

Buddhist Discussion Centre (Upwey) Ltd.

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

NEWSLETTER NO. 25 FEBRUARY 1989

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

(Refer B.D.C.(U) Ltd. Newsletter No. 24. September 1988. P. 1-2.)

An amended site development drawing is presented below for our additional community facility which will be built during 1989.

Please refer Graphical Image N25-?-1

Drawing of floorplan of proposed B.D.C.(U) Ltd community facility.

A preliminary costing to completion stage is \$30,000 which shall be raised through several planned fundraising projects and from donations.

Should you wish to donate monies for listed sections of this development your generous action would be meritorious;

- (1) Building and Meditation Hall construction
- (2) Administration costs
- (3) Enhanced library and printing facilities
- (4) Altar and ceremonial
- (5) Amenities

May the merit of this practice preserve this Buddha Sasana.

J.D.H./F.T.C

CHRISTMAS MEDITATION COURSE

A five day meditation course was held at Buddhist Discussion Centre (Upwey) Ltd from 27 to 31 December 1988. The teacher was John Hughes, Director of the Buddhist Discussion Centre (Upwey) Ltd.

The study text for the course was the KESAMUTTI SUTTA. The participants had the great good fortune to have available a new translation from the Pali by U. Dhamindo.

The Introduction explains;

'The town of Kesamutta was located in the middle of a vast expanse of forest so that anyone crossing the forest would have to spend one night there. As ascetics and recluses passed by they spent the nights discussing their views with the Kalamas of Kesamutta.

As this sutta shows, the great variety of views and opinions taught to the Kalamas had led them only to doubt and uncertainty. How were they to decide what was true ?

Today as well, we have a lot in common with the Kalamas; though the vast forests are gone, the variety of views and opinions about how to live one's life seem to have multiplied. How are we to decide what is true?

In this sutta you will find an acid test of Truth which if used produces a conclusive result as to the worth of any teaching. The Buddha also gives an illustration of the use of this acid test on part of his own teaching which deals with moral conduct. Lastly the Buddha shows that virtuous conduct is blameless according to whichever view of life that may be true.

But why should you accept this acid test of Truth? If you apply the acid test on itself you will see that it is wholesome, blameless, approved of by the wise, and if used leads to benefit and happiness. Only true wisdom is like that.'

In order for the students to attain the state of mind where the sutta could be clearly understood it was necessary for the five precepts to be taken at the start of the course. These are: no killing, no stealing, no sexual misconduct, no lying and no intoxicants that cloud the mind. This renunciation of harmful actions has the effect of brightening the mind and creating harmless, peaceful conditions conducive to the study of Dharma.

As the course progressed additional precepts were taken. Among these were the five further precepts renouncing the immoral or unskilful actions of slandering, rude speech, frivolous talk, covetousness, ill will and wrong view.

The sutta explains what should not be used and what should be used as the basis for knowing whether an action is wise or unwise and whether the action will cause unpleasant or pleasant reactions in the future.

The sutta says 'Come you Kalamas, (to understanding) not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference, nor because of careful consideration of reasons, nor because it conforms with your own view, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourself: "These actions are unwholesome; these actions are blameworthy; these actions are censured by the wise; these actions if completely undertaken lead to harm and pain (dukkha)"; then you, Kalamas, should abandon these actions.

In this quotation, repeated hearing (anussava) refers to everyday sayings common in the culture or peer group. Tradition (parampara) refers to that which is handed down from one generation to another by custom, lineage or succession. Hearsay (itikira) refers to second hand reports such as 'so and so told me that...' or 'they say...' Texts (pitaka) refers to all

scriptures and other writings that influence moral conduct. Logical (takka) refers to that which appears to be reasonable. Inference (Naya) refers to using a system or method of reasoning such as dialectics. Careful consideration of reasons (akaraparivitakka) refers to that which is appealing and sounds nice or reasonable. Conforms with your own view (ditthinijhanakk hanti) refers to that which agrees with a view you have reflected about, liked, and accepted. This person appears to be trustworthy (bhabbarupata) refers to thinking: 'This Monk seems trustworthy so it is proper to accept his view'. This recluse is our Teacher (samano no garuti) refers to the attitude that the Teacher knows all and to accept his word is proper.

These reasons are repeated, concluding that only 'when you, Kalamas, know by yourself: "These actions are wholesome; these actions are blameless; these actions are approved of by the wise; these actions if completely undertaken lead to benefit and happiness (Sukha)"; then you, Kalamas, should live completely undertaking and practising these actions.'

Following these guidelines in everyday life will lead to peace and happiness.

During the course the students had the great fortune to have Monks and Nuns visit the Centre. Dana offerings of food were made and short Dhamma talks were given to the students in English, Thai, Laotian and Khmer.

May the merit of these actions be shared among all beings.

B.H.

Please refer Graphical Image N25-?-1

Photo of Phra Sudhep, Phra Maha Kongmy and Ven Viriyanando at B.D.C.(U) Ltd.

FIVE DAY MEDITATION COURSE AND PUJA AT B.D.C.(U)LTD
24 TO 28 MARCH, 1989

This course, taught by our Resident Teacher and President, John D. Hughes was concerned with the development and cultivation of the seven factors of enlightenment (satta bojjhanga) 1. in association with the Bojjhangaparitta (the Enlightenment-Factor's Protection).

Members were blessed by visits by the Ven. Viriyanando Mahathera of the Melbourne Thai Buddhist Temple, 489 Elgar Road, Box Hill, and Phra Saneh, of Wat Dhammarangsee, 389 Springvale Road, Forest Hill. A long life Tara Puja for John D. Hughes was performed during the Course by Members of the Centre and others.

The first part of the Teachings was to encourage Course Members to write their present organised beliefs, trusts and values which effect their present goals. These frames of mind, when discovered, could be seen to help or hinder practice of the Buddha Dharma. The cultivation of various enlightenment factors, strongly practised, either

prompted or unprompted, brings about the super-knowledges (abhinnya). From this position, prescience arises which has the power to change former unwholesome (unwise) beliefs, trusts and values matrices. Prescience, a form of bodhi, could be described as a type of internal synergy: being free from any partiality or dualism; it "overcomes the extremes or emphasizing subject or object".² This mental quality is powerful enough to 'break' former misconceptions and correct beliefs, trusts and values, providing clear reasons for such an action.

Normally, this profound change of beliefs, trusts or values occurs within a second or two. It occurs with an experience of relief and gratitude that the former 'error of view' has been discovered and corrected.

New useful 'insights' are formed at this time. These can endure for many lifetimes on the matrix. By way of example, it might be mentioned the irony that many persons, who had been practising meditation for over a five to ten year period, discovered (to their chagrin) their beliefs, trusts and value system matrix did not include meditation!!

Upon the appearance of the prescience mental factor, meditation entered their matrix system of beliefs, trusts and values. Certain types of questions simply disappear at that point and cease to be problems. The Tranquillity factors include the wholesome factors of consciousness, described in Pali as kayapassaddhi and cittapassaddhi (which may be glossed as body and mind tranquillity). By investigation, it becomes evident how these two factors (in the Buddha's discourse of the seven enlightenment factors) could result in the curing of fever of Phra Moggallana and Phra Kassapa as described in the Bojjhangaparitta.³

Under these rare-to-find circumstances; with the evocation of White Tara (by the internal method of visualization), the long life puja was of great benefit to John D. Hughes and many beings. MAY ALL BEINGS BE WELL AND HAPPY

J.D.H.

REFERENCES

1. The Psychological Attitude of Early Buddhist Philosophy and its Systematic Representation According to Abhidhamma Tradition, Anagarika B. Govinda, Nag Publishers, 1975, (p94)

The seven factors of enlightenment are :

1. Mindfulness (sati)
 2. Discerning the truth (dhamma-vicaya)
 3. Energy (viriya)
 4. Rapture (piti)
 5. Serenity (passaddhi)
 6. Concentration (samadhi)
 7. Equanimity (upekkha)
2. Ibid. , (p53).
 3. 'Pali Chanting - with Translations', Mahamakut Rajavidyalaya Press, Bangkok, (p21).

PHASES OF THE MOON 1989

NEW MOON		FIRST QUARTER		FULL MOON		THIRD QUARTER	
H	M	H	M	H	M	H	M
Jan 08	05 22	Jan 14	23 58	Jan 22	07 33	Jan 30	
12 02							
Feb 06	17 37	Feb 13	09 15	Feb 21	01 32	Mar 01	
06 08							
Mar 08	04 19	Mar 14	20 11	Mar 22	19 58	Mar 30	
20 21							
Apr 06	13 33	Apr 13	09 13	Apr 21	13 13	Apr 29	
06 46							
May 05	21 46	May 13	00 19	May 21	04 16	May 28	
14 01							
Jun 04	05 53	Jun 11	16 59	Jun 19	16 57	Jun 26	
19 09							
Jul 03	14 59	Jul 11	10 19	Jul 19	03 42	Jul	
25 23 31							
Aug 02	02 06	Aug 10	03 28	Aug 17	13 07	Aug 24	
04 40							
Aug 31	15 44	Sep 08	19 49	Sep 15	21 50	Sep 22	
12 10							
Sep 30	07 47	Oct 08	10 52	Oct 15	06 32	Oct 21	
23 19							
Oct 30	01 27	Nov 07	00 11	Nov 13	15 51	Nov 20	
14 44							
Nov 28	19 41	Dec 06	11 26	Dec 13	02 30	Dec 20	
09 54							
Dec 28	13 19						

THE MOST VENERABLE VISUDDHANANDA MAHATHERA
VISIT TO B.D.C.(U) LTD. 28 - 29 JANUARY, 1989

On Saturday 28th and Sunday 29th January, 1989, John D. Hughes, Director of the B.D.C. (U) Ltd. and approximately thirty members and friends had the good fortune to meet The Most Venerable Visuddhananda Mahathera, Chief Patriarch of the Buddhists of Bangladesh, who holds the office of President of the World Fellowship of Buddhists, Bangladesh Regional Centre, President of the Bangladesh Bouadha Kristi Prachar Sangha, President of the World Sangha Council, Bangladesh Branch, President of the W.C.R.P. & A.C.R.P. Bangladesh Committee, and the A.B.C.P. Bangladesh National Centre, who stayed at the B.D.C.(U) Ltd. at the request of John Hughes on Saturday night before his return to Bangladesh on Sunday.

He was accompanied by the Venerable Suddhananda Mahathero, Secretary General of the

Dhammarajika Orphanage in Bangladesh, and six members of the Bangladesh Buddhist Lay Community.

Members of B.D.C.(U)Ltd. offered Dana to the Monks on Saturday and, later that afternoon, at the request of John Hughes, the Venerable Mahathera guided Meditation on the importance of sweeping aside unwholesome thoughts which arise in the mind, and giving rise to wholesome thoughts.

