

# BUDDHA DHYĀNA DANA REVIEW

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Photo: R. to L. Venerable Dr. Viriyananda Maha Thera,  
Phra Maha Somwang Khonthong, Phra Maha Chalaw  
Pinvise, Phra Maha Anek Ruangchuanuan

## EDITORIAL

The future of libraries having printed holdings of journals as opposed to electronic data bases is foreshadowed by the 1990 report from the University of Queensland librarian, Mr F.D.O. Fielding. He points out that in 1975 a Professorial salary would have paid for 73 subscriptions for the journal *Physical Review* in 1990, 11 subscriptions could be bought for such a person's current salary. Comparative figures for J.A.C.S. 1975 (325); 1990 (6). Undoubtedly, the same economic factors apply and operate in the Buddhist publication world. As a wider range of quality Buddhist information sources appear each year, this factor dramatically raises users' expectations about Buddhist library holdings.

The objectives recommended by UNESCO have been taken up in Sri Lanka where the proposals are for a National Library Building which would have a capacity to accommodate ten million books. The civilized world is undoubtedly indebted to the ancient monastic libraries of Sri Lanka and their keepers for their significant contribution to world civilization by way of preserving the Texts and Commentaries pertaining to Buddhist thought, almost in their entirety.

In Sri Lanka, it was a traditional practice to enshrine books and other precious materials in dagobas. For example, in 1889, silver plates inscribed with Vinaya Pitaka books were enshrined at Hanguranketa Vihara. Other Buddhist texts were preserved on gold plates. The enduring nature of such materials is obvious.

By ironic contrast, this editor pondered upon a commendable book on the history of libraries in Sri Lanka, authored by an eminent Academician at the University of Kelaniya. Although this book was published in 1985, the paper is now showing signs of ageing at an alarming rate. It is doubtful if it will last another 20 years. While noting this view, I have no intention of disparaging the Publisher, who being bound by the economics of paper costs, was forced to use a certain type of acid paper.

The paradox is that this ancient country, Taprobane, converted to Buddhism c.252 B.C. by the son and daughter of Asoka, had preserved the Canonical Texts even through periods of decline including forced conversions under Portuguese rule,

yet a definitive volume on its Library history seems destined to rot within a couple of decades.

The same conditions may apply to most recent Buddhist texts published in many other countries.

Of the many economic proposals put forward to address these types of problems, it seems in balance that sooner or later efforts should be made to arrange more frequent placement of Buddhist texts and Journals on Computer data bases. Every effort must be made to back-up such bases.

Data loss tends to be spectacular; for example, Bhikkhu Bodhi reported in his recent B.P.S. Newsletter that there was a loss of over two hundred pages of carefully proofed texts from their printer's computer discs, both the original and the back-up. This required complete re-typing and re-proofing of the lost pages of the book in question, *The Path of Purification (Visuddhimagga)*.

Whatever the present difficulties, improvements in technology must be funded to remove them. It is suggested that this computing effort be introduced wherever possible by Buddhists to bring about "trickle down" causes for preservation by appropriate technology.

According to Coates, analogy/precursor analysis was suggested by the first of the great modern futurists, Condorset, who observed that what the wealthy eat, drink and do today, becomes the food, recreation and pastimes of a less well-to-do tomorrow. He discovered "trickle down".

Scenario writing about the direction preservation of Buddhist literature should take, is the least structured and most subjective of all futures techniques. This model is very powerful, as the limit on the "scenario" is only constrained by preconceptions and attitudinal bias.

The production of Buddhist publications must remain economically viable if it is to continue over time. A range of publications is needed to promote Buddhist culture.

On a grand scale, such manuscripts, known as the Dunhuang Tripitaka, published in sixty-three volumes, through the joint efforts of The China Stars Publishing Co. and The Perspective Publishing House are essential because many of the Sutras in the Dunhuang Tripitaka are in Sanskrit, Ykhotanese, Tubo (Ancient Tibetan) and Huihe (Ancient Uighur). These precious materials are rarely known in the world. The Members of the Editorial Board are to be praised for contributing to the protection of the cultural heritage of China.

At a simpler level, publication may be to produce a chanting sheet for use on some Buddhist event. Computer data bases at a central point could provide simple level publications of authentic Buddhist information in an efficient manner.

John D. Hughes, Editor

## FIVE DAY MEDITATION COURSE FROM 20 -24 SEPTEMBER 1991

A five day Meditation Course, guided by John D. Hughes, was held at B.D.C.(U) Ltd.

Membership at this Centre shows steady growth, as planned.

Annually, some time is spent reviewing and analysing the next stage of planned development of the B.D.C.(U) Ltd. This review is called our Consultative Organization Review Project (CORP). The subject matter of the need for CORP 7 was indicated from results of a recent survey among both new and old B.D.C.(U).Ltd. members.

Of our thousand networks, built up over the last 15 years, approximately 70% are Buddhist Centres, organizations and individuals throughout Australia and overseas.

The survey selected a random sample of recent incoming mail. We found 45% of the names on our networks were unknown to the Members sampled.

Our Company's prime strength arises from the demonstrable fact that we have followed a consistent policy of establishing and communicating with other Buddhist Organisations at a Statewide, Interstate and International level.

By this method, our Members experience, and are encouraged to exhibit, nonsectarianism, and are blessed by tasting the many, but one, flavour of the authentic Buddha Dharma.

Our Directors and Committee Members make the effort to create opportunities to assist Monks, regardless of nationalities. For example, this rainy season we were fortunate to have a Chief Monk from Sri Lanka resident at the Centre. As a mark of respect, during Bhante's visit, we flew the Sri Lankan Flag alongside our Australian Flag, together with the Buddhist Flag.

Our view is it would be an organisational flaw were future B.D.C.(U) Ltd Members to lose the present advantages and opportunities for fellowship our traditional networks provide.

