

# BUDDHA DHYĀNA DANA REVIEW

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Photo: Sumi-e painting by Andre Sollier "The Laughing Buddha"

## EDITORIAL

The Editor of BDDR is grateful to Doctor N.H.Samtani M.A.Ph.D. who has retired from the Department of Sanskrit and Pali at Banaras Hindu University, and is now Secretary of B.J.K. Institute of Buddhist and Asian Studies Ashok Marg Sarnath Varanasi -221007 India.

Our good friend has raised the question of the title of this Review, and wishes to know is it a Review of three items viz. "Buddha, Dhyana and Dana".

Our friend wishes to know if the magazine is going to be limited to these three Subjects. This in fact is not the state of affairs as we cover a wide range of subjects and Buddhist studies. He comments: "Dana is no less important than Dhyana as Dana is part of Sila and is followed by Samadhi and Prajna in the basic trinities of Buddhism".

We agree on this connectivity.

In Majjhimanikaya Mulapannasaka 12/232 there is a set of three Kusalavitakka (meritorious thoughts):

- a. Those tending towards Renunciation (Nekkhammavitakka)
- b. Those tending towards elimination of hatred (Abyapadavitakka)
- c. Those tending towards the eradication of aggression or violence (Avihimsavitakka)

H.R.H The Late Supreme Patriarch Prince Vajirananavarorasa notes (1): "As far as the three steps of practice (Sikkha) viz. Precepts (Sila), Meditation (Samadhi) and Wisdom (Panna) are concerned, these three kinds of meritorious thoughts can be included in the step of Wisdom or Panna." So, since precepts are part of Sila, these three thoughts connect to Sila. The mapping of Dana into Sila, as referred to by Doctor Samtani, overlaps into these three thoughts.

The intended subject matter of the Review is the backbone to keep persons upright by the nutrient of these three thoughts. Since the footing on which Buddhist practice stands is the first perfection (the perfection of Dana), it is in this sense that we include Dana review in its many forms as something conducive to the wellbeing of many. The virtues of the Sangha (Sanghaguna) include: "an excellent field for the world to sow the seeds of merit on" (Anuttaram Pannakkhettam Lokassa). The Sangha is compared to an excellent field i.e. one with rich soil producing a rich harvest. This is due to the virtue of the Purity and Nobility of the Sangha. The seeds of merit sown

through the Sangha are therefore like those sown on the field with the richest soil, where the richest returns can be expected. For example, the fruits accrued by the giver of Kathina Robes are very great. For the benefactor, the merits are:

1. will bring wealth and fortune, together with success in following one's career;
2. will bring constant freshness, brilliance and purity of mind;
3. will facilitate concentration of the mind and attainment with ease of the Dhamma inside;
4. will bring about wisdom in using one's wealth for the creation of long-term benefit, nurturing and protecting oneself not only in this life, but also in those to come;
5. will bring physical beauty and radiance of complexion, making one loved by all;
6. will bring one fame and respect, praise and admiration: the inspiration of those around one;
7. will cause one to be reborn in the heavenly realms when this life is done (2).

Hence the fleshing out of the Review includes good examples of meritorious deeds which we hope inspire persons to echo by iteration in their own Dana practices.

As HRH the Late Supreme Patriarch has made clear (3), Scholars should note that passages describing the virtues of the Sangha are markedly different from those concerning the virtues of the Buddha (Buddhaguna).

The Buddha's insight is superior to that of all celestial beings. At the best level, those beings who have been fully trained by him have an irreversible degree of perfection. By contrast, those trained by the gods or devas may over many lives reverse their good tendencies as they have not fully broken the factors that cause their cycle of births and deaths.

Among the Buddha's tenfold insight (Dasabalanana) is the insight determining the defilements, and implies the knowledge of the causes of development and decline of meditation and other related matters (Jhanadisankilesadinana).

This is one particular area that requires very careful attention and clear exposition in this Dhamma ending age. For these reasons the term Buddha is included in the title of BDDR. The ten perfections were classified into three groups or grades. These three groups were called, in progressive grades, Perfections (Parami), Near-Perfections (Upaparami) and then Super-Perfections (Paramatthaparami).

A Bodhisattva's perfection of giving consists in that with production of thought associated with the knowledge of all modes, he gives gifts, i.e. inward and outward things, makes these common to all beings and dedicates them to full enlightenment; and he instigates others also to do likewise; but always without basing himself on anything (4).

Conze, the translator of the above reference, discloses in his essay (5) that "Knowing almost no Chinese, I could make no use of the early Chinese documents ... but had to confine myself to the Sanskrit and Tibetan sources." He further states (6) "Merit" (Punya) is the motive force which propels us towards enlightenment, and in order to strive fruitfully we are bound to wish to amass it ... It is, however, at once obvious that in so extravagantly praising the merit to be derived from Perfect Wisdom, the authors were, by appealing to the acquisitive instincts of mankind, in danger of sinning against the very spirit of the Prajnaparamita. To hoard "merit" is surely better than to hoard money, titles and honours, but it is still hoarding." ... (7) The Prajnaparamita offers two measures designed to eliminate the danger of treating spiritual gains as if they were worldly possessions: Firstly, a consideration of the

ontological character of the merit shows that it cannot possibly grow or increase, and that, since it is like everything else empty, only a fool would want to grasp at it or to appropriate it. Secondly, a positive counter measure is recommended, the Dedication of all personal merit to the great task of leading all beings to the supreme enlightenment."

Particular cases of non-human examples are within the broad sense of what we report; although we incline to present the events from the human benefit viewpoint. For example, just as zoology is discussed from the human viewpoint rather than an animal viewpoint.

We would report the liberation of captive pigeons in human terms as merit. We would tend to discount other side issues from the pigeon's viewpoint.

We are awakened to the knowledge that the will to assemble the elements needed for the ultimate perfection of dana may sometimes occur in animal births (8).

Naturally, the best examples are found in the Buddha's teaching in this area. They would always warrant coverage.

However, because of the mixed nature of animals' behaviour, and human responses to such behaviours, it is seldom we would select examples from the popular press which comment in passing on these elements of dana training of some animals.

The word "Dhyana", of course, would require a much more rigorous explanation. At some future time, an article will be prepared explaining this term.

We hope this outline helps our readers to grasp the scope of what we have in mind in this Review.

This short explanation covers to some extent what this Editor has in mind with the title "Dana" in BDDR.

We are grateful that Dr. Samtani noted that we omitted the diacritical mark of Dana in our title. The title has been corrected in this issue.

We hope that many pali words enter into the English language in the manner in which the word "Sutra" entered the Shorter Oxford English Dictionary without the macron. Our present word processor does not have the facility of providing diacritical marks and we insert these manually from time to time.

May the merit of this article help all beings to practice Dana.

John D. Hughes

Editor.

#### Editorial References

1. Dhamma Vibhaga (Numerical Sayings of Dhamma) Part Two, Pub. The Mahamakut Buddhist University, Thailand 1970 at p. 23.
2. Triple Gem The Light of Peace and Happiness Magazine of the Melbourne Thai

Buddhist Temple Inc. Edition No. 5 1992 p. 2)

3. *ibid.* 1, p. 129.