This Meditation method was taught by the Buddha and could be considered to be at the heart of all Buddhist Teachings. On the morning of Sunday 29 January, Venerable Dr. Ajahn Viriyanando, Abbot of The Melbourne Thai Buddhist Temple Incorporated, Venerable Pramaha Kongmy Khovangvichit, Abbot Wat Lane Xang Buddharam, Venerable Phra Suthep, Abbot Melbourne Cambodian Temple, and two Buddhist Nuns from that Temple visited B.D.C. (U)Ltd. Other junior Monks resident at these Temples also visited the Centre. Members and friends offered lunch to the Sangha and received many Blessings as a result of this good action.

May the many Blessings arising from the Mahathera's visit to Australia be a cause for his-long life and continued good health.

R.A.

APPEAL TO RAISE MONEY FOR DHAMMARAJIKA ORPHANAGE, BANGLADESH

As reported in B.D.C. (U) Ltd. Newsletter No. 24 page 43 September 1988, recent floods have overwhelmed Dhaka and much of Bangladesh.

The flood water has caused extensive damage to the Dhammarajika Orphanage and Monastery compound.

A letter dated 14 September, 1988 was sent by Venerable Suddhananda Mahathero, Secretary General of the orphanage to Mr. John D. Hughes, Director of B.D.C. (U) Ltd, appealing for immediate assistance. An extract of the letter reads:

'Flood water began entering into our orphanage and Monastery compound from the evening of 30th August 1988. In course of the night of the 30th August and the day of 31st August, the flood inundated the whole of the premises and compound. The rush of water was so heavy and sweeping our western boundary collapsed and was washed away by the flood and then the flood water entered all the buildings. Within three days all these buildings and rooms came under three feet deep water from ground level.'

On Wednesday 30 November, 1988 Bangladesh suffered a further disaster. A fierce cyclone with winds of up to 165 kph and a five metre tidal wave swept the Bay of Bengal and struck at least seven coastal districts. Many lives were lost in the storm.

Members of B.D.C. (U) Ltd. have undertaken a fundraising project in aid of the Dhammarajika Orphanage within the local community. Donations for Dhammarajika

Orphanage can be sent to The Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey, Victoria, Australia, 3158. Cheques should be made payable to the Buddhist Discussion Centre (Upwey) Ltd. with an accompanying note clearly marked 'Bangladesh Donation'. All monies received will be sent in Bank Draft directly to the orphanage.

Alternatively, Bank Drafts in \$US made payable to Dhammarajika Orphanage can be forwarded directly to:

Venerable Suddhananda Mahathero
Secretary General
Dhammarajika Orphanage
Dhammarajika Buddhist Monastery
Atisa Dipankar Sarak
Kamalapur
Dhaka, Bangladesh.

For further information please contact Roger M. Armitage, C/o The Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey, Victoria, Australia, 3158.

R.A.

Please refer Graphical Image N25-?-1

Photo: Most Venerable Visuddhananda Mahathera, Mr. Roger Armitage, Mr. John D. Hughes, President, B.D.C.(U) Ltd, Venerable Suddhananda Mahathero, Secretary General, Dhammarajika Orphanage, Mr. Mridul Kanti Chowdhury.

THAI KATHINA CEREMONY AT BOX HILL TEMPLE

On Sunday, 20 November 1988, the Melbourne Thai Buddhist Temple at 489 Elgar Road, Box Hill, Victoria, 3128 held a traditional Thai Kathina Ceremony. New robes were offered to the Monks and lay persons made donations to raise funds for the planned Temple extensions and for the Buddhist Sunday School.

On the day, the resident Box Hill Monks, Abbot Phra Viriyananda Mahathera, Phra Maha Somwang and Phra Maha Wanchai were joined by Phra Maha Sudhep of Buddha Rangsee - Noble Park, Phra U. Dhamminda a Burmese/Australian Monk, and Phra Norman from the Brisbane Thai Temple. (See photograph).

John D. Hughes, Director of B.D.C.(U) Ltd. and many B.D.C.(U) Ltd. Members attended the Ceremony. Our Director presented new robes to the Abbot.

Historically, the Kathina Ceremony is marked by the full moon day of the eleventh month; when Monks are allowed to spend evenings resident at locations other than their Temple. At this time, some Monks disrobe and become laymen, while other

men may ordain as Monks.

Our Members thank the organising efforts of the Abbot and his Committee who made this occasion possible again this year.

J.D.H.

Please refer Graphical Image N25-?-1

Photo: Abbot Phra Viriyananda Mahathera, Phra Maha Somwang and Phra Maha Wanchai, Phra Maha Sudhep of Buddha Rangsee - Noble Park, Phra U. Dhamminda a Burmese/Australian Monk, Phra Norman from the Brisbane Thai Temple and Mr. John D. Hughes, President the Buddhist Discussion Centre (Upwey) Ltd.

BUDDHIST MONK BECOMES AUSTRALIAN

Phra Maha Wanchai Selakun of the Wat Thai Nakorn, Melbourne, (The Melbourne Thai Buddhist Temple) 489 Elgar Road, Box Hill, Victoria, was granted official status as an Australian Citizen on 5 January 1989.

We offer congratulations to the Phra Maha and warmly welcome him to Australia.

J.F.

ADDRESS OF THE CHAIRMAN OF THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD. ON THE OCCASION OF THE 3RD ANNIVERSARY OF THE CH'AN ACADEMY ON THE 5 FEBRUARY 1989

Venerable Sirs, Honourable Sirs, Honoured Guests, Ladies and Gentlemen, welcome to this Centre. We appreciate your attendance here today which is a welcome token of your support for our efforts.

The past year has seen a systematic developmental program of the Ch'an Academy School of Art completed with success and I particularly want to praise our Directors, Committee Members and friends who made this possible. We are grateful to the Victorian Ministry for the Arts for their funding component of this program.

Among the many highlights of this year was the painting exhibition of our resident Teacher, Melva Fitzallen, which was opened by the former Prime Minister, Mr. Gough Whitlam. We look forward to further exhibitions by this great Ch'an Teacher. One of the planned highlights of this year is a visit by the Korean Ch'an Master Seung Sahn who will be visiting this Centre in March this year. This Master has kindly provided us with two examples of his calligraphy which is on permanent display in our Ch'an Academy Hall. This year's plans include the building of another Meditation Hall on these premises. Portion of the funding for this new hall will be generated via the fund raising activities of the Ch'an Academy. The hall complex will include facilities for visiting monks and scholars.

Arrangements are being made for a translator from the Buddhist Association of China to study here later this year.

Since Japanese Buddhism developed under the influence of Chinese Buddhism it is gratifying that one of our Members, Leanne Eames is in Japan at the moment and is studying aspects of Japanese Zen.

The true resources of the Ch'an Academy are more than buildings and artefacts they are people. They are people who are increasing their level of enlightenment by their Practice. Their profundity of their level of enlightenment is increasing their capacity for understanding the Buddha Dharma.

For these reasons we know that the "Way of the Brush" is firmly established in an Australian setting and that these people accept the responsibility for the survival of the Buddha Dharma in this Dharma Ending Age.

Our newsletters report ways and means of Practice and one of our projects this year is to produce a booklet highlighting the methods of the Ch'an Academy Teachings. Your moral and financial assistance is of great help to our work.

The Buddha Dharma has definitely come to the western countries and we have the will to ensure that it flourishes in Australia. Australia is blessed by an immigration program which enables many Asian monks and nuns to become resident in Australia and there is no doubt that the notion of a multi cultural Australia is in the Australian tradition of giving migrants "a fair go". "A fair go" implies freedom to practice your religion without government interferences. We welcome all migrants to Australia and wish them to be well and happy. We also welcome the Advisory Council of Multicultural Affairs document entitled - Towards a National Agenda for a Multi-cultural Australia, Goals and Principles. Multiculturalism, as a policy to manage our cultural diversity, is still not accepted by many Australians.

Our view is that the Ch'an Academy can be a positive factor in creating harmonies between Australians, because, as you can see for yourself, we paint Australian flora and fauna in the Ch'an style and this content is enjoyed by all Australians. I cannot imagine anyone who despises "piddling koalas" or even maybe "gumnut fairies". We believe that our Ch'an products in this area will go a long way towards uniting the great mix of cultures, languages and social mores present in Australia. We particularly look forward to the marketing of these types of Ch'an Art to Asian tourists whose culture includes the appreciation of the Ch'an style. Our Ch'an Academy School of Art classes are designed to be a microcosm of the society in which we live and are a step towards providing the conditions of economic and social stability in which our democratic conditions and values can flourish.

So, multiculturalism is not about entrenching divisions, it is about accepting differences and transferring and sharing various high order cultural heritages for the benefit of all beings.

I feel sure that you agree with me that our goals are worthy of your support and our training in morality and tolerance is worthy of praise because we see our education values as a key to the development of harmonised community relationships through understanding.

We invite you to join us at whatever level of commitment you deem appropriate in your present circumstances.

Thank you for your attention and your sharing of our perceptions of what is needed.

May you be well and happy.

Please enjoy the facilities of this Centre and make them your own.

Thank you very much.

WEDDING AT BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.

On Sunday, 28th January 1989, Estelle Kingshott and Bob Venier were married in the beautiful gardens of the Buddhist Discussion Centre (Upwey) Ltd. It was their good karma to have present several Monks and Nuns:

- 1) Venerable Visuddhananda Mahathero (Mahasanghanayaka), Chief Patriarch of the Buddhists in Bangladesh, of Dhamarajika Monastery;
- 2) Venerable Tepvong, Head of the Onalom Pagoda, Phnom Peng, Kampuchea;
- 3) Venerable Suddhananda Mahathero of the Dhamarajika Monastery Kamelapur, Bangladesh;
- 4) Venerable Dr. Ajahn Viriyanando, Head of the Wat Thai Nakorn Melbourne
(The Melbourne Thai Buddhist Temple, 489 Elgar Road, Box Hill, Melbourne, Victoria;
- 5) Samuan Soern, Nun of the Buddahrangey, Noble Park, Melbourne, Victoria;
- 6) Bun, Nun of the Buddahrangey, Noble Park, Melbourne, Victoria;

Also present were several distinguished laymen who accompanied the Monks:

- 1) Dr. P.K. Barua, Secretary General of the Bangladesh Bouddha Kristi Prochar Sangha and Principal of the Agrasara Girls College.
- 2) Professor Dr. Bikiran, Prasad Barua, Bangladesh.
- 3) Ranajit Kumar Dey, Assistant Professor, Department of Accounting, University of Chittagong, Bangladesh.

Food offerings were made to the Monks and Nuns in the garden. Later, the wedding couple and guests, Buddhist and non-Buddhist, assembled while the Monks chanted and gave blessings to all present.