To remove this flaw, it was decided to arouse the intention and make the effort to allow all Members to engage in the preservation of our networks.

They recompiled and verified our data base.

Reading or rereading primary correspondence was undertaken, then B.D.C.(U) Ltd Members attending the Course extended themselves by reading incoming mail items such as newsletters, journals, papers and press releases.

Then, CORP 7 initiated a RESOURCE CARD SYSTEM.

This Centre Resource Card System was developed during the course for the purpose of creating a data base of useful and current information about our existing networks.

The second step was to record any 'relevant' information contained on a separate card for each network.

As this system is maintained, the card will 'capture' and update information on a regular basis.

By using this method, it introduces our new Members to the flavour of our networks.

Over the next few months, this data base will be entered onto computers which will significantly enhance the response time of our Centre's capacity to act as a reliable Buddhist Information Service.

The CORP 7 project will create in our Members an interest in, and awareness of, other Buddhist Organizations, Communities and individuals throughout the World. It will produce causes for a non-sectarian view of Buddha Dharma and dispel any tendency in Students to be insular.

Because of the high quality of the Teaching resources arriving at this Centre, it became evident that the efforts made by Students in reading a wide range of the current material aroused a sense of fellowship with our brothers and sisters in the Dhamma throughout the World.

By realising each for himself or herself the effort that has been mounted to assist the preservation and transmission of Buddha's Teachings, this method was particularly conducive to arouse that part of the Noble Eightfold Path termed Right Speech (Pali: Samma Vacha: Right Speech or expression of one's thoughts (1)).

Thus, Right Speech of the Eight Fold Path is the antidote to slander.

When one being can appreciate the efforts made by at least one other being to express in their own language the praise of Lord Buddha, that person experiences sweetness (Pali: sukka) in their mind.

Then, an awareness arises, accompanied with a pleasant feeling, there are at least two beings in this World with sweetness.

For some Students at this point in time, it may become clear (if their mindfulness is strong) that it does not matter that time and distance separate the two sweet minded beings. Sympathetic Joy (Pali: Mudita) may arise at this point. It must be said that this is not hearsay, but arises as a form of insight knowledge. Hence, confidence arises and is directly known as it is, without ritual. The written and printed resources of the B.D.C.(U) Ltd. held in Australia have inspired and blessed many beings in the past and are worthy of preservation for the sake of the many who need blessings in the future. A sweet mind carrying Right Speech can become a powerful tool for teaching the Dharma.

Generating the right intention for sweet speech comes before making the effort to speak sweetly. Making the effort to speak sweetly comes before arousing the energy.

Please Note:

The mind is difficult to train at times.

Generating the intention is not making the effort or arousing the energy - it is simply generating the right intention. This order of operation of the mind is not likely to arise in human beings unless it is taught, and they exercise restraint, and they are trained to maintain this restraint towards making this pattern a regular way of speech. It may be considered leading to the very important training of the enlightenment factors required for the future maturity and well-being of the Student.

All Students who had the good fortune to attend for the full 5 days made considerable gains in insight into the right view of preserving the Dhamma in written form and the power that arises from being kind to and of intending to help others, without being selfish.

Students thanked John D. Hughes for building the JOHN D. HUGHES COLLECTION at the Centre. Several indicated their willingness to help preserve and maintain the resources of the Centre.

As would be expected, because of past causes, several Students were unable to attend the full Course. Efforts are being made to extend CORP 7 over the next few months so that these types of persons may obtain the opportunity to further their merit in this area of written Dhamma.

J.D.H./F.C./L.L.

Ref. 1 - This form of Pali avoids use of diacritical marks and is from "A Glossary of Buddhist Terms" compiled by : A.C.March, Pub: Sri Saguru, Delhi 1986 second edition.

MEDITATION COURSE DATES 1991-1992

Five day course 27 - 31 December 1991.

Five day course 17 - 21 April 1992.

Five day course 5 - 9 June 1992.

Five day course 24 - 28 September 1992.

Five day course 27 - 31 December 1992.

Teacher: John D. Hughes

Courses run from 9 a.m. - 10 pm. each day.

At least five Precepts should be maintained.

No charge.

CH'AN TRAINING WORKSHOPS

25 January 1992.

2 May 1992.  
25 July 1992.  
12 September 1992.  
All courses run from 2 - 5 pm. each day

Sumi e Master Andre Sollier and Ch'an Master Melva Fitzallen will hold seminars in Ch'an painting throughout 1992.

PRAJNA PARAMITA TEACHINGS Commencement date to be set.  
John D. Hughes has declared his intention to Teach the Prajna Paramita in 100,000 lines for a period of three years and three moons. These Teachings will be one session per week. Teachings will commence within the next three months.

#### APPOINTMENT OF SANGHA PATRON TO B.D.C.(U) LTD

On 21 October 1991 the Directors and Members of the Buddhist Discussion Centre (Upwey) Ltd declared, with heartfelt gratitude, the appointment of our new Patron.

Our new Patron is The venerable Polpitiye Kassapa Maha Thera, The Abbot of International Rockhill Hermitage, Junior Chief Sanga Nayaka for Denuwara in the Kandy District, Sri Lanka, of Amara Pura Sabaragamu Saddhamma Wansa Nikaya and Chief Kammathanachariya.

An illuminated Certificate of Patron was presented to Bhante by the Founder of the Centre, John D. Hughes, after evening Meditation. The Centre had been blessed by Bhante taking up residence during the Rainy Season.

This current Review details some of Bhante's Teachings at the Centre.

Sadhu! Sadhu! Sadhu! (Well done well done! well done!)

J.D.H.