4. Conze, E. (translator & editor) The Large Sutra on Perfect Wisdom with the divisions of the Abhisamayalankara, Pub. University of California Press, Berkeley and Los Angeles, California, 1984, p. 143.

5. Conze, E. Thirty years of Buddhist Studies, Pub. Bruno Cassirer (Publishers) Ltd., Oxford, 1967, p. 123.

6. *ibid.* 5, p. 131.

7. *ibid.* 5, p. 132.

8. The elements of Perfection of dana are assembled over many lifetimes.

A translation which illustrates such a concept was submitted for publication under the title of A HOMILY by The Ven. Dr. Prajnanandasri Sthavir, M.A., Ph. R (Cal.), Acharya, Sutta-Vinaya, Latin & Hindi, Diplomas, now resident at Buddha Bharati, Mahanandapara, Buddhist Temple Road, Siliguri, 734401, West Bengal, India. This article had bearing on our views.

The Venerable's translation of this Homily follows:

Once upon a time, during the reign of Brahmadata, the King of Varanasi, Bodhisattva was then born in the Bisa-Vaidya (doctor of poison) family.

One day, a man was bitten by a poisonous snake. Relatives and friends sent for Bodhisattva. Hearing the sad news of snake-bite, Bodhisattva busily attended to the patient. He examined the snake-bite person and asked the relatives, "Shall I use medicine to remove the poison of snake, or shall I call the snake here to swallow its poison from the man? Which one do you want?" All of them said, "Bring the snake and let it take out its poison".

Bodhisattva brought the snake there and asked it, "Did you bite this man?" "Yes", the snake replied. "Well, you take out the poison from the wound of this man", said Bodhisattva.

"How is this possible? Whoever I shall once bite with poison, I shall never take it out. I shall continue my principle" said the snake. Bodhisattva requested the people to bring in some wood. They brought a heap of wood. Bodhisattva set the wood on fire and asked the snake, "There you see burning wood. It is for you. Out of two proposals, you have to choose one. Either you take out the poison from the wound of the man, or you enter into the fire and accept death". The snake was adamant, it never agreed to take out the poison and it said, "Well, I shall die in burning fire but having once belched the poison, I shall never take it out!" Saying this, the snake proceeded to the fire and wished to enter into fire. But Bodhisattva prevented the snake. He removed the poison by using medicine and the power of Mantra. The bitten man got life again, and sat in front of Bodhisattva. He then taught the snake the moral life and not to harm anyone. He permitted the snake to go away.

At Jetavana, Savatthi, the Buddha, in telling the ancient story about Sariputta, the Dhamma Senapati commented: "In his previous births, Sariputta was a snake, the

Buddha was the Bisa-Vaidya. What Sariputta had given to others, he shall never take it back".

## 18TH GENERAL CONFERENCE OF THE WORLD FELLOWSHIP OF BUDDHISTS

The theme of the Conference was: Development Through Harmony and Co-operation.

Two Delegates, Past President John D. Hughes and President Vincent Cavuoto from the B.D.C.(U) Ltd. attended this Conference. It was held in Taiwan from 28 October to 2 November 1992. At the same time, and at the same location, the 9th General Conference and 20th Anniversary of The World Fellowship of Buddhist Youth was held.

The Delegations of the Buddhist Association, R.O.C., Lay Buddhist Association, R.O.C. and Han-Tzang Cultural Association participated respectively in the 17th General Conference of the World Fellowship of Buddhists and the 8th General Conference of the World Fellowship of Buddhist Youth held in Seoul at the end of October, 1990. Prior to their setout for the convention, they had decided to contend hand in hand to host the next General Conference in the Republic of China. In the upshot, their wish was fulfilled.

Afterwards the 44th WFB Executive Meeting was held in Bangkok Headquarters at the end of October, 1991. Upasaka Chang Pei-Keng, Secretary-General of the Han-Tzang Cultural Association, was delegated by Master Hsing Yun, chairman of the Organizing Committee, to attend the meeting in which he not only reported the framework and the working progress of the Organizing Committee, but expounded that while Ven. Hsin Ping, the resident Abbot of Fo Kuang Shan Monastery, has appointed Ven. Tzu Hui and Tzu Jung who were the chief executive officers of the Organizing Committee of the 16th General Conference of WFB held in Los Angeles to direct Fo Kuang Shan resident members to engage in the preparatory work, the Buddha's Light International Association, R.O.C. had assumed the organiser for this worthy project.

Subsequently, the 45th WFB Executive Meeting was held at Fo Kuang Shan Monastery in April, 1992. The working outline and report submitted by the Organizing Committee were acknowledged and praised by the Headquarters. During that meeting, the theme of the "Development through Harmony and Co-operation" as well as the eight-day agenda from 27 Oct. to 3 Nov. had been concluded (1).

Apart from our Regional Centre, the other Regional Centre of the WFB in Australia, the United Vietnamese Buddhist Congregation of Australia and New Zealand attended, led by their Chief Monk, the Most Venerable Thich Hue.

The Buddhist Council of New South Wales Inc., 20 Victoria Street, Lewisham, New South Wales 2049. Telephone: (02) 569 3302 Fax: (02) 560 7909 was accepted as a WFB Regional Centre by the Assembly.

Following a Buddhist Council of New South Wales Annual General Meeting held at the Buddhist Library and Education Centre on 5 November 1992 the following Office Bearers were elected for 1992/93. Chairperson: G. Lyall; Secretary: M. S. Perera; Treasurer: Tilak Subasinghe; Education Director: M.S. Perera.

Their Chairperson, Mr. Graeme Lyall, who attended the W.F.B. Conference, was welcomed into the brotherhood among Buddhists by our Delegation. The need to secure unity and solidarity amongst Buddhists is one of the fundamental aims and objectives of the World Fellowship of Buddhists.

Our President, Vincent Cavuoto, found it was a grand experience to be in Taiwan, a country where the Buddhist culture is fundamentally akin to a monoculture because the vast majority of the population are practicing Buddhists, speaking and reading the same texts in the same language.

Vincent prepared a paper for Members to assist them to feel the difference in ambience in Taiwan. The contrast to Australia is marked, because Australia has an especially multireligious and multicultural ethos. He noted that we should intensify our WFB efforts, and believes that more cultural exchanges with members of other groups overseas will be "of immense value in stabilising the practice of our members" and to achieve more of "the subtleties of Asian interpersonal exchanges which may not be terribly important in the Australian environment, but are vital in establishing connectivities".

It must be understood that Buddhists in Australia are not homogeneous in language, since they represent about 100 nationalities and have practices representing every School (or Yana) of Buddhism.

Because there is such a rich diversity of Buddhist culture and cultural artifacts of Buddhists in Australia and an even balance is possible, it seems unlikely any Buddhist monoculture will develop.

For those wishing to live together in peace, Australia leads the world in what might be termed (in the Australian vernacular) as "a fair go"--an egalitarian ideal of legislation to protect the freedoms needed for this diversity of religion (2).