This was a most auspicious and happy start to a new life for Bob and Estelle. May they continue to live peacefully in the Dharma.

May the merit derived from writing this article be spread amongst all beings for their peace and happiness.

Please refer Graphical Image N25-?-1

Photo: Estelle & Bob Venier and Joanne Lawless
(Bridesmaid)

C.O.R.P. 2 - B.D.C.(U) LTD CURRENT SUB-COMMITTEE ORGANISATIONAL STRUCTURE. (REFER ALSO B.D.C.(U) LTD. NEWSLETTER NO. 17 pp. 1-5)

The Buddhist Discussion Centre (Upwey) Ltd. was founded on the 9 September 1979 and incorporated on 21 July 1980.

The current organisational structure of the B.D.C.(U) Ltd. comprises ten sub committees which are listed below together with the responsibilities of each.

1. The Company Administration Sub Committee

is responsible for the administration of the company within the company code of Victoria and long term planning for the Centre's growth and stability.

<u>Products Resulting</u>	<u>Services Provided</u>
(a) Procedure handbook	(a) Training in administration
(b) Financial statements	
(c) Reports to Members	
(d) Future plans	

2. The Ch'an Academy Sub Committee

is responsible for the Ch'an Academy being economically viable by 1990.

The products and services provided by Ch'an Academy activities are:

<u>Products</u>	<u>Services</u>
(a) Paintings and calligraphy	(a) Teachings
(b) Exhibitions	(b) Painting
(c) Catalogues and newsletter	(c) Introduction of new Members
	(d) Fundraising

3. The Communications Sub Committee

is responsible for public relations and the operation of the B.D.C.(U) Ltd.'s library.

<u>Products Resulting</u>	<u>Services Provided</u>
(a) Newsletter	(a) Dharma propagation

- (b) Publishing books, pamphlets
- (c) Joint publications (with other groups)
- (d) Joint ceremonies
- (e) Bibliography
- (f) Monographs
- (g) Resource catalogue

- (b) Advertising and publicity
- (c) Information exchange
- (d) Lending service
- (e) Reference facilities
- (f) Fundraising

4. The Dana Sub Committee

is responsible for implementing a sound financial strategy.

Products Resulting

- (a) Finance
- (b) Calendar of fundraising events

Services Provided

- (a) Fundraising

5. The Centre Maintenance Sub Committee

is responsible for maintaining premises and equipment to a satisfactory standard.

Products Resulting

- (a) Display surroundings
- (b) Guide handbook
- (c) Site improvement

Services Provided

- (a) Meeting place

6. The Research and Study Sub Committee

is responsible for providing education training up to tertiary study standards.

Products Resulting

- (a) Monographs
- (b) Thesis techniques
- (c) Conference papers
- (d) Published papers
- (e) Internal monthly B.D.C. (U) Ltd. Newsletters

Services Provided

- (a) Training in research
- (b) Training in study

7. The Refuge Centre Sub Committee

is responsible for providing and operating a forest Refuge Centre.

Products Resulting

- (a) Refuge Centre
- (b) Suitable support facilities
- (c) Finance

Services Provided

- (a) Retreat facilities
- (b) Fundraising

8. The Social Activities Sub Committee

is responsible for stabilising and increasing membership.

Products Resulting

Services Provided

- (a) Calendar of social events
- (b) Finance

- (a) Introduction of new members
- (b) Social activities

9. The Centre Dharma Objects Sub Committee

is responsible for creating and maintaining useful Dharma objects.

Products Resulting

- (a) Exhibitions
- (b) Loan Exhibitions
Objects
- (c) Resource catalogue

Services Provided

- (a) Reference collection
- (b) Restoration of Dharma

10. The Counselling Sub Committee

Ongoing counselling services are provided by the B.D.C. (U) Ltd. in such areas as for example:

Dharma Practice
Marriage Guidance
Business and organisational skills training
Drug and alcohol addiction

Conclusion

The Dharma harmony of purpose objectives originally outlined in the formation of this sub committee structure continue to be achieved through the definition of areas of responsibility and programs of activity for sub committees and by the setting of overall priorities by the Company Administration Sub Committee thus avoiding internal competition for the limited resources available.

May the merit of the C.O.R.P. project help all beings and establish Dharma Centres.

F.T.C.

J.D.H.

Please refer Graphical Image N25-?-1

Photo: Zen Master Seung Sahn 78th Patriarch of the Chogye Order of Korean Buddhism.

Please refer Graphical Image N25-?-2

Photo: Zen Master Seung Sahn who visited B.D.C.(U) Ltd from 2 - 5 March, 1989.

(From THE WEEKEND AUSTRALIAN, March 18 - 19 1989)

Religious freedom

AN industrial dispute involving the Independent Teachers Association and the Catholic Education Commission has implications extending far beyond the walls of St Pius X High School in Newcastle where the trouble began.

Two conflicting principles are at issue. On one side the union claims that one of its members should be able to carry out her professional occupation without her private life being taken into account by her employer. And, on the other side, the Catholic Education Commission insists that in the schools it conducts it is entitled to demand that the teachers should conduct themselves in accordance with the Roman Catholic Church's moral teachings.

In this instance there is no suggestion that the woman teacher involved is guilty of any breach of the law of the land or acted in a way that the majority of non-Catholic Australians and non-observant Catholics would find reprehensible. Few, if any, Australians would believe that she has lost the right to pursue her profession in a secular environment.

None the less, no objective non-Catholic should find it difficult to appreciate the Catholic Education Commission's standpoint.

The teacher claims, and her claim is apparently not disputed, that she was the sole applicant for a promotional position. Her application was not rejected on grounds of inefficiency and, indeed, it appears that the school principal was in favour of her promotion. However, it seems that diocesan officials told her that she was unsuitable to be a teacher in a Catholic school because she had

been divorced under civil law and remarried - but not according to the rites of the church - to a man with whom she had previously been living.

According to the general secretary of the ITA, Mr Michael Raper, the union believes that the only reason she is being denied her position is "because of her private life". "Our members are enraged," he added.

The ITA, like any other union, is not only entitled but obliged to defend what it believes are the interests of its members and many other people would agree with Mr Raper that an employee's private life has no bearing on the quality of his or her work and has nothing to do with his or her employer.

In most occupations this is so.

There is certainly no reason why a teacher in a State school should be obliged to observe the moral teachings of any religious denomination.

But in some occupations religious observance is essential. A militant

Lutheran could not become pope nor would a practising Catholic be eligible to be chief rabbi.

And, if a religious denomination is conducting a school, it is entitled, indeed obliged, to insist that the teachers at that school not behave in breach of the religious purposes to which the school is dedicated.

There are many schools where teachers who ignore Catholic doctrine and moral precepts can obtain jobs.

To insist that they should be employed by Catholic schools is an infringement of the independence of those schools and an assault on one of the most vital principles of an open society, the safeguarding of religious freedom.

THE RELEVANCE OF WORDS AND LITERATURE TO THE STUDY OF THE DHARMA

English Literature Classes are held every Sunday morning at B.D.C.(U)Ltd. The English teacher is Joy Fratelle (B.A.).

Wider learning should involve the study of other persons' lives, beliefs, trusts and values, and other times and cultures. It should involve a more perceptive view of their hopes and suffering. This gives an insight into the First Noble Truth - 'Life is Dukkha'.

Through the written Dharma ('The Three Baskets'), perception can arise of the causes and effects of suffering, the Second Noble Truth. It is very easy to put learning in a fourth 'too hard' basket or to swing too much the other way and use ethnographic knowledge to satisfy a mere need for power over others. In the words of the Buddha, 'to learn, without practising, is like counting the tasks (sometimes 'cows' - Ed.) of others or like carrying a raft on one's head instead of using it to cross the stream' (1.)

A firm ethnographic foundation is needed: just as from the well watered roots of a tree there grows a strong trunk, then from the trunk grow the branches forever spreading out. As the branches of a tree spread so do words. The Dharma Student is able to increase word-power with clarity and so reach levels of other persons culture, beliefs, trusts and value backgrounds. By such means, the Student builds his or her culture. The Venerable Bodhi (2) has pointed out that by taking refuge in the Dharma, we accept not merely a technique of meditation that we can use at liberty for our own self-appointed purposes, but a profound and comprehensive teaching of the true nature of the human condition, a Teaching designed to awaken in us a perception of this truth as the means for reaching the full and final end of suffering.

The desire for learning literature with practice of knowledge of the Dharma should lead to superior beliefs, trusts and values in the Student - Third and Fourth Noble Truths.

The 'units' of literature are words. When Johnson's Dictionary contract was signed on 18 June, 1746, his prodigious scholarship became clear. This dictionary was not seriously rivalled for over a century.

His definition of lexicographer reads: 'A writer of dictionaries, a harmless drudge'. Recently the Second Edition of the Oxford English Dictionary was launched and the promotion could arouse a renewed interest in precise English language usage.

Sir Monier Monier-Williams expressed the idea that in real truth, the great Indian Grammarian Panini writings are interpenetrated throughout the ruling idea of the importance of accentuation to a correct knowledge of words and their meanings.

In Vedic texts printed in Nagari character the accents are denoted by certain short lines placed above or below the letters.

It is a general policy of the Editor of the B.D.C.(U) Ltd. Newsletter to omit diacritical marks with the hope that Buddhist words (e.g. Pali) ease themselves into the written English language in this new form. While this policy is becoming the norm for many Buddhist publications, (3) it is vital that as many Buddhist persons as possible can make the effort to know the signs or marks used to distinguish different sounds or values of the same

letter or character.

One aim of the English Literature Classes at the B.D.C.(U) Ltd. is to lead in that direction. It is noteworthy that one of our Class Members is studying Sanskrit III at Latrobe University to this end, while others are studying Chinese calligraphy. University ideas must filter down to the man and woman in the street.4

MAY ALL BEINGS BE WELL, HAPPY AND LEARNED. (5)

J.D.H.

C.R.

REFERENCES.

1. Excerpt from the 'Buddhist Publication Society Newsletter' Winter 1986 No. 5 (p.1) The Case for Study, by Bhikkhu Bohdi.
2. Ibid.
3. See, for example, the methods used in the text, Shi Tei Sen. Published in Japan 1988(?) An English translation of the Teachings of Harada Sekkei Roshi of Hosshinji Sodo, Obama, Fukui-ken, Japan. (44 pages).
4. From 'Jagajjyoti - Buddha Jayanti Annual 1988' Pub. by Bauddha Dharmankur Sabha (Bengal Buddhist Association) 1988 at p.26 (Article The Basis of Metitorious Action by R. Webb) 'Whoever is intent upon expounding the Dhamma ought to be familiar with the psychology, culture and social mores, quite apart from the language, of the people in whose midst he is speaking'.
5. Ibid., (p.25) (in the sense of) "...attainments, spiritual or intellectual (e.g.) in the latter instance by means of producing original dissertations or translating texts and thus contributing to the sum of human knowledge".