#### TIBETAN BUDDHIST SOCIETY - BUDDHIST SPRING FESTIVAL AND EXHIBITION OF TIBET

On 26 and 27 October 1991, the Tibetan Buddhist Society held its "Buddhist Spring Festival" at its Centre at 1425 Mickleham Road, Yuroke, 3063 (PH: 333 1770 and 333 2210).

The Buddhist Discussion Centre (Upwey) Ltd. was invited to participate in the Festival as exhibitors.

B.D.C.(U) Ltd. Vice President Lyne Lehmann with Members Lisa Armitage, Gilda Grey, Tom Jelbart and Peter Marshall organised and attended the Festival. The

B.D.C.(U) Ltd's stall displayed photographs on behalf of the Melbourne Thai Buddhist Temple (Inc). Dr Venerable Viriyananda, the Abbot of this Temple, was a guest speaker during the weekend.

Bhante Kassapa of Sri Lanka, who was spending his Vassa at our Centre, visited the Festival.

Ch'an works of John D. Hughes and others from the B.D.C.(U)Ltd's Ch'an Academy were also displayed.

During the previous weekend, various members of B.D.C.(U) Ltd printed 108 Tibetan Prayer Flags and Manjushri Flags to give away at the Festival. Ven. Dr. Viriyananda Mahathera provided about 100 packets of incense for Centre Members to give freely during the Festival weekend.

Newsletters and Reviews from the Melbourne Thai Buddhist Temple (Inc), the B.D.C.(U)Ltd and Tara House were distributed as were cards from the exhibiting Centres. Invitations were extended to hundreds of guests at the Festival to visit these Centres: for some of these people it was their first contact with Buddhism.

The B.D.C.(U)Ltd members used some of their Centre's resources to produce the exhibition and practise the first perfection, generosity (Pali: Dana).

The result of the Members' practice this weekend will be that the B.D.C.(U) LTD resources will increase through the Law of Cause and Effect (Pali: kamma/vipaka) and the Dharma will continue to be taught, which is the reason that this Centre exists.

A warm thankyou is extended to the Organisers of this weekend, the Members of the Tibetan Buddhist Society, for the manner in which the event was organised, and the friendship extended to our Members is gratefully accepted.

L.L.

#### THE FOUNDATION STONE LAYING CEREMONY FOR THE BUDDHIST COMMUNITY CENTRE IN VICTORIA

On 21 September 1991, the Vietnamese Buddhist Congregation of Victoria, 177 Morris Street, Sunshine, Victoria, 3020, Ph: (03) 312 5729, held the laying of the foundation stone ceremony for their new Buddhist Community Centre at Burke Street, Braybrook, Victoria.

The aims and objectives of the Buddhist Community Centre would be a concrete translation of the following points: co-existence - religious, cultural, social - in a multicultural society; a vehicle in the practice of self improvement by Compassion, Wisdom and Courage; a shelter for people in need (the elderly, the young and the disadvantaged); a theme of inter-racial and cultural harmony; a place to promote and work for world peace; a place to foster and develop Buddha's Noble Teachings.

The Centre aims at: providing the community with a wide range of cultural, social and religious services and activities; being a suitable site for Buddhist ceremonies, blessings and festivals; being a residence for Buddhist Monks and Nuns; being a place of retreat and practice of Meditation; being a meeting place for friendship and harmony; attracting the tourists and visitors to Sunshine and Western Suburbs of Victoria.

The opening speech was made by the President of The Vietnamese United Buddhist Congregation of Australia and New Zealand, The Buddhist Federation of Australia, The Most Venerable Thich Phuoc Hue.

Distinguished Guests present at the ceremony included: The Honourable Ralph Willis, M.P., Minister for Finance, representing the Prime Minister, Mr. Bob Hawke; The Honourable Senator Jim Short, Shadow Minister for Finance representing the Federal Opposition Leader, Dr. J. Hewson; The Honourable Ian Baker, M.P., Minister for Agriculture, representing the Victoria Premier, Ms Joan Kirner; The Honourable Robert Clark, M.P., representing the Victoria Opposition Leader, Mr. Jeff Kennett; The Honourable Members of Parliament; The Mayor of Sunshine, Cr Philip Nelson; The President of the Vietnamese Community of Victoria. The President of B.D.C.(U) Ltd Vince Cavuoto and several Members of the Centre attended the ceremony.

The B.D.C.(U) Ltd wish our fellow Buddhists every success in this meritorious venture.

G.M.G.

THE CORRECT CARE & PRESERVATION OF CH'AN MATERIALS AT THE CH'AN ACADEMY OF THE BUDDHIST DISCUSSION CENTRE (UPWEY)LTD

To create the conditions to have the Four Friends in the future (brush, ink, stone, paper) the Ch'an Student has to create the mental and material conditions in the present.

In the course of the decay of fine Western traditions, expressed in terms of universals, persons tend towards nominalism.

As defined by the Oxford English Dictionary, nominalism is the view that regards universals or abstract concepts as mere names without any corresponding realities.

The conservation of Buddhists' fine traditions is not vulnerable to disbelief upon doubts being held on universal theory because the array of Buddhist logic theory includes nominalism and conceptualism.

The argument of Berkeley against conceptualism and in favour of nominalism has been repeated by Buddhists in favour of the same nominalism, but against realism.(1)

The "pure" object is the foundation and cause of all our knowledge. When it is "telescoped" into an image which is universal, it is unreal. Stcherbatsky considers



two periods of Buddhist denial of universals: the first period regarded them as special forces (Skt. samskara); the second period regarded them as concepts (Skt. vikalpa).

In Dignaga's classification, the nominalism of Buddhist understanding cannot be distinguished from conceptualism, since a concept and a name cover the same ground (2).

Recently, Professor Austin Gough gave a valedictory lecture at the Department of History at the University of Adelaide. He expressed the view that since the mid-1980's, people who denounced history as 'bourgeois culture' were behaving as if historical evidence, historical documents and literature of the past were simply word-games without any inherent meaning, into which almost anything can be read.