Vincent Cavuoto stated his minds had been vastly broadened by his experience in working with his Teacher on overseas soil and appealed to Members to increase their qualitative and quantitative commitment to the Centre. International Buddhist affairs targeted by this Centre should be increased because it is the best way to progress along the Path. We thank the Organising Committee for their efforts and will start preparing more Members for the next WFB Conference in Bangkok in 1994.

May all beings be well and happy.

### References

1. Information Guide of the 18th General Conference of The World Fellowship of Buddhists and 9th General Anniversary of The World Fellowship of Buddhist Youth, 1992. (Issued to Delegates at the Conference.)
2. Without Prejudice, No. 5, November, 1992, pub. Australian Institute of Jewish Affairs, article entitled The Victorian Religious and Racial Vilification Bill 1992: an Overview, by Eve Grimm, which states on page 23;

The second reading speech, given on 19 June 1992, noted Aborigines and people of Asian background as the main victims of racial persecution. It noted that the main victims of religious intolerance have been Muslims and Jews.

## Ed. Comment

Buddhism, the fastest growing religion in Australia, overall suffers little, if any, intolerance from third parties. Apart from the Australian Courts, in any case, the propagation of the true Dhamma of Lord Buddha is well protected by persons of goodwill and devas.

In the two of the instances when the Editor has been called as an "expert witness" for litigation purposes to help persons of Asian birth, say, where persons have been slandered; generally when sources are checked, it turns out that either token "Buddhists" have been raising such issues or using it as a ploy to get elected to the Committee of some Organisation.

Such cases do not last long because these misguided persons are exposed for what they stand for and quickly withdraw their harsh statements under the power of truth.

## FIVE DAY MEDITATION COURSE - 24 to 28 September 1992

This meditation course was taught by John D. Hughes.

The main knowledge was to ensure to drill persons to explore towards understanding the use of loving kindness (Pali: metta), to understand that its development makes it a powerful "weapon" to protect the meditator under various hazardous conditions which living may produce.

More particularly, this metta practice is most useful in the future conditions which are likely to be encountered by Members at the point when our Centre has our planned forest Refuge Centre fully operational to provide for suitable conditions for a retreat situation.

Prior to and during the meditation course, many of our Members had the good fortune to assist a Monk to establish premises for a new Temple.

Other meritorious activities included printing about 200 Manjushri prayer flags from an ancient Tibetan woodblock which is a resource of the B.D.C.(U)Ltd. To assist Members to become wiser in the meaning of what it is to become benevolent, course Students and Members rehearsed the Manjushri Mantra when printing from the woodblock.

These prints were scheduled as gifts to W.F.B. delegates at the October Taiwan Conference.

The outcome of increasing their awareness brought a sense of gratitude that Buddhist persons in the past had the will to preserve good things. It also inspired them to treat with respect some of the irreplaceable artifacts assembled at the Centre under the John D. Hughes Collection. Because it became obvious these have a potential to be useful tools for others, the artifacts are needed as a paramount method and means to acquire wisdom in the future times. Although we should not lean on anything, in the beginning of Bodhisattva practice and because of lack of insight, there is a tendency for the consciousness-element to lean on the eye-organ or to lean on the stimuli to the "seeing consciousness". On this inclination to lean on something arises a foundation of perverted (viparyasta) perception. For the unruly minds, their nature is to lean on something saying: "this is mine" or "this is not mine".

By using the mantra and holding in mind that the printed Manjushri prayer flags are for others (W.F.B. Delegates) the concept "this is mine" is attenuated. If the process of mindfulness is maintained during the process of printing, the concept "this is not mine" may also be attenuated.

Printing on coloured fabric obviously involves the eye-consciousness being used.

It is obvious that care must be taken when repeating mantra that it is not recited in quasi-mechanical fashion; because otherwise the hearing-consciousness would tend to lean on something because of sloth and torpor.

So, vigour sufficient to remove traces of sloth from body action and torpor from the mind action when printing from the woodblock must be generated.

The next beneficial practice was to index a 37-volume Commentary on the Tripitaka which arrived from Thailand for the John D. Hughes Collection library resource. Generating the emphatic intention to preserve the written Dhamma from deterioration was a determining factor of this practice.

Using metta meditation and undertaking the precept of no killing or causing harm to sentient beings Members removed silver fish from the John D. Hughes Collection library shelves, and gently placed these little animals outside in the garden.

Having undertaken the Triple Gem Refuge, John D. Hughes introduced a Prajnaparamita text (1) explaining the notion of in what sense a Bodhisattva is called a "great being" is discussed.

The text reads:

Purna:

A Bodhisattva is called a "great being", because that being is armed with the great armour, has set out in the great vehicle, has mounted on the great vehicle.

Sariputra:

How great is that which entitles him to be called "armed with the great armour"?

Purna:

Here a Bodhisattva, who courses towards enlightenment, and has stood firmly in the perfection of giving, gives a gift not for the sake of a limited number of beings, but, on the contrary, for the sake of all beings. And in the same spirit he practices the other perfections.

A Bodhisattva is not armed with the great armour if he delimits a certain number of beings, and thinks, "so many beings will I lead to Nirvana, so many beings will I not lead to Nirvana; so many beings will I introduce to enlightenment, so many beings will I not introduce to enlightenment!"

But on the contrary, it is for the sake of all beings that he is armed with the great armour, and he thinks, "I myself will fulfill the six perfections and also on all beings will I enjoin them".

And the same with the Unlimited etc. to: the Buddhadharmas. By something as great as that is a Bodhisattva, a great being called "armed with the great armour".

John D. Hughes gave a commentary over two days meditation so the Students could become aware each for himself or herself of a measure of the different levels of benevolence the Bodhisattvas and Maha Bodhisattvas could display.



On the lunar calendar on the 15th day of the 7th month occurs the last day of the summer retreat.

The Chinese characters are translated as the Buddhist joy-day (Soothill & Hodous 1939) or Buddhas' happy day (Sutra Translation Committee of the United States and Canada 1983). The term Ullambana could also be used.

The happiness which can arise after a few days of practice results in a "happy day". The reason for this is, that having practiced generosity in producing gifts for donation to worthy persons and also having preserved written dhamma for worthy persons, sympathetic joy arises and persons can experience and appreciate the arising of their own sympathetic joy automatically. On this ground, it is not too difficult to feel benevolent towards other sentient beings. This is one of the blessings of such practice. A further blessing arises when the practice is well developed. This is that a cognition occurs in the mind of the meditator that he or she becomes worthy of the donations of other beings.

May the merit of these teachings bring many beings to have a "happy day" based on the good causes of wise practice.

J.D.H.

#### Reference

Conze E. The Large Sutra on Perfect Wisdom with the divisions of the Abhisamayalankara Pub. University of California Press 1975 ISBN 0-520-05321-4 at p. 128.

#### JOHN D. HUGHES 62ND BIRTHDAY CELEBRATIONS AT BANGLADESH

Our Centre's Founder accepted a long standing invitation from the Buddhists in Bangladesh to visit and Teach over a time span which included his birthday on 9 September 1992.