Please refer Graphical Image N25-?-1

Photo: Visiting Bhikkhunis at the B.D.C.(U) Ltd Christmas Meditation Course with John D. Hughes and Phra Sudhep of Buddha Rangsee, Noble Park.

BOOK REVIEW:- "A HISTORY OF BUDDHISM IN AUSTRALIA 1848 - 1988"

This history deals with the first attempt to chronicle the history of Buddhism in Australia and its influence on our poetry, art and religious life.

Mr. Croucher makes no attempt to chronicle the wholesome attainments of Australian Buddhists on the Path of Purity nor document their success at liberation from birth and death processes. The beneficial influence of the guiding power of Bodhisattvas visiting or resident in Australia over time passes Mr. Croucher's documentation.

His concerns are more mundane. His concern is for the facts of when who did what

to whom in the organised lay structures which presented Buddhism to the Australian audience. This exercise in observing the local culture is well done. Evaluating selected data consistently and fairly, without making a grand entrance, is the unifying thread of this history and shows Mr. Croucher's own Zen Trained mind in action.

This Australian history should be studied by all Buddhist Groups at home and abroad with a mind guarded by reflection on Milarepa's six deceptions:

"Temples are like stations for driftwood,
Divine life: Though priests have such mood,
But it is deceptive to me.
Therefore leave such companions I would.
(To talk and debate without meditation
Is like womens quarrel and agitation.)
I'm a man who cherishes peace of mind.
Abhors all gossip and accusation."

(The above two lines in parentheses of the second quatrain are written by C. Chen as a supplement to the next two lines which were printed in the English translation as an incomplete quatrain) 1.

His conclusions (at p. 123) concerning 'many irreconcilable differences' (of Australian traditions of Buddhism) should not be allowed to become a new dogma in Australian Buddhist Societies.

In the context of a multicultural Australia comprising over 100 nationalities, there must be the will to allow for some measure of persuasive control to establish agreement between Buddhists of many nationalities.

When the national differences, which have a cultural basis, are de-emphasised and the basics of the human condition as anicca dukkha and anatta is emphasised; the "sameness" of life for all beings becomes apparent, so nationality is not an absolutely real product of human beings and so racism or latent racism reduces.

It is necessary to instil some form of national pride in the differences of people and then acknowledge that other nations can be viewed as having a different hybrid mix of these differences and that is the only difference. The next step to point out is; due to impermanence; the hybrid mix is changing every day, every year, every century, and it is perfectly valid to admire the persons who endeavour to perpetuate some aspects which are wholesome within the hybrid mix. If people working for peace in the world only wish to maintain their own mix without a mechanism to accommodate or, at least, tolerate the components in the mix of others, they cannot really be said to be working for peace.

It would be interesting if people would preface their papers with what they are trying to preserve so that it becomes an open agenda and not a hidden curriculum.

The Opening Address of His Excellency Dr. Ananda W.P. Guruge, Ambassador and Permanent Delegate of Sri Lanka to UNESCO to the Buddhist Union of Europe International Conference on "Buddhism in Western Culture Today" (7 - 9 October 1988),

underscored 'the significance and the uniqueness of participating in a series of four religious ceremonies each representing a particular tradition of Buddhism: namely, Theravada, Mahayana, Vajrayana and Zen.

His further comments are noteworthy:

'Just a few decades ago, such an experience was unimaginable unless one was prepared to traverse through Asia on a tour of many thousand miles. Even then, the time such travel would entail would not have enabled one to make comparisons and appreciate the unity and the diversity which are characteristic of Buddhism in practice.

It is hardly possible to have this experience in any of the traditionally Buddhist countries of Asia even today. Each of these Buddhist countries has its own system or school. These systems or schools of Buddhism have developed in isolation in response to the socio-cultural milieu and the historical evolution of each nation, even though the original source and inspiration in every case was one - namely, the Buddha, the great teacher, who preached peace and loving kindness and practised what he preached on the banks of the Ganges in India, two thousand five hundred years ago.' 2.

This reviewer had fairly close association with many of Australian Buddhists mentioned, during the period 1976-78, when preparing a Schools Commission funded project on Buddhism in Australia and can verify that Mr. Croucher's observations of their natures are fair and accurate.

The B.D.C. (U) Ltd. archival material supplied to Mr. Croucher has been used in a wise manner. It is hoped that the next century of Australian Buddhist Societies should not repeat some of the unwise actions of the past decades.

With regard to his assumption that 'some kind of Theravada - Zen synthesis may be envisaged'; this is a somewhat narrow view. 3'

A Zen Master recently explained to this reviewer that his personal practice is the form of Vajrayana (Tantra).

Also, a Theravadin Abbot disclosed his current practice 'to be as a Bodhisattva (Mahayana). Other combinations can be considered. Simple assumptions of taxonomies of 'yanas' are not needed to be held by Great Buddhist Teachers, although they make it their duty to preserve their own lineage foundations. For persons to be able to make these discriminations accurately; it is necessary to study them wisely; enquire into them searchingly and reflect upon them carefully. Such study guides to a vow of harmonization not to disparage any 'yana' - a 'must' in multicultural Australia where present Buddhism still have the status of a minority religion.

Buddhism is not an ethnocentric religion. 4.

Mr. Croucher has provided a cautionary rule to sober Buddhists in Australia hopefully protect them from future sectarianism. It is hoped his work becomes widely read and

studied to bring about this end result.

Copies of this book are obtainable from:

New South Wales University Press Limited
P.O. Box 1, Kensington
New South Wales, Australia 2033
Telephone: (02) 697 3403 or 697 5452
Telex : AA 26054
Fax : 398 3408

Priced at \$19.95, discounts are available for quantity orders.

References

1. C.M. Chen, A Systematized Collection of Chenian Booklets.
Vol. 2, Nos. 63-100, D & S Composing Service, California, p.1434.
2. Copy of paper received from Dr. Guruge, (pp.8) at p.1.
3. Paul Croucher, A History of Buddhism in Australia - 1848- 1988, New
South Wales University Press, NSW, 1989, p. 123 ISBN 0 86 840 195 1
4. Walpola Rahula, Zen and the Taming of the Bull, Towards the Definition of
Buddhist Thought. Gordon Fraser, London, 1978, p. 65. (Collection of Essays
ISBN 0-900406-69-0

J.D.H.

A SUBMISSION was sent by B.D.C.(U) Ltd. on the 27 April 1989 to the PRICES
SURVEILLANCE AUTHORITY. Our submission dealt with The Australia Postal
Corporation's price increases for standard articles and registered publication charges.
B.D.C.(U) Ltd Directors would appreciate your support of our submission. Your
letter of support should be addressed to the Chairman, Prices Surveillance Authority, 10th
Floor, 10 Queens Road, Melbourne, Vic. 3004.

1.0 Scope of this submission

It will be argued that increased postal charges reduces the ability of this Centre to
provide goods and services to disadvantaged groups of persons in Australia and
overseas.

2.0 Types of Services provided by this Centre

2.1 Orphanages maintenance in Bangladesh

This Centre raises money for Bangladesh orphanages such as, for example,
Dhammarajika Orphanage in Dhaka.

Because of difficulties in delivery, correspondence and payments are always made

by registered mail. Postage costs reduce the amount of money available for the orphans.

2.2 Information to Australian schools and colleges

This Centre provides information for schools and college assignments, upon request, free of charge.

Increased postal charges may force us to reduce this service to the Australian community and hinder aspects of multi-cult education.

2.3 Assistance to local state and commonwealth government consultations and reviews

Reference material is supplied free of charge to these bodies. By way of example, of matters of current concern, inputs have been made to Community Services Victoria, Outer East Region, and the Outer Eastern Suburbs Regional Consultative Council, Regional Forum Restructure, initiated by the Minister for Community Services, the Hon. Peter Spyker.

2.4 References for assistance in job placement correspondence for rehabilitated persons

Considerable correspondence in this connection is done as a service for our target areas of disadvantaged persons to rehabilitate them within the workforce. No charge is made for this service.

3.0 Newsletter considerations

This Centre produces two newsletters, containing useful social information.

The main newsletter is issued quarterly and comprises about forty pages per issue and has a print run of about 900 copies per issue. This is posted under Registered Publication Category A, NO. VAR 3103, ISSN 0818 - 8254 postage.

This newsletter circulates throughout Australia and to about 35 overseas countries. There is no charge for the newsletter and our circulation figures are increasing about 10% per annum, since its inception in 1978.

A second newsletter, the Ch'an Academy Newsletter, commenced on 1st March, 1986 and is circulating at about 300 copies per issue and it was hope that we could afford six issues per year, although this is under review at the moment, because of rising postal charges.

This newsletter is posted under Registered Publication Category A No. VAR 7781 ISSN 0818 - 8262 postage.

4.0 Newsletter Impact

The two newsletters are building goodwill between Australia and other nations.

Reports received from leading figures overseas and universities, consistently praise the quality of the information of our publications and upon many occasions key articles have been printed overseas.

Recently, we have been advised that our main newsletter, has been translated into Japanese and is circulating in Japan in the new translated form.

Every year, both in Australia and overseas, we get requests to provide more copies of the newsletter.

Its social worth is widely acclaimed.

5.0 Beliefs bearing on recouping costs

It is a fundamental belief, by Buddhists throughout the world that it is a meritorious act to distribute, free of charge, information regarding morality.

In the Pali language, this is called Dharma Dana. The word Dana could be translated as "giving" or "charity" or, perhaps "generosity".

The first level of Dana would be such good actions as giving food, shelter or clothing or the necessities which sustain physical life.

The second level of Dana would be to provide a safe environment which would allow persons in that environment, to practise good morality, such as, refraining from killing, lying, stealing, from intoxicants and so on.

The third level of Dana, would be written or spoken instructions concerning the benefits to a person and society of practising such right actions; this could be called Dharma Dana.

Our newsletters are recognised as first class Dharma Dana.

While we accept gifts of paper, ink, or postage costs to facilitate our production of Dharma Dana, it is a fundamental belief that we should not charge, for such "good information".

Without disparaging the motives or intellect of other organisations, who do charge for such information on a regular basis, we do not intend to follow this method of recouping costs.

We would rather curtail the natural growth of our newsletter than take this step.

The recent increases of Category A registration and postage charges have already placed stress on the resources of our organisation and Members.

Since we purchased and reconditioned an off-set printer, our Members have skilled themselves in its operation and all printing is done on the premises on a voluntary basis.