He commented on the dangers of the view that philosophy, history and science are said to be constructed from male paradigms.

Professor Gough retains a sense of optimism because he does not believe that History Departments in Universities are a lost cause in an age of philistine Governments and intellectual nihilism. His reasons for saying this are that he recognises his colleagues have "intellectual vitality and dedication to their craft" and he thinks there is an "apparently endless supply of intelligent, perceptive and enthusiastic students". (2)

The Aims of the Ch'an Academy (3) are set out in Addendum 1.

Of necessity, the stretching of ink brush paintings on rice paper must form part of the structured educational program of Ch'an Students at the BDC(U)Ltd.

Just as we treasure the drawings of the great artists of the West, Ch'an Students look upon the "drafts" the Chinese Calligraphers have left us as yet another aspect of their art which is revelatory of their styles. Unfortunately the number of "drafts" we have is rather limited. John D. Hughes, Founder and Past President of the BDC (U) Ltd has been "writing ink brush drafts" on rice paper of Round Rock at the Nobbies at Philip Island for five years over the Four Seasons. His principal aim is to paint one painting in the Four Seasons, another aim is to paint the Round Rock in one brush stroke. A Workshop to stretch these "drafts", Calligraphy of Master Fitzallen and two Nepalese Woodblock Prints on daphne paper, was held on 20 October 1991.

By this practice the Ch'an Students will learn to have respect for the "drafts", hence the Four Friends, hence the marks on the paper, the ink mixing process, and the finished product.

The Chinese use the term Chien Shing Chia to describe experts on works of art. The term Chien Shing is a composite of the term Chien Pieh (to discriminate) and the term Hsing Shang (to enjoy).

A current concern of the rice paper stretching workshop is more on Hsing Shang than Chien Pieh. (4)

Sir Herbert Read, the English Art Historian has noted it is difficult to reduce art in plastic form to simple and explicable formulae (5).

For example Read stresses in considering the Japanese Artist work "The Great Wave" by Katsuchika Hokusai (1760 -1899), that it is necessary to look at it in the right state of mind. All that is necessary is that it should be a perfectly open mind (6).

Rice paper stretching should be taught with the open mind characteristic of Ch'an Meditation and the Ch'an Student can then "feel themselves into" the ink marks of the "drafts" of John D. Hughes. In this mind, the Ch'an Student understands the flavour of the materials.

This might be called the restoration of art. Creating the conditions to appreciate the beauty of the materials and preservation of the work being stretched, is one necessary step to make further causes for Ch'an Practice to be preserved. The epitome of Ch'an Practice is succinctly expressed by the expression: Chop Wood Carry Water Every Day. (This expression was painted by Master Fitzallen in Japanese Gyosho Style for John D. Hughes on the occasion of his 61st Birthday.) (7)

This first workshop for the preservation of the Four Friends was held at June Young's Studio at Croydon on 20 October 1991. On Friday 25 October, the Ch'an Students presented the stretched pieces to John D. Hughes.

In thanking June Young for her efforts, John D. Hughes said: "As Sir Herbert Read has pointed out, all artistically tolerable people are bourgeois at heart".

The relationship between art and religion is a most difficult question to most people. Buddhism is a religion. Even where great artists have created their masterpieces in apparent isolation from any religious practice, the more closely we look into their minds the more likely we are to discover the presence of moral integrity within their minds at the time they were producing the work.

Buddhist art history theory is to be approached without eternalistic thought.

Just as a moral mind is not gender specific; it cannot be said it is male or female, it is just moral mind; so Ch'an Practice is opposed to "stand alone" nominalism in the Berkeleian sense.

There is no place in the Ch'an Academy for philistinism, eternalism or nihilism".

May the Merit of this workshop activity empower the Ch'an Academy towards the preservation, cultivation and active Teaching of the Ch'an Arts.

JDH, JMY, MAM

#### REFERENCES

- (1) Stcherbatsky F. Th. Buddhist Logic Pub. Dover 1962 pp. 444 - 451
- (2) The Australian Newspaper, October 15 1991, p 15.

(3) Ch'an Academy Newsletter No. 8, August 1988.

Publication VAR 7781, ISSN 0818 -8262 (full aims listed)

Some aims of the Ch'an Academy are:

- i) To provide developmental programs in the Ch'an (Chinese) painting and Calligraphy for interested people of the Australian, Japanese, Chinese and Vietnamese communities in Australia.
  - ii) To provide structured educational programs so that Teachers and visiting Masters of these arts from around the world, can teach and give demonstrations and workshops at the Academy.
- (4) Ch'en Chih-Mai, Chinese Calligraphers and Their Art, Melbourne University Press, Victoria, 1966 at p 238. Dewey Decimal Classification No. 652.1  
Library of Congress Catalog Card No. 65-22861
- (5) Read H., The Meaning of Art, Pelican Hooks, 1954, UK, at p 19
- (6) *ibid*, at p 29
- (7) A reduced facsimile of this piece accompanies this article.

Please refer Graphical Image No: V1N4.?.1

Photo: Calligraphy by Melva Fitzallen

#### BUDDHIST ERA 2534

#### SECOND VASSANA RETREAT OF BHANTE KASSAPA AT BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.

(Written by Bhante Kassapa of Sri Lanka at B.D.C.(U) Ltd.)

It was a rainy day, the sky was covered with cloud. On the evening of the appointed day - on Saturday 24 August 1991, a young Member of the Buddhist Discussion Centre (Upwey) Ltd., Mr. Roger Armitage came to Bayswater, to my sister's place to pick me up to take me to the Centre for my Vassana Retreat.

Mr. John D. Hughes who is the Spiritual Head of the Buddhist Discussion Centre arranged everything for me for my Vassana Retreat; after he had a discussion with the Centre's President, Secretary and Directors and Members.