He departed from Melbourne on 7 September, stayed overnight in Singapore and arrived in Bangladesh on 8 September. He stayed at the Dhammarajika Buddhist Monastery and Orphanage, Atisa Dipankar Sarak, Kamalapur, Dhaka-1214, Bangladesh.

Dhammarajika Buddhist Monastery and Orphanage in the capital city of Dhaka is the glorious achievement of Bangladesh Bouddha Kristi Prachar Sangha, which was established in 1999, in the field of religious, cultural and social service to the people. It is a Regional Centre of The World Fellowship of Buddhists. Since the establishment of the Sangha in 1949, it was the dream of the farseeing leaders, especially of the life-source of the Sangha, its President, Most Venerable Mahasanghanayaka Visuddhananda Mahathero.

Dhammarajika Buddhist Monastery was established formally in the year 1960. The main hall of this building was named as "ATISH HALL" after the name of world-renowned Buddhist Saint and Scholar Atish Dipankar Srijnan of the King family of Chandra Dynasty of Vikrampur in the district of Dhaka.

The last time John D. Hughes visited Bangladesh was on the occasion of the Atish Dipankar Srijnan 1000th Birth Anniversary Celebration 26 February - 5 March 1983.

Since that time, a vigour has come to the Buddhists, particularly the laity, who have

been active in good works by setting up peaceful self-help projects and engaging in more dialogue with more countries. The vigour is extending to scholarship.

For example, Mrs. Priti Kanu Barua who is Associate Professor of Zoology at Chittagong College, Bangladesh and President of Bangladesh Buddhist Women's Association, presented a paper at the First International Conference on Buddhist Women (I.C.B.W.) at Thammasat University, Rangsit Campus, Bangkok, Thailand from 25 to 29 October 1991.

Over many years, this Centre has raised funds for the Dhammarajika Orphanage and it is a great pleasure to witness the development of the compound. In the past, B.D.C.(U) Ltd. has provided accommodation and hospitality for Bangla Sangha and Leaders. Through such association, our Members have developed great admiration for the Buddhists who participate in their various capacities in the social development work in their country.

On 9 September a substantial birthday cake based on nutritious honey and grains was offered to John D. Hughes by the congregation assembled in the main hall. This cake provided offerings for all the orphans and laity present at the ceremony. Many Speakers delivered an accolade summarising and praising the Dhamma activities of the Founder of the B.D.C.(U) Ltd. In reply, John D. Hughes praised the people and Buddhists of Bangladesh for their courage in building their Country in the twenty years since the independence of Bangladesh. He stated that the Country had become more peaceful since his last visit, at which time there was martial law.

On 10 September, John D. Hughes flew to Chittagong to meet the Committee of Aburkhill Janakalyan Samiti-Bangladesh, a Regional Centre of WFBY.

Chittagong, also called Chittagram, is divided into four valleys by the rivers Pheni, Karnaphuli, Sanger and Matamuri. The port of Chittagong has grown rapidly since 1947.

It is an historic maritime district, known to Arab sailors by the 10th Century, and was called Porto Grande by the Portuguese. Conquered by the Muslims in the 14th Century, it was taken by the Arakanese and then captured in 1666 by the Moghul governor (nawab), who occupied the district and renamed the city Islamabad. Chittagong was ceded to the British East India Company in 1790.

Constituted a municipality in 1864, Chittagong has the University of Chittagong (1966) with 15 affiliated colleges.

On 10 September, John D. Hughes had lunch with Prof. Dr. Birkiran Prasad Barua and his family, at the residence of Prof. Barua's mother. He then visited Agrasara Bouddha Anathalaya, Sudarsham Vihar, where he paid respect to Sri Saddhammabhanaka Mahasanghanayaka Most Venerable Visuddhananda Mahathera, who is Chief Patriarch of the Buddhists of Bangladesh, President of Bangladesh Bouddha Kristi Prachar Sangha, World Fellowship of Buddhists, 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. Also present on this day was the Venerable Sugatananda Mahathero, Recipient of World Peace Gold Medal and Gold Medal for Social Works, Vice President of Bangladesh Bouddha Kristi Prachar Sangha, W.F.B. Bangladesh Regional Centre, A.B.C.P. Bangladesh National Centre, Secretary General of Agrasara Memorial Society of Bangladesh, Agrasara Buddhist Orphanage, Bangladesh Buddhist Monk Association, Founder of

Agrasara Girls' College, Agrasara High School, Visuddhananda Welfare Trust, Visuddhananda Maternity & Child Care Hospital, Member of World Sangha Council, High Priest of Sudarshan Vihar, Raozan, Chittagong, G.P.O. Box 491 Chittagong. The Venerable Sugatananda Mahathero presented John D. Hughes with a Buddha Image. This Image depicts the Buddha on a lion throne.

The Mahathera was very pleased to discuss recent meditation.

In honour of this meeting, for assistance in propagating the Dhamma in Australia, the Mahathera offered a portion of Atish's relics to John D. Hughes in recognition of his understanding of the Buddhist practice outlined in the Tibetan Texts. The actual dedication made by Venerable Suddhananda Mahathero was that the gesture of this good-will would strengthen relationships and friendly communications with the people of Australia to find the root of the common ground of the great religion of Buddha and his great Sangha in the years to come.

The relics are now housed on the main altar of the Venerable Dr. Viriyananda Bhikkhu Meditation Hall at the B.D.C.(U) Ltd. Upwey Temple.

The world famous Pundit Atish Dipankar was a great son of Bengal. He died in Tibet about 1000 years ago.

The place where he was born was at Bajrayogini in Vikrampur of the district of Dhaka. This is close to Kamalpur, the site of the regional Centre of the World Fellowship of Buddhists at Bangladesh, Bouddha Kristi Prachar Sangha having its Headquarters at Dhammarajika Buddhist Monastery.

The ash-relics of Pundit Atish, which were preserved in the People's Republic of China, were brought to Dhaka, Bangladesh in the year 1987, by arrangements set afoot during the time by the great Prime Minister Mr. Chon-en-lai through Government negotiation.

John D. Hughes has arranged that a small portion of the relics are to be housed in the Temple of Taiwan Master.

The next day, Prof. Dr. Biriran Prasad Barua arranged for John D. Hughes to visit Aburkhill Janakalyan Samiti, where he planted a tree named in his honour the "Dr John D. Hughes Tree". Upon meeting with the members of AJSB centre, John D. Hughes received a monogram presentation from its President, Professor Dr Bikiram Prasad Barua. John D. Hughes then visited the Aburkhill International Vipassana Meditation Centre, a Dhamma project of Aburkhill Janakalyan Samiti, where he jointly chanted prayers with members. John D. Hughes then visited the Aburkhill Nandankanan Bouddha Vihar, where he met with Devotees. John D. Hughes had lunch at Dr Barua's home where he met Dr Barua's mother and other family members. From here he went on to visit the Aburkhill Central Monastery where he participated in joint prayers and received many blessings from the Sangha of the Monastery. John D. Hughes then visited the Aburkhill Amitabha High School. Ceremonies continued at the Pyrol Dhammaratna Monastery, at Pyrol, Patiya, Chittagong. Visits were arranged to the Nava Pandit Vihar at 15 Katalgonj, CTG, Bangladesh, General Secretary Amalendu Bikash Barua, and the Chittagong Sariliajanin Bouddha Vihar.