Without disparaging organisations that charge for their newsletters, we consider there should be a special review of Category A Publications and a lower rate should be available to organisations such as ourselves, which provide free newsletters.

We do not know if it is administratively possible, but, we would appreciate it if you would consider a special category for ordinary postage charges including registered mail for organisations such as our own.

6.0 Recommendations

6.1 Organisations which provide free newsletters, should be exempt from any increase in postal charges in Category A.

6.2 Charitable organisations should have concessional charges for ordinary postage and registered letter rates.

We would be pleased to attend on your Prices Surveillance Authority public inquiry hearing and would be pleased if you advise us of a date and time to further explain the propositions of this submission.

FORM OF BUDDHIST WORSHIP AND MEDITATION USED AT W.C.R.P. CONFERENCE - MONASH UNIVERSITY, JANUARY 1989.

This text was prepared for use by the Delegates of the W.C.R.P. Conference by:

SRI SADDHAMMABHANAKA MAHASANGHANAYAKA
MOST VENERABLE VISUDDHANANDA MAHATHERA

Chief Patriarch of the Buddhists of Bangladesh,

PRESIDENT

Bangladesh Bouddha Kristi Prachar Sangha,
World Fellowship of Buddhist, Bangladesh Regional Centre,
World Sangha Council, Bangladesh Branch,
W.C.R.P. & A.C.R.P. Bangladesh Committee,
A.B.C.P. Bangladesh National Centre.

Dhammarajika Buddhist Monastery,
Atisa Dipankar Sarak. Kamalapur,
Dhaka-1214, Bangladesh.

Cable: Atisa, Dhaka.
Phone: 401810

The Buddhist Worship and Meditation

Introduction.

Adoration to the Buddha.

Refuge in the Triple Gem.

Contemplation on the Virtues of the Buddha

Contemplation on the Virtues of the Doctrine.
Contemplation on the Virtues of the Disciples.

Prajna Paramita Sutra
Tibetan Buddhist Sutra
Udana
Metta Sutta
Silent Meditation
Blessings

Adoration to the Buddha
Namo Tassa Bhagavato Arahato Samma Sambuddhassa!
I pay homage to the Most Blessed, free of all blemishes, perfectly Enlightened Buddha!

Refuge in the Triple Gem
The Buddhist commences all activities by first paying homage to the Buddha as above, and then reaffirms his commitment to follow the footsteps of the Buddha, the Teacher; the Dhamma, His teachings; and Sangha, the Noble disciples.

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

I take refuge in the Buddha
I take refuge in the Doctrine
I take refuge in the Sangha - the Disciples
(Reaffirmed three times)

This is usually followed by a personal commitment to observe precepts (five, eight or ten for laymen), of self-restraint in all personal and social action involving thought word and deed.

Contemplation on the Powers of the Buddhas

The devotee focuses his attention on the powers and perfections of all the Buddhas of all times, their unique doctrine and the Noble disciples so that his own mind becomes pure and strong and his blessings of loving-kindness will be effective.

PALI:

ITI PI SO BHAGAVA
Blessed

ARAHAM SAMMA SAMBUDDHO
all

is perfectly

the Reality of things;

VIJJA-CARANA SAMPANO
and

The Buddha is thus the Most

as He has cleansed Himself of

defilements, and

Awakened to

endowed with perfect knowledge

conduct;

SUGATO, LOKA-VIDU
ANUTTARO
PURISADHAMMA SARATHI
SATTHA DEVAMANUSSANAM
BUDDHO BHAGAVA TI

well-gone, knower of the world,
without a peer,
tamer of the untamed,
teacher of gods and men,
thus indeed is He the Buddha.

Power of the Doctrine

proclaimed by the
the following virtues

SVAKKHATO BHAGAVATO DHAMMO

lived,
SANDITTHIKO
now.
AKALIKO
EHIPASSIKO
see for

OPANAIIKO
onwards

expected results.

PACCATTAM VEDITABBO VINNUHI TI

by the wise.

The doctrine
Buddhas have
and powers:
Well proclaimed is the Dhamma
and rightly
bears fruit here and
It is timeless;
It is inviting- 'Come and
yourself!'
Once tasted, leads one
yielding
It is a teaching to be personally
experienced

Virtues of the Noble Disciples

SUPATIPANNO BHAGAVATO SAVAKA

Path

UJUPATIPANNO

conduct,

NAYAPATIPANNO ...

SAMICIPATIPANNO ...

graduations

YADIDAM CATTARIPURISA YUGANI

ATTHAPURISA.

AHUNEYYO

are they,

PAHUNEYYO DAKKHINEYY

ANJALIKARANIYO

ANUTTARAM

PUNNAKKHETTAM LOKASSATI

The Noble disciples of the Buddha
SANGHA are well on the Right

they are upright in

followers of the correct and
proper course

They fall into eight

in terms of attainment .

Worthy of offerings

worthy of worship,
worthy of adoration,
unique, and a
worthy field for cultivating merit
are they.

The devotee's consciousness thus purified and strengthened becomes an effective

instrument for the spreading of universal Love and Compassion. Such a state is known as 'Divine Abiding' - Brahma-Vihara.

Divine Abiding in Universal Compassion

May all beings be happy and secure; May their hearts be wholesome.

SUKKINO VA KHEMINO HONTU,
SABBE SATTA BHAVANTU SUKHITATTA

Just as a mother would protect her only child at the risk of her own life, even so let me cultivate a boundless heart towards all beings.

MATA YATHA NIYAM PUTTAM AYUSA
EKAPUTTAMANU RAKKHE, EVAMPISABBA
BHUTESU MANASAM BHAVAYE
APARIMANAM

Let my thoughts of boundless love pervade the whole world - above, below and across without any obstruction, without any hatred, without any enmity.

METTAMCA SABBA LOKASMIM
MANASAMBHA VAYE APARIMANAM

Whether I stand, walk, sit or lie down, as long as I am awake May I be full of this mindfulness.

UDDHAM_ADHO CA TIRIYAN CA
ASAMBHADAM AVERAM ASAPATTAM

As it is said, this is the highest conduct for man

TITTHAM CARAIN NISINNO VA SAYANO
VA
YAVATASSA VIGATA MIDDHO ETAM
SATIM
ADHITTHEYYA BRAHMA METAM
VIHARAM IDAMAHU

Silent Meditation

A Special Blessing

May all blessings be with you
May all divine protection be with you
By the power of all the Buddhas
May you enjoy Peace and Happiness !

Let there be rain in due season,
So that plentiful harvest there may be.
May all beings of the world be at peace,
And the rulers reign in righteousness!

BHAVATU SABBA MANGALAM
RAKKHANTU SABBA DEVATA
SABBA BUDDHANUBHAVENA
SADA SOTTHI BHAVANTU TE!

DEVO VASSATU KALENA
SASSA SAMPATTI HETU CA
PITO BHAVATU LOKO CA
RAJA BHAVATU DHAMMIKO!

May the merit of publishing this text help free all beings from suffering.

J.D.H.

ANDRE SOLLIER SUMIE WORKSHOPS

On the 13 & 14 August and the 19 & 20 November, 1989 Sumie painting workshops were held at the Ch'an Academy. During these weekend courses Andre Sollier, the visiting Teacher instructed students in a number of techniques and methods and some of the philosophy of the 'Zen way of the brush'.

The Sumie practice came from Japan, and is itself a derivation of the original Ch'an practice from China. Though it has its origins in Asia, the practice and subject matter of Sumie/Ch'an are not culturally bound. Students are still taught the techniques required to master the traditional 'four friends' (the Bamboo, the Orchid, the Plum Blossom and the Chrysanthemum). These brush strokes are fundamental to Sumie. The methods are however just as appropriately used on local subjects. During the workshops students practiced or were given demonstrations on - the local bush, leaves, the Ch'an Academy garden, and even a car that was parked in the driveway. Andre Sollier often uses such immediate subjects to illustrate that Sumie can be used to depict any aesthetic beauty that the mind of the painter finds before it.

Sumie/Ch'an is very much a framing of the mind. In its purest form the brush is method only to achieve this purpose. As Mr. Sollier says, 'The brush is the witness of the mind'. The marks that are made on the paper are undeniably a reflection of the mental state of the artist who made them. A training of the brush can therefore be a training of the mind. If the mind is prepared in the preparation for painting, if the mind is empty (of craving) during the painting, the pictures will show this, if the mind is disturbed, the pictures will show this. The painting can therefore be viewed as an incentive and an access to the training of the students mind. This point was repeatedly made during the workshops. In one preliminary exercise it was explained like this;-

'So you take your brush and you put it in the water to soak...

The brush is pointed... and you put the brush in the ink...

near horizontal, (first) one side (then) the other side...

'Make your mind empty, waiting with brush in hand...You can close your eyes or you can contemplate the white paper, and when you feel ready, you make one stroke. That is the first stroke of the day... (that is your mind on the paper...)'

At that precise moment when the wet brush touched the paper, the internal world of the mind made contact with the external world (as it constantly does) and manifested itself in an action. In this case it was a brush stroke. Here, the evidence of the mind is quite visible. So if the mind hesitated, a blot formed on the highly absorbent paper; if the mind wavered, the brush stroke was weak. Of course, the aim is not to become neurotic. The mind that made that stroke was the mind that made that stroke. As the Teacher said, 'You know the mistake without excuse', and then you start again; fresh paper, fresh mind, fresh brush strokes.

As with most things worth attaining, there is much work and practice required to achieve the good results; in this case the peaceful minds and the fine brush strokes. Andre Sollier says,

'So you do it...you do it...you do it...you do it...'

With correct intent and effort the practice must fruit.

May all beings be well and happy.
P.A.

Laughter of the brush

Please refer [Graphical Image N25-?-1](#)

Photo: Melva Fitzallen at her Menzies Creek Art Studio.

The following article is taken from The Lilydale Post Newspaper, Tuesday January 17, 1989 and was written by LEE ELLIOTT

IN THE SECLUSION of her Menzies Creek art studio, Melva Fitzallen paints unusual creations before a small Buddha. The sweet scent of incense serves as an inspiration for the peaceful and relaxing pastime.

Melva, a self-confessed hermit practices the ancient art of Ch'an painting. An exhibition of her work titled 'Cloudy Bay' is occurring at her Plum Orchard Cottage. Upwey. There

Ch'an ink painting is rare in Australia and is highly valued at the major overseas centres of Tokyo, Hong Kong and New York. Melva's works illustrate scenes

from the Australian wilderness. They are as wild as the scenes they depict.

To capture these fleeting moments

wilderness on paper, an intense period study took place for 14 years.

Melva studied under Masters John Hughes (Ch'an Academy) and later Shigyoku (Japanese Calligraphy) was practised.

The artist now teaches at the School of Art, Ch'an Academy in

are about 30 - 35 members at the academy where discussion groups, meditation, counselling and teaching of Buddhism and Ch'an painting occurs.