They gave me a warm welcome and invited me to observe my Vassana Retreat at their Buddhist Centre.

After I had accepted the invitation for my Vassana, I gave a Dhamma Talk. All the Monks who follow the Buddha's Path have to observe Vassana Retreat which

provides them with much opportunity to Practice Dhamma for both Monks and lay disciples.

There are two Vassana Retreats, one begins on the July full moon day and ends on the October full moon day. The second Vassana begins on the August full moon day and ends on November full moon day, so, as I missed my first Vassana I had to observe the second one at this Centre.

### Buddhist Discussion Centre (Upwey) LTD

This Buddhist Centre has been established in Upwey which is one hour's drive from Melbourne, Victoria. Upwey is a congenial place for a Buddhist Centre.

Upwey is at the foothills of the Dandenong Ranges, which is a rainforest area surrounded by beautiful tall and short trees.

The Centre has a lovely garden where exotic and native plants mingle in harmony. There are four entrances from four directions (or quarters) East, West, North and South. The entrances have signboards written in Chinese calligraphy meaning "Heavenly Buddha Dhamma Garden"

The Meditation Hall is Blessed by placed Images of Buddha of various traditions. There is a living room which has a open fireplace. This is the place where devotees meet together to express their happiness and offer some gifts and flowers to the Teacher.

### The Head Teacher

He is always happy. He said, "Bhante, we are happy to have you here". He smiled, and said "Happy, happy, happy", Sadhu Sadhu Sadhu.

He is well read and a good Buddhist. He is in his early sixties. He has a wonderful personality. He is attractive to many people. He has much karuna or compassion in his heart. He speaks from his compassionate heart. Every word that he speaks has a great meaning. He has much tolerance. He never speaks useless or idle words. He is fond of his devotees. They are very obedient and most of them are cultivating patience. They respect him from their hearts. They are wise and beautiful people.

My first dana was from Minnie.

It was Minnie's birthday. She was so happy. Whenever she sees me she says, "Bhante, I am very happy to see you here". She is a very close devotee of the Buddha. She has much confidence in her heart and attends to Buddha Practice. She is patient, wise and tolerant.

She speaks kind words. She offered to me morning dana (meal). When you offer some food or a meal to Monks it is called (dana). The general meaning of dana is donation.

It was a fine day. The sun was bright; everybody was happy as it was a warm day and Minnie's birthday. She prepared a delightful meal for my noon dana. It was so delicious. After I had my dana she was blessed by me chanting Mangala Sutta and some other suttas. She was so happy she offered me many kinds of gifts.

After my dana, I went to the fire place where the living room is, just to have a discussion with my spiritual Brother, Mr. John. He smiled and he started to say something very interesting in his usual manner.

The Buddhist Discussion Centre (Upwey) Ltd. has organised a temporary on-site caravan for me to stay peacefully. It is well equipped. This is my first experience of staying in a caravan. It looked like a real kuti or cottage for a meditating monk. It is a really peaceful place for me to stay and is surrounded by trees and bushes. On the second day of my Vassa, a Buddhist Devotee looked bright with a smiling face. A young lady known as Lee-Anne came with her brother Rodney who is so kind enough to take care of me this morning - they offered me my morning dana with the good feeling of their hearts.

After I had finished my dana, I gave a Dhamma Talk. A summary of my Dhamma Talk is:

Dear Spiritual brothers and sisters. This morning in this cold weather you woke up very early in the morning with the good intention to exercise your generosity. With the thought of Buddha Dhamma and Sangha, you woke up. It was such a pleasant morning for you. The best thought that we can ever have in the world is the thought of Buddha - the thought of Dhamma and the thought of Sangha.

They are our refuges. There is no other shelter for the mind which brings us security and protection and the path to liberation - perfect freedom. Buddha lives in our hearts, Dhamma lives in our hearts, Sangha lives in our hearts. We do not have any external refuges. We take refuge in ourselves.

When we have confidence in this manner our mind becomes clearer and clearer as the mud goes to the bottom of the water. The mind becomes bright and luminous and it becomes so pure and happy. This pure mind can be the source for all other good thoughts. You have done well today. I am very happy for what you have done. May you be always happy in this way.

You have taken the journey to reach your hearts. You have taken the journey to observe yourselves. To observe your responsibility for your actions and reaction, cause and results, conditions and effects - law of nature. When you do good things happiness can be experienced. When you do bad things suffering can be experienced as a result.

You have a lot of things in this material world. How many things can be used by Monks. The major things that Monks need are robes to wear, food to eat, shelter to stay, medicine for sickness. That's all. See very simple. You can offer any other things to Monks which are suitable for Monks but those are all external things.

Monks' lives are so light and simple. They have less work to do and much Practice on the Path to be done until they gain their final goal - Enlightenment: until they become a Perfect One, an Arahant - a Saint. Let this merit accrue to our dead relative and may they be happy.

May beings inhabiting space and earth - Devas and Nagas of mighty power share this merit. May they long protect the dispensation, my Teachers, me and others. May you be well and happy. May all beings be well and happy.

sadhu - sadhu - sadhu

### Noon Dana

It was Lee-Anne's birthday on Monday, 26 August. She was so active and had much energy to work. She was so happy and with a beautiful smiling face prepared my dana. She has a small and slim frame. A good looking beautiful young lady. The kind heart always reflects on her face, she was patient and tolerant and wise.

Although born in Australia, Lee-Anne had spent some time working in South Korea. Her Australian Teacher, Mr. John, arranged for her to practise for some time with a Zen Master in a Korean Buddhist Temple.

After I had finished my dana, I gave her the Blessings. In my Dhamma Talk, I explained to her about the Five Precepts.