Chattagram Sarbajanin Bouddha Bihar, 121 Momin Road, Chittagong was in the midst on that day of their Madhu Purnima Festival. Their General Secretary is Priya Brata Barua. This Vihar was started about two years ago and is seeking funds.

Next followed a visit to the Chittagong Buddhist Monastery, Buddhist Temple Road, Chittagong; General Secretary Professor Prajnavangsha Thero.

At each place, the Monks, Committee Members and lay people welcomed John D. Hughes with due ceremony. John D. Hughes delivered suitable Dhamma talks with Professor Dr. Bikiran Prasad Barua as translator.

Professor Dr. Bikiran Prasad Barua's Organisations and the B.D.C.(U) Ltd. have set up initiatives to cooperate in the years to come. The goodwill and mutual respect between us will be developed in practical ways.

More detailed information of Aburkhill Janakalyan Samiti follows this article. We invite persons to send donations to this organisation to help them. Their Head Office is Vill: Aburkhill; P.O. Guzra (B.O.); P.S. Raozan: Dist: Chittagong: Bangladesh. Correspondence Address is G.P.O. Box: 1054, Chittagong - 4000, Bangladesh. Tel: (88-031)-207078; Fax: (88-031)-223782 or 225537.

Bangladesh, a land situated on the embankment of the Bay of Bengal, achieved its independence in the year 197 through nine months' armed struggle. After having their geographical freedom, the people of Bangladesh have been struggling hard to be self-independent economically. But, unfortunately, every year natural disasters like cyclone, tidal bore, hurricane, typhoon, storm, tornado, heavy rain, flood, severe heat etc. cause extensive damage to its economy and to the normal livelihood of the people.

As a result, the growing insolvency is unable to solve numerous problems of the country and of its people. There are 68,000 villages in the 5,400 square miles area of Bangladesh and eighty five percent of the total population live in these villages.

The economy of Bangladesh is thus basically dependent on village-based agriculture. But the per square mile density of population is so thick that, in comparison to the population, the total land area is much less. Moreover, because of growing poverty the overall conditions of these villages are miserable to such an extent that it needs no description. So it is now emphasised - understood that if Bangladesh is to be developed and self-dependent, its 68,000 villages must be developed.

Aburkhill is also one of those villages in Bangladesh having a rich heritage and bestowed with an attractive scenario of fields, trees, and the murmuring sound of the ancient river Halda.

Most of the inhabitants of Aburkhill are Buddhists and it is the largest Buddhist village in Bangladesh. In addition to Buddhists, there are also Muslims, Hindus and Christians living side by side in peace and harmony for a long time. The people and the jubilant youths of Aburkhill made remarkable historic contributions, participating directly and actively in the liberation war of Bangladesh. But unfortunately, the economic conditions of the village and its people could not be improved as expected.

For the reasons above, the devoted leaders, social workers, youths, and people of the village of Aburkhill felt it very much necessary to form "Aburkhill Janakalyan Samiti" (People's Welfare Association), a socio-religious-cultural-benevolent-development organisation with an aim to working for overall development of the village and its surrounding locality, thus extending the programmes throughout Bangladesh; to meet the basic needs of the poor, needy, distressed, helpless and have-nots; to stand by the side of humanity in distress; to strengthen the bond of fellowship and friendship with

the world people through exchange programmes; to promote peace and interfaith activities; to work for moral and spiritual upliftment for a peaceful society through various effective projects and programmes.

Since the date of establishment, i.e. 4 October, 1981, Aburkhil Janakalyan Samiti has been rendering praiseworthy services to the people irrespective of caste and creed through fifteen projects and programmes. Aburkhil Janakalyan Samiti (AJS) has extensive future plans as described below for each of the projects and programmes. The names of the fifteen projects and programmes are mentioned here:

1. Child Welfare
2. Education Development
3. Health and Sanitation
4. Women's Development
5. Technical Training
6. Rural Development
7. Savings and Credit Progress
8. Publications and Publicity
9. Moral and Spiritual Development
10. WFB Youth Program
11. Sports and Cultural Development
12. Religious Research
13. Relief and Rehabilitation
14. Agro-Economic Development
15. Peace and Inter-faith Activities

The above projects and programmes are run by a body which is known as the 'Executive Body' of Aburkhil Janakalyan Samiti. The samiti is registered under the Sabalal Services Directorate of the Government of the People's Republic of Bangladesh. Its Registration Number is: Chit- 1052/83 dated 15 September, 1983.

We are earnestly requesting our friends, well-wishers, admirers, generous and voluntary donor organisations to go through the details of each and every project and to support whichever they prefer.

## PROJECTS AND PROGRAMMES OF AHURKHIL JANAKALYAN SAMITI

The following information has been provided by Prof. Dr.B. P. Barua, President of ABJ.

### 1. CHILDREN'S WELFARE

Children are the future of a nation. The existence of a nation and its integrity therefore lie on how we protect the child's rights and privileges. Aburkhil Janakalyan Samiti, a member of the Association of Development Agencies in Bangladesh (ADAB) thought it most important to promote a 'Children Welfare Project' for protecting the child's rights and privileges by extending support to 100 poor, needy, distressed, helpless children of Aburkhil and its surroundings with education expenses, clothes, health, food, accommodation etc., the yearly expenses being nearly ten thousand US dollars. Aburkhil Janakalyan Samiti (henceforth AJS) has the future plan to establish a 'Child Care Home' for direct care to these children with support from generous persons and voluntary donor organisations. The cost of this Child Care Home has been estimated to be nearly 80,000.00 (eighty thousand) US dollars only. We earnestly solicit funds for the children and Child Care Home.

## 2. EDUCATION DEVELOPMENT

Education is the backbone of a nation. This is a project concerned with the development of education in the locality. Under this project we have already established 'Aburkhill Janakalyan Primary School' where now 300 poor, needy, distressed, helpless children of Aburkhill and its surroundings are having their primary education free of costs. Five teachers have been appointed in the school. Also for encouraging the poor but meritorious students to pursue secondary school and higher studies AJS has introduced the "Memorial Scholarship Scheme" with donations received from generous persons and keeping the donated amount as a fixed deposit in the scheduled bank. In this education development project, AJS has a future plan to establish the 'Aburkhill Janakalyan Public Library' from which the students, readers and public will benefit from free readings of books and journals. There is a plan to establish a College under the name and style 'ABURKHIL COLLEGE' for general higher education. Also there is a plan to organise a 'MASS EDUCATION PROGRAMME' for the eradication of illiteracy from the locality. Literary activities have been given importance in a creative sense. The whole education development project costs nearly 100,000.00 (one hundred thousand) US dollars only. We solicit funds for this.

## 3. HEALTH AND SANITATION

Under this project AJS has been running a 'Charitable Clinic' since 1983 imparting free medical treatment to thousands of poor, distressed, helpless people of the locality. Health care support is free for any child in this clinic. AJS has a plan to develop a fully equipped health clinic with financial support and technical assistance from generous persons and donor organisations. We solicit funds for this proposed clinic, the costs of which have been estimated to be nearly 40,000 (forty thousand) US dollars only. AJS has also been running a sanitation programme since 1990. In the meantime, there is an extensive plan to bring each family under a slab latrine programme. A 'Family Plan Programme' is there under this project so that in general the parents may be taken care of in resonance with the family planning programme of the Government.