Ch'an Academy SCHOOL OF ART

Any person who happily practices 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 attached enrolment form. Priority is given in all cases to fully paid students.

We look forward to sharing with you the pleasure derived from Ch'an Practice. An Executive from the Ch'an Academy School of Art will discuss the offer with you and to answer any questions you may have.

Yours sincerely,

JOHN D. HUGHES

Director

Silver Pins

Silver lapel Pins of the Ch'an Academy logo will be made available to all students who complete the full 13 weeks course of the Ch'an Academy School of Art. These will be **exclusively** for **full graduates only**.

Orders - Lyne Lehmann, Phone 7542161.

Silver: \$80, Gold: \$186

Ch'an style art is popular

Menzies Creek artist Melva Fitzallen paints for a very unusual reason: it helps her to meditate.

Mrs Fitzallen is an exponent of the Buddhist style of Ch'an art.

This art form, rare in western countries, is based on skilled use of the brush to achieve figures in one stroke.

Her Ch'an style paintings of Australian flora and fauna are becoming increasingly recognised among art lovers.

In fact, she is most excited that her latest exhibition, opened by former Prime Minister Gough Whitlam, resulted in a sale to a visiting Japanese businessman.

"The Japanese obviously really like paintings of Australian animals, particularly koalas, done in this traditionally Buddhist style".

Mrs. Fitzallen explains the art is really a tool for meditation.

"People who love art and people who are not particularly good artists all take to it."

The former newspaper illustrator has studied at the Buddhist Discussion Centre (Upwey) for 12 years, the past four concentrating on Ch'an art which also includes calligraphy.

She will give an introductory free lesson in Ch'an art at the centre on Sunday, February 12.

This will be followed by a 13-week course.

Interested people can contact the centre on 7543334.

Please refer Graphical Image N25-?-1

Photo: ARTIST Melva Fitzallen (left) shows Minnie Miller one of her paintings using the rare method of Ch'an meditation.

The above article and photograph are reprinted with permission from "THE FREE PRESS" Wednesday, February 8, 1989.

CELEBRATIONS & DEMONSTRATIONS AT THE THIRD ANNIVERSARY OF THE CH'AN ACADEMY.

On Sunday 5th February, 1989 the Ch'an Academy celebrated its third anniversary by holding an open day at B.D.C.(U) Ltd. Visitors and Members of the centre were welcomed by John D. Hughes (Director).

There was an open air gallery erected in the garden and paintings by Members of the Ch'an Academy were exhibited for sale and for viewing.

Visitors could wander about in the beautiful gardens where they were served refreshments during the afternoon.

From 2PM onwards a series of Dhamma orientated programmes took place in the Ch'an Academy. We were honoured to have a demonstration of Sho-Do (Japanese Calligraphy) by Shigyoku, Master Calligrapher and Teacher of Japan Seminar House. Shigyoku did four pieces of work.

This was followed by demonstrations by Melva Fitzallen, Resident Teacher of the Ch'an Academy and one of her students, Paul Armitage.

Anyone who wished was then invited to participate in Ch'an Painting to gain the "taste" or "flavour" of Ch'an. A good response from the public resulted in a well attended open workshop the following weekend.

Later in the afternoon David Brown, a noted exponent of Shakuhachi (Japanese Flute) played

in the Ch'an Academy to bring to a pleasant conclusion a most enjoyable and varied afternoons celebration of Ch'an.

This was a day of joy and peace; a day which showed clearly that meditation may be practiced by different methods but the Dharma remains unchanging and true. Through the Dharma, practitioners develop lightness of mind, friendliness and kindness toward themselves and others.

All present on this day experienced this and our thanks go to all those who made this possible.

May the merit made by this article strengthen the practice of the members of the Ch'an Academy.

J.Y.

The demonstrations of Sho-Do, Shakuhachi and Ch'an
Painting were videod and are available for viewing
at the Ch'an Academy. Please phone J.D. Hughes 7543334.

Please refer Graphical Image N25:?.1

Photo: David Brown generously demonstrated his playing of the Shakuhachi (Japanese Flute) in the Ch'an Academy on the occasion of the third anniversary of its opening.

David, Teacher of Shakuhachi, makes his own flutes from Australian timbers, this particular Shakuhachi is made from She-Oak.

David is to further his studies with a Master in Japan later this year.

Tapes of David playing are available from B.D.C.(U) Ltd on 7543334 and he takes orders for Shakuhachi on 7542629.

Please refer Graphical Image N25:?:2

This calligraphy is one of two pieces generously donated to Mr. John D. Hughes, Director of B.D.C.(U) Ltd, by Korean Ch'an Master Seung Sahn - January 1989.

Translation by Ch'an Master Seung Sahn, Nothing, Nothing,
Nothing.

Translation by J.D. Hughes, No, No, No.

Style, Hsing Shu

Size 346 mm Deep 280 mm Wide

Seal "Lofty Mountain."

Please refer Graphical Image N25:?:1

Photo: Sho-Do in Tensho style by Master Shigyoku done in the Ch'an Academy, February 5th 1989. 3rd anniversary. Bu Ji Kobe Ki Jin - Literal translation; relinquish, truth, enlightenment, noble person.

English translation by Alida Yalmorbida - from the Japanese explanation on the origin of the work from Shigyoku.

"When a person relinquishes all and goes into the mountains to ask the Master what to do to become Enlightened, Master said - relinquish your "kokoro" (Heart Mind).

Please refer Graphical Image N 25:?:2

Photo: CH'AN ACADEMY STUDENTS FIRST EXHIBITION 1988.

On Friday 9th September, 1988 the Ch'an Academy held the first exhibition of the School of Art in the gardens of the Buddhist Discussion Centre (Upwey) Ltd.

John D. Hughes, B.D.C.(U) Ltd Director opened the exhibition at sunrise, with a speech on the development of Ch'an in Australia, and the rare opportunity that these students have in studying at the Ch'an Academy.

The exhibition, displayed on the newly erected West Gate, was both an achievement for the students and a success for the Ch'an Academy.

Several of the students works were sold during the event and some sold later. The next exhibition of students work will be held on the 10th and 11th of June 1989.

If you are interested in Ch'an Painting and would like to participate in the School of Art classes or attend the next exhibition, please contact Peter Marshall or Lynn Lehmann on 7542161.

Thank you to Melva Fitzallen for teaching in the Ch'an Academy and continuing Ch'an in Australia.

L.L.

CH'AN ACADEMY ADMINISTRATION 1989

Please refer Graphical Image No 25:?:1

Photo: Top Left - Lisa Armitage, Administration Officer, responsible for the monthly report to Ch'an Academy Meetings.

Centre - Paul Armitage, Workshop Organiser, Plans and organises workshops with visiting Teachers and helps students with materials.

Top Right - Peter Marshall, Financial Officer, responsible for Financial Planning/Ch'an Academy Developmental Program 1989. Produces Monthly/Quarterly and Annual Reports.

Lower Left - Lynn Lehmann, Marketing Manager, responsible for advertising and promotion of Ch'an Academy Developmental Programs.

Centre, Paul Owen, Media Officer and Production Assistant to Ch'an Academy Newsletter, Chief Photographer.

Lower Right, June Young, Production Organiser Ch'an Academy Newsletter, Organisation of Exhibitions and associated materials.

Please refer Graphical Image N25-?-2

Illustration: Painting of Koala. Advertisement for Professional Illustrator and Artist Melva Fitzallen.

THERAVADIN MEDITATION PRACTICE ON FOUR GREAT ELEMENTS IN RUPA JHANA

A Theravadin Abbot Meditation Master who wishes this meditation to be used in the Western World) visited the B.D.C.(U) Ltd. recently and taught John D. Hughes, President of the B.D.C.(U) Ltd. a meditation practice which is useful in obtaining mind conditions which overcome grasping at the basic material energies of the four great elements)1.

The principal elements are :-

1. Abstract earth (Pali: pathavi)
2. Abstract water (Pali: apo)
3. Abstract air (Pali: vayo)
4. Abstract heat (Pali: tejo)

The two characteristics of each of the above four great elements are :-

1. to harden, and to soften
2. to flow, and to paste
3. to expand, and to contract
4. to heat, and to cool

Each of the units of abstract elements carries five different currents of forces.

1. colour (Pali: vanna)
2. smell (Pali: gandha)
3. taste (Pali: rasa)
4. sound (Pali: sadda)
5. touch (Pali: phothhaba)

We must not confuse these five with the senses of the body.

The senses of the body are senses of the mind and are, therefore, not substances.

Because the universe is everywhere in a state of continuous flux, it is not practical to fix particular analysis to any definite part of it.

Method

The meditator places attention inside the chest behind the heart chakra. Observing fire element present the meditator wishes this element to 'cool'. Without moving the attention, next observing water element, the meditator wishes this element to 'dry up'.

Without moving the attention, next observing the air element, the meditator wishes this element to 'move away'. Without moving the attention, next observing the earth element the meditator wishes this element to 'cease'.

If the meditator's mind tends to arupa jhanas (eg. sphere of infinite space), that mind is discarded and the mind returned to, (say), fourth rupa jhana.

This meditation practice could be considered as a form of kayanupassana. Many defilements connected with greed for material objects can be lightened by this practice.

References

1. C.P. Ranasinghe, The Buddha's Explanation of the Universe Lanka Buddha Mandalaya Fund, Ceylon, 1957, pp. 35 - 63.

J.D.H

21 HEAVENLY PLANES - BLISSFUL PLANES - REALM OF HAPPINESS

1. CATUMMAHARAJIKA : Realm of the Four Great Kings who

- (CATUMAHARAJIKA) Protect the world.
2. TAVATIMSIA : Realm of the Thirty Three Gods
The Sukhavati - Happy Place.
 3. YAMA : Realm of Yama Gods, the Kingdom
of Gods without suffering and
pain.
 4. TUSITA : Realm of satisfied Gods, the Kingdom
of Bodhisattva who will
come to attain the Enlightenment to
become the Buddha in the future.
 5. NIMMANARATI : Realm of the Gods who rejoice in their
own creations.
 6. PARANIMMITAVASAVATTI : Realm of Gods who lord over the
creations of others.
 7. BRAHMAPARISAJJA : Realm of Great Brahmas - Attendants.
 8. BRAHMAPAROHITA : Realm of Great Brahmas Ministers.
(BRAHMAPUROHITA)
 9. MAHABRAHMA : Realm of Great Brahmas.
 10. PARITTABHA : Realm of Brahmas with limited lustre.
 11. APPAMANABHA : Realm of Brahmas with infinite
lustre.
 12. ABHASSARA : Realm of Brahmas with radiant lustre.
 13. PARITTASUBHA : Realm of Brahmas with limited aura.
 14. APPAMANASUBHA : Realm of Brahmas with infinite aura.
 15. SUBHAKINHA : Realm of Brahmas with steady aura.
(SUBHAKINNA)
 16. VEHAPPALA : Realm of Brahmas with abundant
reward (return of good karma).
(VEHAPPHALA)
 17. AVIHA : Realm of Brahmas who do not fall
from prosperity.
 18. ATAPPA : Realm of Brahmas who are
serene .
 19. SUDASSA : Realm of Brahmas who are very
beautiful.
 20. SUDASSI : Realm of Brahmas who are clear

sighted.

