

"Zen is attaining this nothing mind, and the using this nothing mind. How can you use it? Zen means making this nothing mind into big-love mind. Nothing mind means no 'I', 'My', 'Me', no hindrance. So, this mind can change to Great-Compassion mind, action-for-all-people mind. This is possible. Nothing mind does not appear, does not disappear. So, moment, it is possible to keep your correct situation. Then, your mind is like a mirror - when you are with your patients, only become one. Then helping them is possible. When you are with your family, only become one; then understanding what is best for them is clear. Just like this. The blue mountain does not move. The white clouds float back and forth."

Finding Your Primary Point

Zen Master Seung Sahn gave the following Dharma Talk at the Providence Zen Centre the evening before the April Yong Maeng Jong Jin, 1977.

I often talk about primary point. What is primary point? When you have a scale, and there is nothing being weighed, the indicator points to zero. You put something on it, and the pointer swings to 'one pound'. You take it off; the pointer goes back to zero. This is primary point. After you find your primary point, then good feelings come; bad feelings come, so your pointer swings in one direction or the other. But this doesn't matter. Don't check it. When the feeling is over with, the pointer swings back to zero.

But, if you haven't found your primary point, then it is like taking a heavy object off the scale and having the pointer stay at 'ten pounds'. Or, the pointer moves back only part-way; it doesn't go completely back to zero. Then, you have a problem. Your scale does not weigh correctly. Maybe if you put a heavy object on it, it will break completely.

So first, you must find your primary point. Then, you must keep it very strongly.

A taxi has weak shock absorbers, so it hits a small bump and bounces up and down. A train has strong shock absorbers, so it is very steady. If you keep your primary point, your mind-spring will become stronger and stronger. You will meet big problems, and your mind will move less and less. A big problem comes; your mind moves, but soon returns to primary point. Finally, your mind will be very strong: it will be able to carry any load. Then, saving all people is possible.

J.D.H.

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### BUKKYO DENDO KYOKAI

On 18 August 1988 B.D.C.(U)Ltd. Committee Member Leanne Eames visited the Bukkyo Dendo Kyokai (Buddhist Promoting Foundation) in Tamachi, Tokyo. (3-14, Shiba 4-Chome, Minato-ku, Tokyo, 108 Japan).

She was most fortunate to be able to talk with great Japanese Buddhist Scholar Dr. Shoyu Hanayama, Editor-in-Chief of 'The Teachings of the Buddha'. This book was the original project of the Buddhist Promoting Foundation and has now been translated into 23 languages. Two million copies have been distributed free of charge for placing in rooms of major hotels and hospitals throughout the world.

The Bukkyo Dendo Kyokai (Buddhist Promoting Foundation) was founded by the now 91 year old Mr. Yehan Numata in 1965, incorporated with his private funds. In January 1982, Mr. Numata decided to start a huge project to translate the whole Chinese Buddhist Canon into English.

The Project to Translate the Buddhist Canon in Chinese into English

Dr. Shoyu Hanayama is the Chairman, and was responsible for organising the Committee for the Translation of the Chinese Tripitaka, officially finalised in 1982, and consisting of twelve members. Dr. Hanayama will be working on the project until the year 2000, by which time it is planned that 108 volumes will have been completed (a rate of approximately one volume per month). The whole project will take about 200 years to complete. The first of the translations was received in 1984, and publication is expected to begin within this year. For many of the texts it will be the first English translation. The project will include new translations of all sutras already appearing in English. The translation will be divided into three sections - Abhidharma, Sutra & the Vinaya.

Ninety four scholars including six women, well qualified to translate the classic Chinese text are currently working on the first series.

Leanne Eames presented Dr. Hanayama with a silver and turquoise Dharma Wheel symbol of the B.D.C.(U)Ltd.

All B.D.C.(U)Ltd. members express their deepest joy and gratitude to all those involved in working on this great and significant project.

L.E.

Please refer [Graphical Image 24-?-1](#)

Photo: Leanne Eames with eminent Scholar,  
Dr. Shoyu Hanayama, standing in front  
of the shelves containing the Chinese Canon.

### VIIIth WORLD SANSKRIT CONFERENCE - 1990

The Department of Indology of the University of Vienna has arranged for the VIIIth World Sanskrit Conference of the International Association of Sanskrit Studies to take place at the University of Vienna from 27 August to 2 September, 1990. The mailing address for information is:

VIIIth World Sanskrit Conference  
Universitat Wien  
Institut fur Indologie  
Universitatsstrabe 7  
A-1010 Wien  
Austria - Europe

For Australia, information can be obtained from

The Secretary  
Asian and Comparative Philosophy Society of  
Australia  
School of Humanities

Deakin University  
Victoria, 3217  
Australia  
Telephone: (052) 471335

The Australian Society will continue to be in close association with the Society for Asian and Comparative Philosophy (SACP) ref: A.C.P.S.A. (formerly Asian and Comparative Newsletter July 1988 Philosophy Caucus).

J.D.H.

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Thank you very much.

### APPEAL TO BANGLADESH ORPHANAGE

Recent floods have overwhelmed Dhaka and much of Bangladesh. We appeal to readers to help our fellow Buddhists and the people of Bangladesh by forwarding donations to:

Venerable Suddhananda Mahathero

General Secretary  
Dhammarajika Orphanage  
Bangladesh Bouddha Kristi Prachar Sangha  
G.P.O. Box 4142  
DHAKA BANGLADESH

Because of the prediction that the sea level will rise 1.5 metres, it would appear that much of low lying land in Bangladesh could be lost to the sea over the next decade.