## 9. WOMEN DEVELOPMENT

Women are the vital part of a family and of a nation. In Bangladesh the percentage of education in the women's community is very much less than that of men. Because of this higher illiteracy the participation of women in national building is lacking. It has been observed that for the socio-economic development of a family and of a nation the role and participation of women is of utter importance. As such AJS has felt the necessity of imparting training to the women's community to raise their social awareness. Since 1990, AJS has motivated 400 landless women and has organised them into 25 groups having an individual name to each group. Among these 25 groups of women, AJS could arrange training for 50 women with the help of the Village Education Resource Centre (VERC). The women have been trained with the knowledge for an income generation programme such as poultry, small industries, cottage industries, development of livestock, handicrafts, vegetable cultivation, tree planting, hand-made works of mud, etc., with a view to enhancing their social status through these programmes. AJS has future plans to bring thousands of women with renewable support to the groups through credit systems. At present this vital project needs 50,000.00 (fifty thousand) US dollars for four years duration. AJS is earnestly requesting voluntary donor organisations to extend support to this project. By this

project the landless families of the locality will be highly benefitted.

## 5. TECHNICAL TRAINING

In the locality of Aburkhill and its surroundings there are many unemployed literate youths and women. As the job facilities in Bangladesh are very much limited, the educated younger generation are suffering from frustration because they do not have the scope to prove their worth. AJS has designed this technical project to impart effective training to these unemployed youths and women in subjects like sewing, typing, woollen, carpentry, machinery parts, electric, tool preparation, lathe machining etc. after completion of which the trainees will be able to engage themselves for the economic welfare of their families as well as in the socio-economic development of the locality and as a whole of Bangladesh. AJS has already 10 (ten) sewing machines, 6 (six) typing machines, 3 (three) woollen machines. We need more equipment for other subjects. AJS has plan to establish a Technical Training School, the costs of the entire plan being estimated to nearly 90,000.00 (ninety thousand) US dollars only. We solicit funds from generous persons and voluntary donor organisations.

## 6. RURAL DEVELOPMENT

As AJS is a village based organisation having international reputation, its other important project is rural development. It is mainly concerned with the development of the locality through an effective rural programme which includes beautification of the locality, tree plantation, roads and culvert repairing, renovation, construction and expansion of graveyards, awareness raising on environment, building one auditorium for cultural activities, extending helping hands to the development programme of existing schools, local organisations and clubs, cultural institutions, temples, mosques, churches, etc., helping to arrange proper water sewerage from the paddy fields, saving the locality from the overflowing of rivers, bringing the whole locality under an electrification programme, erecting gates for the beautification of the locality, and pursuing the Government to construct connecting bridges etc. The whole rural development programme has been estimated to cost nearly 75,000.00 (seventy-five thousand) US dollars only. We are soliciting funds from voluntary donor organisations for the rural development.

## 7. SAVINGS AND CREDIT PROGRAMME

This project has been directed towards the benefit of the local people, the shareholders. The shareholders buy their share each of value Tk. 10.00 Taka ten) only. The amount will be invested for income generation which will benefit the shareholder in turn. The persons involved in this programme will also be benefitted. The main aim of this project is to encourage the low income group of people to develop the habit of saving so that their savings become helpful in time of necessity. Credit facilities out of these savings will be given to low income and landless people. The credit is recoverable under certain terms and conditions. A special vigilance team has been formed to monitor whether the credited amount is being properly spent or not. A monthly report is prepared on which the next phase or amount of money is released.

AJS has plans to be associated with the 'Credit Union' so that it can do the maximum for the poor, needy, and landless people of the locality and throughout Bangladesh.

## 8. PUBLICATIONS AND PUBLICITY

AJS has a publication section which publishes a quarterly new bulletin 'KALYAN' (means Welfare); yearly magazine; books on Buddhism and other religious philosophies and circulates them throughout the world. An English newsletter 'KALYAN' to be published is in process. It is true that without publications and publicity the activities of the samiti cannot be brought to the attention of people throughout the world. Under this project AJS has future plans to establish a 'Modern Offset Printing Press' 'Photo Film Centre', to publish a daily Newspaper etc. This is an extensive important project because Dhamma Publications for World Peace have been given top priority. Also a plan is there to reprint the works of well known writers and philosophers and to circulate them throughout the world. The estimated costs of this extensive project are nearly 200,000.00 (two hundred thousand) US dollars only. We solicit financial support for this important project which is entirely concerned with world peace and harmony. We are requesting generous persons and voluntary donor organisations to extend their support in this noble effort.

## 9. MORAL AND SPIRITUAL DEVELOPMENT

Under this project AJS has already established temporarily a meditation centre known as 'Aburkhill International Vipassana Meditation Centre' for the moral and spiritual development of the people of the locality. The construction of the permanent structure of the meditation centre is in the plan. The costs of the permanent structure have been estimated to be nearly 50,000.00 (fifty thousand) US dollars only. Rooms will be built in such a way that meditators from the foreign countries can stay in a serene atmosphere with an aim to establish bonds of friendship with the peace loving people of the world. The committee has decided that the names of those who donate US dollars 100.00 (one hundred) and above will be written on the board of the meditation centre. AJS is earnestly requesting the religious personalities and philanthropists to come forward with their generous hands for constructing a permanent structure of the meditation centre. We are very, very happy to mention here that the location of the meditation centre is in a very serene atmosphere.

## 10. WFB YOUTH PROGRAMME

Aburkhill Janakalyan Samiti was affiliated as a Regional Centre of the World Fellowship of Buddhist Youth in Bangladesh at the last General Conference of WFBY held in Seoul, the capital City of South Korea, in 1990. AJS is thus committed to implement the program of WFBY as its Regional Centre. The programmes included in this project are: observance of World Meditation Day among the World Buddhist Youths and Youth Organisations; to take an active part in the propagation of Dhamma for World Peace; to organise seminars and symposiums on Dhamma; to work for strengthening the bonds of friendship and fellowship amongst the peace loving people of the world; and to send delegates and observers to World Buddhist Conferences and other conferences of the world. It may be mentioned here that AJS has already been recognised as an Internationally Reputed Organisation for its Dhamma and benevolent programmes and activities.

## 11. SPORTS AND CULTURAL DEVELOPMENT

It has been observed that the people of the locality, especially the youths, are keen in sports and cultural activities. Accordingly, AJS has given importance to sports and cultural programmes for obvious reasons. It may be mentioned here that attached to Aburkhill Janakalyan Bhaban, the Headquarters of AJS, there is a playground of a local high school. Youths and children are supported in football, volleyball, handball, badminton, hockey, and cricket playing facilities as part of outdoor games. For indoor



games AJS supports the youths and children with caram, chess, table tennis etc. AJS has a plan to build up one football team comprising good players for competing at the national and district level. For cultural activities, the songsters are encouraged with all sorts of musical instruments. A cultural troop has been formed for representing AJS at the national and international level. Besides this, there is a plan to join the Radio and T.V. programme, broadcast on the occasion of Buddha Purnima, (full moon day), Maghi Purnima, Ashari Purnima, and also on the occasion of Bengali New Year, Victory Day, Independence Day etc. There is also a plan to establish an 'Aburkhil Janakalyan Music Academy' and an 'Aburkhil Janakalyan Art Gallery' for depicting works of the artists and to encourage the youngsters to develop the fine arts.