21. AKANITTHA : Realm of the highest or supreme
Brahmas.

MANUSSA : Human Realm, Human Kingdom, Human World.

Those who wish to be born in these 21 Heavenly Planes and Human Realm must practice 1 or 10 Perfections (Parami).

One who wishes to attain the Arhat must practice Sila, Samadhi, Panna (Wisdom).

One who wishes to attain Parinibbana must leave everything in this world.

May all beings be well and happy.
V.V.

TEACHINGS ON THE SHOBOGENZO, GIVEN BY MASTER NISHIJIMA.
4TH FEBRUARY 1988

B.D.C. (U) Ltd, Committee Member Leanne Eames, is currently in Japan on a one year contract teaching English in Junior High Schools as part of the "JET Program", a program directed toward the improvement of English language education in Japan.

Leanne has recently been attending Zazen and Teachings in the Shobogenzo given by Master Nishijima.

Shobogenzo, which means "Essence and Treasury of Buddhist Truth", was written and compiled by Master Dogen and his disciples in the 13th century. Master Dogen was the founder of the Soto line of the Zen sect of Buddhism. Master Nishijima, with the assistance of some of his students, is currently translating the Shobogenzo into English and that translation is being used in the current series of lectures.

The following is a transcription of the Teaching given on February 4th, 1988.

"Today, I would like to have a talk about the relationship between theory and reality. And we usually revere the value of theory very much. Therefore, sometimes we make our mistake that the theory is the same as reality, or theory is the same as fact. But this idea is a serious mistake. But many people do not recognise the mistake, because our brain is full of ideas. We usually have ideas, but we do not realise what reality is. And Gautama Buddha recognised this fact. So, he recommended us to realize reality. But to realize reality sounds strange. We are always living in reality, but at the same time it is very strange, but it is fact that we do not know what reality is. And in Buddhism we use a simile of a painted rice cake. When we look at a painted rice cake, even though it looks very tasty, the painted rice cake can never satisfy our hunger. And in Buddhism, the painted rice cake is a simile of theory, and hunger is a simile of reality. So, Gautama Buddha recommended us to practise Zazen. By practising Zazen we are sitting in reality,

we are tasting reality, we are recognising reality, we are sitting in reality. Therefore, by practising Zazen we can realise reality. Of course, theory is very important. But at the same time, to know what reality is, is also very important. This is the fundamental principle of Buddhist principle. Here I would like to begin the lecture of Shobogenzo again. And the chapter I will talk about today is Bukkyo. Bukkyo means Buddhist Teachings, and in this chapter, Master Dogen explained the value of Buddhist Teachings or Buddhist Theory. Because, in Chinese Buddhism there were many Buddhist Priests who denied the value of Buddhist theory, because they esteemed the value of Buddhist Practice so much. Therefore they did not recognise any value in studying Buddhist theory. But Master Dogen had a different idea from them. Master Dogen insists that of course it is very important to practise zazen. But, at the same time, it is also important to study Buddhist theory, because by studying Buddhist theory, we can understand why we practise Zazen. Today's lecture is from page 14. And at the meeting before, I explained the 12 divisions of Buddhist scriptures. But at the same time, in Buddhism, we can find another dividing of scriptures, that is 9 divisions of the Teachings.

"There is another way of dividing the scriptures) which has nine kinds. It is also called the nine divisions of the teachings. The nine kinds are 1) Sutras, 2) Gatha, 3) Honji, 4) Honsho, 5) Misou, 6) Innen, 7) Hiyu, 8) Geya, and 9) Upadesa. Because all nine kinds of teachings are perfectly present in each individual kind of teaching, there are in all 81 kinds of teachings. But since each one of the nine kinds of teachings is perfectly represented by one kind of teaching, there can be nine kinds of teachings. If they did not have this virtue of belonging to a single kind of teaching, there could never be nine kinds of teachings. Because they do have the virtue of belonging to one kind of teaching, this one kind of teaching belongs to one kind of teaching. For this reason there are 81 kinds of teachings. (Thus) "this" (concrete reality) is a kind of teaching; "I" am a kind of teaching; this hossu is a kind of teaching; this walking stick is a kind of teaching, and the Shobogenzo itself is a kind of teaching."

In this paragraph Master Dogen introduced the 9 divisions of the Buddhist Teachings, and at the same time he said that one division includes also 9 divisions, therefore we can calculate 81 kinds of Teachings. But at the same time those 81 kinds of Teachings explain only one reality. Therefore we can think that Buddhist Teachings are only one. And Master Dogen said, "This concrete reality is a kind of Teaching. I am a kind of Teaching, this hossu is a kind of Teaching." "Hossu" means goods which are used for a Buddhist ceremony. And he said "This walking stick is a kind of Teaching." And the walking stick is also a stick which is used in Buddhist ceremony. And at the end he said, "The Shobogenzo itself is a kind of Teaching." The next paragraph:-

"Gautama Buddha said, "These nine kinds of teachings of mine, preached to humbly follow all living beings, are the fundamental means of entering the mahayana.

This is why I preached these teachings"

"These (teachings) of mine" means the Tathagata. in them his face, eyes, body, and mind are manifested "These (teachings) of mine" are just the nine kinds of teachings ; the nine kinds of teachings are just "these (teachings) of mine." One word , one verse , here and now, are the nine kinds of teachings. Because he called them (teachings) of mine," they were preached to humbly follow all living beings. Therefore, the life of all living beings appears right here; it is just the preaching of real sutras. Going further, our momentary actions are also just the preaching of real sutras. "Teaching living beings, I make them all enter the Buddhist Truth" is just the preaching of real sutras."

In this paragraph, Master Dogen quoted Gautama Buddha's words and he interpreted that Gautama Buddha's words suggest that Buddhist Teachings are Gautama Buddha's himself, and at the same time, conduct of Gautama Buddhas to teach living beings, is also real Sutras. Therefore in this paragraph, Master Dogen insisted that Gautama Buddha's Teachings is just reality. That is called real Sutras. The next paragraph:-

"These "living beings" are those who humbly follow "these nine kinds of teachings of mine." "To humbly follow" means to follow circumstances perfectly, to follow "the self" perfectly, to follow "living" perfectly, to follow "beings" perfectly, to follow ourselves perfectly, and to follow "this" (concrete reality) perfectly. Because these living beings are inevitably "these (teachings) of mine," they are each and every line of the nine kinds of teachings:'

In this paragraph, Master Dogen identified living beings and Buddhist Teachings. In reality, Buddhist theory and our concrete lives are the same, because Buddhist Teachings are very realistic theory. It is always related with reality, therefore, when we forget reality, we can never understand Buddhist theory. And when we recognize reality, it is not necessary for us to read Buddhist scriptures, because Buddhist scriptures are explanation of reality. Therefore, when we realise reality, it is not necessary to read Buddhist scriptures again. The next paragraph.

"To be the fundamental means of entering the mahayana" means to experience the mahayana, to listen to the mahayana, and to preach the mahayana. Therefore we do not say that living beings, by their very nature, have already attained the Truth; that is just one aspect of their being. "To enter" is the fundamental means; the fundamental means is right from beginning, right to the end. Buddha preaches the Dharma the Dharma preaches Buddha. The Dharma is preached by

Buddha; Buddha is preached by the Dharma. "The flames of this fire" preach Buddha, preach the Dharma. Buddha preaches "the flames of this fire;" the Dharma preaches "the flames of this fire." "these real sutras" sometimes preach the (objective) meaning, sometimes preach our (subjective) intent; thus, to intend not to preach these sutras is an impossibility. For this reason it is said that these real sutras are preached following our intent. Intentional preaching pervades the sky; the whole sky is preaching following our intent. These Buddhas, those Buddhas: all of them together proclaim these real sutras. This world, that world: all worlds intentionally preach these real sutras. It is for this reason that these sutras are preached; they are just the Buddhist teachings.

In this paragraph, Master Dogen insisted also Buddhist Teachings are the same as reality itself, and at the beginning of the paragraph we can find the word Mahayana, and the word Mahayana derives from Sanskrit words. "Maha" means great, and "yana" means carriage, therefore the original meaning of Mahayana means a big carriage or a great carriage. And that means one stream of Buddhism in which they insist that their theory is superior to another lineage which is called Hinayana. "Hina" means small, and Mahayana Buddhism moved to North West India, through the Silk Road, to China, and Korean Peninsula and to Japan. And Hinayana is called Theravada Buddhism today, and Theravada Buddhism flowed to South East Asia, for example, northern part of India, Sri Lanka, Indonesia, Thailand, Burma, and so forth. And Master Dogen belongs to the lineage Mahayana so he used the words in this paragraph and he said,

"To be the fundamental means of entering the mahayana" means to experience the mahayana, to listen to the mahayana, and to preach the mahayana. 'therefore we do not say that living beings, by their very nature, have already attained the Truth; that is just one aspect of their being. "To enter" is the fundamental means; the fundamental means is right from beginning, right to the end. Buddha preaches the Dharma; the Dharma preaches Buddha. the Dharma is preached by Buddha; Buddha is preached by the Dharma."

Dharma means reality itself, and Buddha means a person who realised the Truth, therefore, in Master Dogen's theory, the Dharma, that is the Universe, or the reality, is completely the same as a person who realised the Truth, we can become the same as the Dharma that is the Universe, therefore the aim of Buddhist practice is to become the same as the Universe. In other words, by practising Zazen, we can become the same as the Universe, and to live our life the same as the Universe is Buddhist life. Therefore, Buddhist life is so wide that there is no limit. There we can say that our Buddhist life is as wide as the Universe. The next paragraph:-

"We should know that Buddhist teachings as numerous as the sands of the Ganges are lacquered bamboo sticks and hossu; that the Buddhist teachings are like sands of the

ganges: a ceremonial staff, a clenched fist. We should now see that the three ways and the twelve divisions of the teachings are just the eyeballs of the Buddhist patriarchs. How can those who fail to open their eyes to this fact be the children or grandchildren of the Buddhist patriarchs? And how can those who fail to take up this principle receive the right eyes of the Buddhist patriarchs in one unbroken line? Those who fail to physically realize the treasury of the true Dharma-eye with their own bodies can never be the Dharma-successors of the seven legendary Buddhas." Shobogenzo Bukkyo

This chapter was preached at Kosho Temple in Kyoto on November 14 (in the lunar calendar) 1241."