Buddhism is a path of wisdom not blind faith, not superstition. Wisdom is not knowledge, and also it is not intellect. It is an appreciation of the way things are. Wisdom is to realize the true nature of things and to cut off ignorance which is the root of all evil.

1. To become a true Buddhist one has to go for Refuge to the Buddha, The Dhamma and the Sangha.
2. Taking the Precepts: To abstain from taking life, to abstain from stealing, to abstain from sexual misconduct, to abstain from false speech and to abstain from taking intoxicants that cloud the mind. If one wants to observe additional Precepts - There are Eight Precepts for layman. There are Ten Precepts for layman and Novices - (first ordination of a Monk as a trainee to become a full Monk).

Every moment of our existence we create a life. Therefore it is very important to make a contribution to this life in a constructive way. The way we live, our volitional actions of body, speech and mind help to shape our life and this world.

We have to train our mind in three ways, it is called threefold training:

1. State of transgression: controlled by moral discipline
2. Stage of manifestation: suppressed by concentration
3. Stage of latent tendency: eradicated by wisdom.

We have to train this body, speech and mind in order to realize peace and happiness. We have the ability to choose the wise body, speech and mind actions, we are not powerless, we just have to develop the wisdom to choose these right actions. When one speaks or acts with an impure mind suffering follows one, even as the wheel follows the hoof of the draught ox.

When one speaks or acts with a pure mind happiness follows one, even as one's shadow that never leaves.

(Dhammapada)

### To become a true Buddhist

The whole Teaching of Lord Buddha is based on compassion and wisdom.

Buddhist life cannot disturb another life or hurt any living being. It respects all the lives.

Buddha discovered a good method to bring about harmony in the community, the society and in the whole world.

The Buddha laid down five precepts which can be observed by lay people, in all walks of life. One has to consider that five precepts are not an order but observed of the good results of wise moral action towards other persons.

Everybody must respect the rights of others, if they want to become a true Buddhist.

1. Everyone has the right to live.
2. Everyone has the right to keep their belongings and property.
3. Everyone has the right to moral sexuality.
4. Everyone has the right to hear the truth
5. Everyone has the right not be intoxicated.

First Precept - To abstain from negative energy - I undertake to observe the Precept to abstain from harming or killing any living being. This Precept is taken to discipline the mind to abstain from wrong actions. It also can be a reminder to guard against wrong action. It can be used as a boundary to protect you from doing wrong action.

First Precept - Cultivation of positive energy - One can also develop positive energy by cultivating a good thought of loving kindness. When one has no thought of loving kindness to persons, one may act in callous way. If one can develop the thought of loving kindness then this is the antidote to hate.

1. Precept - To abstain from negative energy - I undertake to preserve the Precept to abstain from stealing.
2. Precept - Cultivation of positive energy - One can share ones things with others - one can practise generosity.
3. Precept - To abstain from negative energy - I undertake to observe the Precept to abstain from sexual misconduct.

4. Precept - Cultivation of positive energy - One can be content with what one has.
5. Precept - To abstain from negative energy - I undertake to observe the Precept to abstain from telling lies.
6. Precept - Cultivation of positive energy - One can be honest to oneself.
7. Precept - To abstain from negative energy - I undertake to observe the Precept to abstain from taking intoxicants.
8. Precept - Cultivation of positive energy - One can develop mindfulness/ethical conduct.

Morality (Sila) is built on the vast concept of universal love and compassion for all living beings.

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

Sadhu                  Sadhu                  Sadhu

My third day, 27 August, passed quickly. It was a pleasant day, the sun was shining and the birds were happy. They were flying here and there over the trees toward the blue sky looking for some food and shelter. A gentle breeze was blowing, blossom of various colours filled the trees and delighted the mind. The natural fragrance that came from the flower was taken by the wind in all direction as an offering to all Teachers. The dew over the leaves on the ground was shining like crystals.

So far I have met a few Members of the Buddhist Centre. They are: Robin, Rodney, Tom, Nick, Lee-Anne, Michael, Frank, Minnie, June, Julie, Gilda, Lisa, Pam, June, Vince, Mike, Dorothy, Melva, Roger,

They are very generous people and very helpful, virtuous and friendly. A very bright young boy, Nicko, with a smiling face came to see me he paid respect with joined hands and knelt down before me.

The Members of the Centre are very energetic and active. Everyone performs their duties properly and at the correct time. They never wait for the right weather to come to perform their duties. They love their Teacher. After my usual morning and noon dana I gave a Dhamma talk on 28 August.

June, who is a thoughtful lady and an artist, and a generous and kind lay devotee, prepared dana for me.

We live in a peaceful environment. The Buddha said when one is free, one should retreat to a forest or sit under a tree or go to a suitable hall and practise Meditation intensively. Practise mindfulness of the breath. This practice is so peaceful and



sublime.

This Centre is situated in a natural environment which is congenial for the development of the good minds. All the facilities have been provided for the Meditators' needs. It is a creation of a human mind. John's creation. The Buddha's dispensation is threefold:

1. Learning
2. Reflection or practice
3. Attainment of four stages of enlightenment.

One has to listen to Dhamma very carefully and attentively. If you do not know how to listen then you will miss the point and meaning of the Dhamma. Therefore you should know the art of listening.

SRAVAKA - means male disciple of Buddha

SRAVIKA - means female disciple of Buddha

SRAVAKA - Literal meaning is listener

SO we should know the art of listening.

When you listen to Dhamma, you have to live in the present moment. You have to listen to yourself.

The dana or meal that you have offered to the Sangha today all of it is material things.

They are impermanent. They are conditioned things. They are subject to decay - to change. By offering dana you practise detachment. You practise to give away. Share your things with other people. It shows your generous heart. In this way you are developing your perfections.

You practice letting go. Why should we practice letting go? Because all the troubles in the world are based on attachment or craving. So you should practice to give away things from gross or coarse level.