## 12. RELIGIOUS RESEARCH

AJS observes that understanding about the religions and practices of Dhamma life can bring peace, harmony and tranquillity in the turmoil of present day society. In this context AJS has taken a plan to establish an institute known as 'Bangladesh Buddhist Research Institute', the foundation stone of which has been laid by the Korean Buddhist Delegation visiting Aburkhil on 1 May, 1991. The institute is a research project of AJS where Buddhism and comparative philosophies of the world will be studied.

Titles: M.Phil, Ph.D., and degrees for research activities on different religions will be awarded from this institute. Already nine Korean Buddhist Monks were awarded with Honorary Doctorate Degrees of Buddhist Philosophy for their remarkable research and contributions on Mahayana Buddhism and its dissemination for world peace. The degrees were awarded along with the co-operation of Aburkhil Janakalyan Samiti, Dhananjoy Anglo Pali College and Aburkhil Amitabha High School. Also two more important titles were awarded to two renowned monks of Bangladesh for their praiseworthy contributions to Buddhism. AJS has plans to organise this institute as a unique one so that it can speak about the glory of the history of Buddhism and Buddha's doctrine. There is a plan to compile the whole Tripitaka into the computer programming. The institute will definitely act as the bridge to establishing the bonds of friendship amongst the intellectuals of the world in the days to come. The costs of this whole project have been estimated to be nearly 100,000.00 (one hundred thousand) US dollars only. We solicit funds for this project from generous persons and voluntary donor organisations for making it a great success for the cause of Dhamma. If any individual donates US dollars 5,000.00 (five thousand) only, a fellowship will be awarded in his name for research activities out of the funds deposited fixed in any scheduled bank of Bangladesh. We shall request any generous individual to take this opportunity for the cause of Dhamma.

## 13. RELIEF AND REHABILITATION

This important project is intended to help support the affected people during disasters such as cyclone, tidal bore, hurricane, floods and other natural calamities in any part of Bangladesh. Under this project 'International Aid Committee Karuna' (means sympathy) has been formed for relief operation. AJS has a plan to form an emergency fund for relief and rehabilitation programmes during disasters. It needs to be mentioned here that every year the coastal belt, riverside villages and cities of Bangladesh are severely affected because of sudden cyclone, tidal bore, etc. This happens because Bangladesh is situated geographically on the embankment of the Bay of Bengal. AJS has a plan to construct cyclone shelters on coastal areas in resonance with the principles of Government. We are soliciting donors and voluntary donor organisations to support this very important project for standing by the side of

humanity in distress. All kinds of donations in terms of cash, cheques, etc. may kindly be sent to the account number of the samiti as mentioned below. All donations will be highly acknowledged.

#### 14. AGRO-ECONOMIC DEVELOPMENT

Most of the people of Aburkhill and its surroundings maintain their livelihood by depending on cultivating land. AJS has a plan to support the small farmers with power pumps for irrigation facilities; also for harvesting paddy and seasonal vegetables. AJS would like to support the land owners, and poor farmers financially so that scarcity does not arise in the regular supply of rice and vegetables and other essential commodities. On the other hand, AJS would like to buy a few acres of land out of which profits will be available for smooth running of the samiti activities. This important project has been chosen so that the samiti becomes economically sound and day to day expenses of the samiti are met out of the profits from agricultural lands. We are soliciting funds for buying fifty acres of land which cost nearly 70,000.00 (seventy thousand) US dollars from the benevolent generous persons and voluntary donor organisations.

#### 15. PEACE AND INTERFAITH ACTIVITIES

For peace, progress and the prosperity of society, a peaceful atmosphere is a must. People of the world have now understood that peace is to be obtained through inter-religious understanding and dialogue. As such co-operation among different religious groups is increasing at the international level, there are also many, many inter-faith organisations which are working for greater understanding amongst the various religions. Some of these are IRF, RYS, IRRF, IRFWF, WORP, FAWF, etc. AJS has already been enlisted and recognised as a peace organisation in the Asian Peace Directory. People of different religions such as Buddhists, Hindus, Muslims and Christians in Aburkhill and its surrounds have lived in peace and harmony for a long time. AJS believes in humanism, and since its inception it has stood by the side of humanity in distress irrespective of caste and creed with universal loving kindness and sympathetic joy. The peace activities of the samiti have been highly appreciated nationwide. There is a plan to create an AJS FUND FOR PEACE amounting to 50,000.00 (fifty thousand) US dollars for which we solicit funds from the religious personalities, philanthropists and voluntary donor organisations and from peace lovers.

The B.D.C.(U) Ltd. Committee was able to provide John D. Hughes with the opportunity to visit Atisa's birthplace and is grateful to all persons who made this visit possible.

The Buddhist Community in Bangladesh is making a vigorous effort to provide a sound organisational basis for its service to its region and needs financial and moral support from other Buddhist Communities to ensure its voice can become clear.

Such international support would most likely have a multiplying effect by spreading to trade and commerce opportunities.

The minority of persons in Bangladesh who follow the Buddhist religion are helping establish goodwill for their beautiful country because of their active co-operation with the Government Authorities, whose respect for the Country's major religion of the region shows that the country is undertaking moral action. The Buddhist moral action role is building activities of an international goodwill nature. The Buddhist charitable

activities are of a practical, non-sectarian nature and assist to raise many young citizens to benefit the future of the whole of the nation.

J.D.H.

Please refer Graphical Image No. V2.N4.?1

Photo: Buddhist Practitioners in Bangladesh

## BUDDHISM IN THE WESTERN WORLD

The history of Buddhism in the Western world goes back to a period before the Christian era. First there were those contact and inter-cultural influences which gave Buddhism a hearing in the world into which Christianity was born and developed. Secondly, there were outstanding scholars in the nineteenth and twentieth centuries who presented Buddhism to the Western world through editions and translations of Buddhist scriptures and their research. Finally, certain misrepresentations of Buddhism which persist in the minds of Westerners need to be removed and a brief positive account of what Buddhism has to offer to our modern world presented.

The Lord Buddha lived in India in the sixth century B.C. The first historical and important confrontation between the classical East and the classical West took place in the fourth century B.C. when Alexander the Great invaded India. He was no ordinary soldier. As a pupil of Aristotle, he deeply appreciated cultural values, and in his expedition was a large number of scholars and artists for cultural exchanges. It is reasonable to suppose that the knowledge of Indian culture these Greek intellectuals and artists took back to their country included some acquaintance with Buddhism. As a result of this meeting of East and West, diplomatic relations were established and maintained between several Greek rulers and India, Court of Pataliputra (Modern Patna), the Capital of Maurya Empire.