And in this paragraph, Master Dogen said that Buddhist Teachings are as numerous as the sands of the Ganges River, and in Buddhism, when we want to show many numbers, we sometimes use a simile of the sands of the Ganges River and Master Dogen used the simile in this paragraph. And those Buddhist Teachings are the same as concrete things. For example, lacquered bamboo sticks and hossu. Lacquered bamboo sticks are sticks which are used in Buddhist ceremony, and hossu is also a good which is used in Buddhist ceremony. Therefore, we can say that desks in this room, chairs in this room, are also Buddhist Teachings. All things and phenomena in this world are Buddhist Teachings. Everything in this world can teach Buddhist theory to us. So Master Dogen said;-

"We should now see that the three ways and the twelve divisions of the teachings are just the eyeballs of the Buddhist patriarchs."

And three ways means, Buddhist philosophy which includes the three ways of Buddhist practitioners - Sravakas, Pratyeka Buddhas and Bodhisattvas. And 12 divisions of Teachings are explained in this chapter. And those Buddhist philosophies and Buddhist Teachings are just the eyeballs of the Buddhist Patriarchs. And eyeballs of the Buddhist Patriarchs means, very important point in Buddhist Teachings. So, Master Dogen insisted that Buddhist Teachings are very important in studying Buddhism. And if we forget the value of Buddhist Teachings, we can never arrive at the Buddhist Truth.

So Master Dogen said,

"And how can those who fail to take up this principle receive the right eyes of the Buddhist patriarchs in one unbroken line? Those who fail to physically realize the treasury of the true Dharma-eye with their own bodies can never be the Dharma-successors of the seven legendary Buddhas.

And now I would like to stop my talk and have time for questions and answers. Are there any questions?

Please refer Graphical Image N25-?-1

Photo: B.D.C.(U) Ltd. Committee Member Leanne Eames with Nishijima Roshi on Saturday January 21st after presenting him with a B.D.C. (U) Ltd. Newsletter No.24 and a Ch'an Academy Newsletter No. 8.

May all beings understand the true meaning of the Buddha's Teachings.

Leanne Eames.

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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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CEREMONIE THERAVADA

TRADUCTION DU PARITTA - LES SUTTAS DE PROTECTION

Sutta des Benedictions

MAHAMANGALASUTTA

Sutta Nipata 11, 4.

Ainsi ai-je entendu.

Une fois, alors que le Beni demeurait dans la cite de Savatthi au Parc Jeta dans le Monastere d'Anathapindika, un deva d'une radieuse beaute apparut vers minuit, s'approcha du Beni et le saluant avec respect se tint debout a son cote. Alors s'adressant au Beni il dit:

"Nombreux sont les dieux et les hommes qui discutent entre eux sur les benedictions qui donnent le bonheur. Pour ceux qui cherchent a connaitre les veritables choses bienfaisantes; O vous le tres excellent, je vous en prie, veuillez expliquer les benedictions."

Et le Bouddha dit ceci:

Ne pas etre associe a des fous mais vivre aupres des sages. Rendre hommage a ceux qui meritent d'etre honores.

Cela est une grande benediction.

Vivre dans un endroit qui procure de nombreux avantages, avoir le benefice de merites accomplis anterieurement, etre desireux de faire le bien.

Cela est une grand benediction.

Etre instruit en science et en art, etre discipline et cultive, dire des paroles justes.

Cela est une grande benediction.

Prendre soin de ses parents, bien traiter ses proches, accomplir des actions justes.

Cela est une grande benediction.

Etre charitable, se conduire honnetement, avoir soin de sa famille, accomplir des actes meritories.

Cela est une grande benediction.

S'abstenir de mechancete, renoncer aux intoxicants, etre attentif, etre perseverant dans le bien.

Cela est une grande benediction.

Se conduire avec dignite et douceur, etre content et reconnaissant, entendre la Doctrine aux jours exacts.

Cela est une grande benediction.

Etre patient, etre courtois, rechercher la compangnie des sages, parler de la Loi au juste moment.

Cela est une grande benediction.

Etre tranquille, vivre chaste, avoir la vision interieure profonde de la verite superieure, avoir la comprehension absolue du Nibbana.

Cela est une grande benediction.

Au milieu de toutes les conditions de la vie demeurer avec un esprit inebranlable, etre libre de douleur, d'attachement et de peur. Cela est une grande benediction.

Ceux qui suivent ces principes, ceux-la ne seront jamais vaincus, mais ils iront toujours vers le bonheur et pour eux cela sera une grand benediction.

Sutta des Joyaux

RATANASUTTA (1)

Sutta Nipata 11, 1.

Vous tous, les esprits de la terre ou des cieux ici assembles, pretez attention. Puissiez-vous etre heureux et ecouter attentivement.

Ecoutez tous esprits, soyez bienveillants pour la race des hommes qui vous donne du merite par leurs offrandes du jour et de la nuit (2). Protegez-la donc de toutes vos forces.

Quoiqu'il existe dans ce monde, ou dans un autre monde, ou dans les cieux, si precieux que ce soit, rein ne peut egaler le Tathagata.

Ce joyau excellent se trouve dans le Bouddha

Par cette Verite que tous les etres soient heureux.

Le Cakya Muni dans sa parfaite tranquillite a preche la doctrine de la paix parfait.

Ce joyau excellent se trouve dans le Dhamma

Par cette Verite que tous les etres soient heureux.

La meditation pure, ininterrompue, enseignee par le glorieux Bouddha, ne peut etre egalee par aucune autre meditation (1).

Ce joyau excellent se trouve dans le Dhamma.

Par cette Verite que tous les etres soient heureux.

Les quatre sortes de fideles disciples qui sont divises en huit classes, formant quatre paires loues par les vertueux, sont dignes de recevoir les offrandes (2). Ce qui leur sera donne portera un grand fruit.

Ce joyau excellent se trouve dans le Sangha.

Par cete Verite que tous les etres soient heureux.

Ceux qui avancent l'esprit affermi dans l'enseignement de Gautama ont obtenu le plus haut Nibbana. Obtenant cette paix ils s'en rejouissent.
Ce joyau excellent se trouve dans le Sangha.
Par cette Verite que tous les etres soient heureux.

Ainsi qu'une borne bien etablie en terre n'est pas ebranlee par le vent des quatre directions, tel est le sage qui a penetre les Quatre Nobles Verites.

Ce joyau excellent se trouve dans le Sangha.
Par cette Verite que tous les etres soient heureux.
Celui-la qui a compris le sens des Quatre Nobles Verites bien enseignees par le Grand Sage, bien qu'il ne soit pas totalement libere est assure de n'avoir pas une huitieme re-naissance.
Ce joyau excellent se trouve dans le Sangha.
Par cette Verite que tous les etres soient heureux.

Simultanement avec la perception du Sentier, ayant la vision eclairee il se separe de trois choses: l'illusion du "moi", le doute, la croyance aux rites et ceremonies. Il ne peut renaitre dans les quatre etats malheureux. Il est incapable de commettre les six grands crimes (1).

Ce joyau excellent se trouve dans le Sangha.
Par cette Verite que tous les etres soient heureux.
Meme s'il a un errement de pensee, de parole ou d'acte, il ne le cachera pas. Incapable de dissimulation est celui qui est entre dans le Sentier.
Ce joyau excellent se trouve dans le Sangha.
Par cette Verite que tous les etres soient heureux.

Comme la foret qui s'epanouit dans toutes ses fleurs au printemps, tel est le Dhamma menant au Nibbana preche par le Bouddha, par compassion pour tous les etres.

Ce joyau excellent se trouve dans le Bouddha.
Par cette Verite que tous les etres soient heureux.

L'excellent parmi les excellents, celui qui donne et qui apporte ce qui est excellent, l'Incomparable a preche le Dhamma incomparable (1).
Ce joyau excellent se trouve dans le Bouddha.
Par cette Verite que tous les etres soient heureux.

La graine dessechee du Khina ne peut plus germer, ainsi pour ceux qui se sont liberes des passions qui ont deracine en eux les germes des existences futures et dont les desirs n'augmentent plus, il ne sera plus possible de renaitre. Ils entreront dans la paix ainsi qu'une lampe s'eteint.

Ce joyau excellent se trouve dans le Sangha.
Par cette Verite que tous les etres soient heureux.

Nous tous, esprits de la terre ou des cieus ici assembles, nous honorons le Bouddha parfait (Tathagata) (2) que les dieux et les hommes venerent.
Que tous soient heureux.

Nous tous, esprits de la terre ou des cieus ici assembles, nous honorons le Dhamma

parfait (Tathagata) que les dieux et les hommes venerent.
Que tous soient heureux.

Nous tous, esprits de la terre ou des cieux ici assembles, nous honorons le Sangha parfait (Tathagata) que les dieux et les hommes venerent.
Que tous soient heureux.

Sutta de la Bonte Bienveillant

METTASUTTA

Sutta Nipata 1, 8.

Voici ce qui doit etre accompli par celui qui est sage, qui recherche le bien et a obtenu la Paix.

Qu'il soit applique, droit, parfaitement droit (1), sincere, humble, doux, sans orgueil, content de toute chose et joyeux; qu'il ne se laisse pas submerger par les soins du monde, qu'il ne se charge pas du fardeau des richesses, que ses sens soient maitrises; qu'il soit sage, sans etre hautain et ne convoite pas des bien de famille.

Qu'il ne fasse rien qui soit mesquin et que les sages puissent reprover.

Que tous les etres soient heureux.

Qu'il soient en joi et en surete.

Toute chose qui est vivante, faible ou forte, elevee, moyenne ou basse, petite ou grande, visible ou invisible, pres ou loin, nee ou a naitre, que tous ces etres soient heureux.

Que nul ne decoive un autre ni ne meprise aucun etre si peu que ce soit; que nul, par colere ou par haine, ne souhaite de mal a un autre.

Ainsi qu'une mere au peril de sa vie surveille et protege son unique enfant, ainsi avec un esprit sans entraves doit-on cherir toute chose vivante, aimer le monde en son entier, au-dessus, au-dessous, et tout autour, sans limitation, avec une bonte bien veillante et infinie.

Etant debout ou marchant, etant assis ou couche, tant que l'on est eveille on doit cultiver la pensee que cela est la maniere de vivre la meilleure du monde.

Abandonnant les discussions oiseuses, ayant la vision interieure profonde, debarasse des appetits des sens, celui qui est perfectionne ne connaitra plus les renaissances.

Traduits du Pali Marguerite LA FUENTE

-PIRIT NULA : LE FIL DE PIRIT

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