If a vast sea wall could be built along the coast of Bangladesh in a similar manner to the way the Netherlands re claimed land, future troubles could be averted.

Bangladesh could not finance this project on its own resources. It may be that other countries could contribute to the design of such a project to prevent millions of persons experiencing hardship within the next decade.

Perhaps such a project could capture the energies of some Universities Design Engineering Department to undertake a feasibility study.

May the Buddhists and people of Bangladesh be well and happy.

J.D.H.

VENERABLE TRALEG KYABGON RINPOCHE TO TEACH AT A U.S.A.  
UNIVERSITY

The founder of the Kagyu E-Vam Buddhist Institute, P.O. Box 444, Hawthorn 3122, Tel (03) 690 8191 who is to lecture in the U.S.A. was farewelled on 28 August 1988 by Members of B.D.C.(U)Ltd. and many friends at 209 Beaconsfield Parade Middle Park, Victoria. His message to the Community (Printed in the KAYGU E-VAM BUDDHIST INSTITUTE NEWSLETTER AUGUST 1988) reads:

For the last seven odd years we have gone through ups and downs together. One thing that saw us through was the practice, and the increasing feeling of fellowship. For all the years that I have spent in Melbourne, I have nothing but fond memories.

Now what we have is a good solid body of practitioners whose sole interest lies in the practice of Ngondro, as well as the further development of the Centre.

So far, what I have been encouraging at the Centre are these three things: meditation, study and non-sectarianism. Even though you may not be a regular participant at the Centre, I would like you to feel that you are part of our community. It is fairly broad in the sense that some are occasional, others more committed and others yet even more committed - i.e. to the practice and the Centre.

There are six committee members who are endowed with the same authority have equal responsibility to inform the community of decisions made at committee meetings. Each committee member has his or her official positions accorded to them in their unique capacities. Community members, however, should express their

feelings and concerns to them whenever the need arises.

I will see you next year. Thank you.

### 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)

September/School Holidays  
December

Sat 17 - Wed 21  
Tue 27 - Sat 31

#### English Literature Classes

Sundays 10 am - 1.00 pm  
Teacher: Joy Fratelle  
Please bring lunch contribution

These activities are all free of charge, however, 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.

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### FIVE DAY MEDITATION COURSE 17 - 21 SEPTEMBER 1988

The theme of this course was to consider the feasibility of establishing higher studies in Buddhist Education to be launched by the B.D.C.(U) Ltd. at some future time.

A key point of the discussions was to characterise Buddhist Education from other types of education. The key point arrived at is that Buddhists should learn and practise the Ten Perfections.

Ven. Viriyanando of the Melbourne Thai Buddhist Temple Inc. at 489 Elgar Road, Box Hill had earlier provided a Chanting Text in the Pali language and on his visit on the 19 September, the Venerable instructed Members in the use of this Chanting Text which should be interposed between the usual Namō Tassa....., The Three Refuges..... and to be followed by Iti Pi So Bhagava..... The Pali Chanting Text is:-

- |   |   |
|---|---|
| 1. Bhatamam Dana Parami<br>Dana Upa Parami<br>Dana Paramattha Parami.               | 6. Jatamam Khanti Parami<br>Khanti Upa Parami<br>Khanti Paramattha Parami.              |
| 2. Dutiyam Sila Parami<br>Sila Upa Parami<br>Sila Paramattha Parami.                | 7. Satamam Sacca Parami<br>Sacca Upa Parami<br>Sacca Paramattha Parami.                 |
| 3. Tatiyam Nekkhamma Parami<br>Nekkhamma Upa Parami<br>Nekkhamma Paramattha Parami. | 8. Atthamam Adhitthana Parami<br>Adhitthana Upa Parami<br>Adhitthana Paramattha Parami. |
| 4. Jattuthum Panna Parami<br>Panna Upa Parami<br>Panna Paramattha Parami.           | 9. Navamam Metta Parami<br>Metta Upa Parami<br>Metta Paramattha Parami.                 |

5. Pancamam Viriya Parami  
Viriya Upa Parami  
Viriya Paramattha Parami

10. Tasamam Upekkha Parami  
Upekkha Upa Parami  
Upekkha Paramattha Parami.

The Ten Perfections are: 1. Generosity, 2. Morality, 3. Renunciation, 4. Wisdom, 5. Energy, 6. Patience, 7. Truthfulness, 8. Determination, 9. Loving-kindness, 10. Equanimity.

Part 11 represents the 30 Perfections:

11. Sammatimsa Parami  
Maitri, Metta, Karuna,  
Mudita, Upekkha Kusala Sammpannoti.

Dr. Richard Gard of the Institute for the Advanced Study of World Religions, U.S.A., in the closing ceremony address of the 5th International Conference on Buddhist Education stated that there are at least 5 aspects of Buddhism to be considered in Buddhist Education:

1. The Fundamental
2. The Structural
3. The Historical or Societaldynamic
4. The Linguistic
5. The Cultural

Ref: J. Sino-Indian Buddhist Studies No 5, 1986, Pub. Institute for Sino-Indian Buddhist Studies. pp. 124-128.

The fundamentals of Buddhism are to develop in the syllabus the Ten Perfections by teaching them as in the subject matter as a framework for an approach to all other training.

In regard to the cultural aspects, it was decided to observe as a basic code the rules which had been developed earlier and applied in the Ch'an Academy School of Art which is maintained and operated by the B.D.C.(U) Ltd.

Further development of a syllabus is planned.

J.D.H.

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