Then you will be able to practice letting go of everything which in the subtlest level is attachment to your body and mind.

When you do a good action as offering dana it will be meritorious action. You acquire a great merit. It is called good karma. It also has a result. The result you gain by doing good karma can be happiness, peace, health, strength, knowledge in this life time or next. Though you have offered this material thing as a meal you have offered a life for a Monk to live seven days. That's why you will gain long life as a result in return.

If you have matured in these qualities in your mind you will be born with mind of non attachment, non aversion and non delusion. These are the qualities of a mind that can gain the enlightenment.

May you all be well and happy.

Sadhu

Sadhu

Sadhu

The fourth day, 29 August, passed quickly. Pam, who is a trained midwife nurse, and Gilda, who works in a bank, offered dana.

I woke up very early in the morning as usual. After my Meditation, I came out of my caravan. It was so beautiful to look at the sky through the trees which are very tall. A few patches of cloud were moving very fast making merry shapes. The sun was rising and it was rather cold. I had my first greeting from Minnie, when I entered the kitchen through the back door. After my shower, I went to the Meditation Hall to pay my homage to the Buddha Dhamma and Sangha.

Morning dana was ready by Melva, a close devotee of the Buddha. Melva is a commercial artist and Ch'an painter. After my morning dana, I had as usual a discussion with John.

John said "Bhante, I love Buddha Dhamma and Sangha. We are so fortunate to be born during this Buddha Sasana. We are so happy to hear the Dhamma. We are so happy to see the Sangha."

We talked about the human world and deva worlds and realms of the deities.

After my midday meal, I gave my usual Dhamma Talk. Dana was offered by the generous young ladies, Pam and Gilda.

Pam is newly married to Monty, another Student of this Centre.  
Gilda takes affectionate care of her father, mother and brother.

Namo Buddhaya, Namō Dhammāya, Namō Saṅghaya.

I started my Dhamma Talk. We are able to think. This ability that we are able to think is marvellous, but we have to be very careful what we think about. Because the way in which we think can generate a positive energy or negative energy in the mind and the body.

If we think of sensual pleasures we are attached to sensual objects and provide things for the satisfaction of the mind without knowing the reality of these objects. Because of this attachment it will bring suffering. This is all because of wrong thinking and attachment to sensuality. Another wrong way of thinking is thoughts of anger, and thoughts of cruelty. We should learn to think wisely. When a person does a good action the mind becomes wholesome and skilful. The mind becomes so peaceful and happy. This positive energy pervades all the physical body. One can experience a feeling of bliss in the body.

This is the immediate result of wholesome actions. Some people in this world live a long life. They are beautiful people. They are very healthy and wise. One can see these people experience a good life due to their result of good kamma - good action

or dana. So you are provided with all the facilities for you to accumulate meritorious actions by being born as a human being in this world. Be happy.

You are in the company of spiritual friends. May you all attain everlasting happiness. May you all be well and happy.

My Dhamma Talk with John Hughes and Frank Carter on Friday evening, 30 August 1991.

Frank requested me to Teach him wisdom for his whole life plan.

Frank wants wisdom instead of habit for his plan for work, pleasure and sleep. Frank's view of his current plan is that it contains too much work, and little pleasure and says work is no trouble and when he writes a new plan, the plan is written on a bright mind for a bright mind to follow and is, therefore, not effective all the time.

So he begins again writes a new plan so that many minds can follow it (mental, body & speech action can follow it). The mind that writes the plan can do it; but the mind that may come along a week or so later may not be able to follow it.

Request to Bhante Kassapa from Frank Carter: Bhante, I request you to Teach me to write a good life plan in the Buddha Way. Bhante, I request you to Teach me to write a good life plan in the Buddha Way. Bhante, I request you to Teach me to write a good life plan in the Buddha Way.

Bhante's Dhamma Talk: We have volitional action in the mind - (willpower) and, because of this, it arises all other actions in the mind physically and verbally and therefore you have to have the right intention to put actions towards a profitable way.

Because skilful and unskilful may arise, we have to check the mind and to be aware of what sort of volition motivation we have in the mind.

Look at what is behind your thoughts - mindfulness is the factor you need, then it (mindfulness) knows what kind of volitional motivation is there. If it is wrong action you can see, the mindfulness can see the intentions. Negative energy to positive energy - there is no time for bad action. Right Thought, Right Path- develop mindfulness - it will show you the Right Action. Tomorrow is a new day, accept this moment - it conditions the future. Make a good plan for the future life. Plan will naturally come to you, reveal your mind to that, unfold naturally and guard yourself. Practice mindfulness - it will give you a good plan for your life.

Sadhu Sadhu Sadhu

Friday Evening 30 August 1991

(Regular meditation is held at the Centre, every Friday and Monday evening.)

Mike and Dorothy arrived at the Centre on Friday evening. Dorothy offered me beautiful red tulips and I gave them to her to offer on the Main Altar. I discussed with Dorothy and Mike about my Peaceful Walking Meditation I had that morning walking

on the Ch'an Path at the BDC(U)Ltd. The sun gave me much health this morning. Mike said the Path came from John's mind. Step by Step I took this morning on the Ch'an Path. The Centre is blessed by these steps.

On Saturday 31 August, it was the last day of August and it seemed Spring had been invited by Winter with the buds of flower over trees. Some trees were in blossom like white cloth covered them and flowers of many different colours could be seen in the garden. It was magnificent to look at. The leaves of some trees were taking their birth - in different colours. Wind was embracing the perfume of the flowers and carrying that fragrance in all directions across the sky, valley, mountains and parks. It was a new transformation of the environment to welcome Spring. It was so beautiful indeed, as all the environment was starting to celebrate Spring.

After I finished my morning dana (meal), I had my normal discussion with my Dhamma Brother, John David Hughes. Some Members brought my noon dana too. They were so enthusiastic and were so happy and kind. Happiness came from their hearts and it reflected on their faces. They were so beautiful people. Every morning one of the Members of the Centre comes to visit me and to supply anything that I need.

I explain to them the importance of offering dana on behalf of the Buddha and also I explained to them how the dana should be offered to the Sangha to maximise the merit.

The first part of the food you have prepared this morning or before midday you can offer to the Buddha. You can serve a little from each different bowl and place it into a small bowl on a tray with a cup of water and with a very devoted mind you can offer this food on behalf of the Buddha to an Image of the Buddha. You can gain tremendous positive energy and great merit from this action and you will be able to experience happiness and peace as a result. When you offer the dana you have to think:

The Blessed One, The Worthy, The Enlightened One:  
This food I worshipfully offer.  
I offer this food to:  
The Buddhas of the past  
The Buddhas that are yet to come  
The Buddhas of the present age

Lowly, I, each day offer.

Offering of food to the Sangha is common everywhere in the Buddhist World.

When you offer something to Monks, you should always bear in your mind that you are offering this food to the whole Community of the Sangha. Use broad view mind when offering dana to the Sangha and then you will know that you are offering dana to the whole Community of the Sangha in the past, present and future.

Bhante Kassapa

AN APPEAL FOR MAHA BODHI ASHOKA VIHARA

(The Premier International Buddhist Monastery of Rajasthan, India. President: H.H. Lama K.G. Bakula Rinpoche.)

Thanks to the great generosity of Members and friends of the Maha Bodhi Ashoka Vihara, the new building is nearing completion. One sincere devotee offered his whole life earnings which he had received at his retirement, plus some loans which he took himself and gave to the Mission as an interest free loan. The Mission aims to repay this loan as early as possible as this is the devotee's only source of income in his old age.

Those wishing to patronise the Social, Educational, Dhamma, Humanitarian and Welfare activities are requested to kindly come forward with their generous donations to help repay the loan and complete the remaining work of electric lights, fans and water connections.

Those who donate to have a room in the cherished memory of their loved, near and dear ones may donate US\$ 1500 and the marble slab will be placed on the room bearing the name and a mention of the Donor.

All remittance and correspondence may be addressed to the General Secretary, Mrs. Quin Moi Rahul. Crossed cheques, bank drafts and postal orders should be made out to Account Payee, and issued in the name of the Maha Bodhi Ashoka Mission, Ajmer, cashable through the Bank of Baroda, Ajmer, Rajasthan, India.

May all beings be well and happy.

G.M.G.

#### DHAMMARAJIKA ORPHANAGE APPEAL

The children (orphans living at Dhammarajika Orphanage) are still in need of your generous donations to help them rebuild their homes and lives. In addition, the Most Venerable Visuddhananda Mahathero is devoting his efforts co-ordinating many charitable organisations at a national level to assist those persons left destitute from the effects of the cyclone.

Bank drafts in \$US made payable to Dhammarajika Orphanage can be forwarded directly to: Venerable Suddhanananda Mahathero, Dhammarajika Orphanage, Dhammarajika Buddhist Monastery, Atisa Dipankar Sarak, Kamalapur, Dhaka, Bangladesh.

G.M.G.

#### BANGLADESH APPEAL

As reported in the Buddha Dhyana Dana Review Volume 1, No's 2 and 3, a cyclone and tidal wave devastated the coastal areas of Bangladesh on 29 April 1991. Reports from several charitable organisations have been received by the Buddhist Discussion Centre (Upwey) Ltd detailing the loss of up to half a million human lives, vast numbers of livestock and the destruction of property and crops. All charitable

organisations in Bangladesh require immediate financial assistance.

Mr Rakhil Chandra Barua is the President of the Bangladesh Buddhist Association, which is a Regional Centre of the World Fellowship of Buddhists in Chittagong, Bangladesh.

The following is a summary of his letter which was received by the B.D.C.(U) Ltd in September this year.

The devastation caused by the cyclone and tidal wave has created an immediate demand for food and other basic necessities on an unprecedented scale. The Bangladesh Buddhist Association in conjunction with a number of other welfare organisations has formed an emergency relief committee to provide humanitarian aid to the many thousands of distressed people in the most affected areas.

We have carried out repairs on a number of orphanages within our jurisdiction which were damaged by the cyclone and plan the gradual construction of new housing for those who have lost their dwellings.

Besides these ongoing projects we have decided to construct a new children's orphanage within the compound of the Chittagong Buddhist Monastery. The plans of this much needed facility have already been approved and the construction work is expected to commence shortly.

The following is a brief summary of current projects and costings.

Buddhist Orphanage Centres.

To build a four storey residential building to accommodate 250 orphans. (2 Buildings are in need) US\$ 112,000.

Food Medical and Stationery Expenditure for 250 Orphans.

US\$ 350.00 per head per year.

Bangladesh Bhikkhu Training and Meditation Centre.

To complete a four storey building of which two storeys have been completed. Construction cost for the remaining two storeys. US\$ 56,000.

Bank Drafts in US\$ made payable to Bangladesh Buddhist Association can be forwarded directly to:

Mr Rakhil Chandra Barua  
President.  
Bangladesh Buddhist Association  
Chittagong Buddhist Monastery  
Buddhist Temple Road  
Chittagong Bangladesh.

For further information please contact: Roger Armitage.  
c/- Buddhist Discussion Centre (Upwey) Ltd.

33 Brooking Street, Upwey, Victoria 3158 Australia.  
Phone: (03) 754-3334 Fax: (03) 754-2863

R.M.A.

Please refer Graphical Image No: V1N4 .?.1

Photo: From the Bangladesh Buddhist Association

Please refer Graphical Image No: V1N4 .?.2

Photo: From the Bangladesh Buddhist Association