In the third century B.C., the great Buddhist Emperor Asoka of India, sometimes described as the Buddhist Constantine, in three of his Edicts (Rock Edicts II, V and XIII), engraved on rocks and still extant, declared that he had established a ministry of religious affairs (called Dhamma-mahamatra) to spread the Dhamma and to promote moral and religious life among the people, and that he had sent successful "Missions of Piety" to some Greek territories in addition to various parts of his own empire. He mentions by name five Greek kings to whom these missions were sent. They have been identified as Antiochus II of Syria (261-246 B.C.), Ptolemy II of Egypt (285-247 B.C.), Antigonas Gonatas of Macedonia (276-246 B.C.), Magas of Cyrene (300-258 B.C.) and Alexander of Epirus (272-246 B.C.). There can be no reasonable doubt that Asoka's "envoys" or "missionaries" (Duta) spread a knowledge of Buddhism in these Greek territories, where Judaism was already known.

A few years ago an Edict of Asoka in both Greek and Aramaic languages was discovered in Afghanistan. (It is interesting to note that Aramaic was the language of Christ.) Very recently another Edict in Greek only, not as yet published, was discovered in the same country. The contents of those Edicts are more or less the same as those of Asoka's 'Edicts of Dhamma' (Dhammalipi) discovered in India. It is now believed that almost all Asoka's Indian Edicts were published simultaneously in Greek also for the benefit of Greek speaking peoples.

The Questions of Milinda' (The Milinda-panha), the well-known Buddhist text in Pali

language written about the first century after Christ (A.C.), reports a discussion on some important Buddhist doctrinal problems between a king named Milinda and the scholar-saint Nagasena. This king has been identified as the Greek king Menandros, who ruled the north-western part of India in the first century B.C.

The Great Chronicle of Sri Lanka (The Mahavansa), written in the fifth century A.C., but based on earlier material, says that in the first century B.C. a delegation of Buddhist Monks from the Greek city of Alexandria (Yona-Nagara-Alasnda), led by the Greek Elder Dhammarakkhit the Great, attended the inauguration ceremony of the Great Stupa (now called Ruvanvalisaya), at Anura dhapura in Sri Lanka. Whether this refers to Alexandria in Egypt or some other Alexandria, it was a Greek city where an important Buddhist community existed.

Clement of Alexandria, one of the 'early Church fathers', in the closing decade of the second century A.C., says that amongst the 'barbarians' whose philosophy came to Greece were 'those who obey the precepts of Buddha'.

Numerous scattered references like these indicate the existence of Buddhism in the West in those early days. There should be no doubt as to the Buddhist influence on the Greek world and on early Christianity. The Christian monastery itself seems to have been influenced by the Buddhist monarchism. It is well-known that Buddhists were the first in history to establish and organise cenobitic monasteries. Yet, curiously, no documents pertaining to Buddhism in the West in those early days are to be found today. One wonders whether they were destroyed by nature or perished at the hand of narrow minded fanaticism. The influence of Buddhism and Indian thought on Western culture especially during those formative Christian centuries would provide serious students with numerous subjects of research.

The serious study of Buddhism began in the West in the early nineteenth century. If what follows should seem to be no more than a roll-call of the names of those to whom the Western world today owes its knowledge of the Buddha and his Teaching, attention has to be drawn to those who founded the study of Buddhism in faculties and universities all over the world.

A summary of the nineteenth century advance in Western studies of Buddhism must begin with the German philosopher Schopenhauer (1788-1860), who awakened an interest among Western philosophers and intellectuals through his references to Buddhism which he greatly admired. But the credit for initiating the systematic and scientific study of Buddhism goes to French Orientalist Eugene Burnouf (1801-1852) with the publication in 1826 of his pioneer work *Essai sur le Pali*, in collaboration with the German scholar Lassen. (Among his other works should be mentioned *L' Introduction al' Histoire du Bouddhisme Indien* (1844) and his translation of the well-known Mahayana Buddhist Sanskrit Sutra called *Saddharm Pundarika* C1852). Among Burnouf's eminent pupils was the German Indologist Max Muller. One may consider Burnouf as the father of Buddhist studies in the West .

The work initiated by Burnouf was continued in Paris by researches and publications of original texts and translations. The greatest worker in this field was Sylvain Levi (1863-1935), who discovered and published rare Mahayana Buddhist Sanskrit texts with his translations. His work opened up new fields of research in Buddhist philosophy and history. The great French tradition established by Burnouf and Levi is being most successfully continued today by a brilliant pupillary succession: Paul Demiville, Louis Renou, Jean Filliozat, Olivier Lacombe, Armand Minard, Andre Baareau among others, though some of them are not exclusively Buddhologists.

Among Sylvain Levi's pupils was a Belgian, the famous Louis de La Vallee Poussin. Of his numerous works, his epoch-making translation (1923-1931) of Vasubandhu's Adhidharma-Kosa should be singled out as it is almost an encyclopaedia, not only of Sarvastivada, but of Buddhist philosophy in general. La Vallee Poussin's tradition in Belgium, generally considered as a part of the French School is excellently continued today by his worthy pupil and successor Etienne Lamotte, whose voluminous contributions are universally esteemed and appreciated.

This interest in Buddhist studies, begun in Paris, gradually spread all over Europe.

In Denmark, Victor Fausboll brought out in 1833 an edition of the Dhammapada, the best known Buddhist text, accompanied by a translation and notes in Latin. This was the first Pali text to be published in full in Europe in Roman characters. Another remarkable Danish Pali scholar was V. Trenckner, who started work on the Critical Pali Dictionary, a tremendous undertaking, still in the course of production. Its headquarters are in Copenhagen. Helmer Smith, the renowned Swedish Pali scholar, was also connected with this dictionary.

In Sweden, there were the famous authors August Strinberg and Victor Rydberg who brought forward basic tenets of Indian philosophy and the famous social democratic thinker and politician Kata Dahlstrom, whose ideas amongst others form the ideological base of the modern Swedish welfare society, who called herself Buddhist and took many examples from the Buddhist Doctrine when she talked.

As regards the oldest Swedish history it is interesting to note that the Swedes during the Viking Era about 1000 years ago as conquerors and merchants penetrated the lands beyond the Caspian sea and that they brought back many things to their commercial centre at Helgo in the Malaren. Thus there has been found at archaeological excavations the Buddha Rupa (the image of Lord Buddha) of Gandhara Style from approximately the 7th century, which is now permanently exhibited at the National Museum of History in Stockholm. May it be that some individuals were interested in Buddhism before the Christian Era?

Present state of Buddhism in Sweden

Buddhist groups open to public were however not formed until the 1950s. A forerunner of those groups was the Theosophical Society which at least in certain respect propagated Buddhist and Hinduistic ideas. The small Buddhist movement in Sweden was however mainly founded by two persons well known to their Buddhist friends in Asia: Mr. Marcel Sirander, better known as Rev. Tao Wei, and Dharma Mother Amita Nisatta.

If we should name a precise year when Buddhism was established in Sweden we must say "1954". This year the famous Dhammaduta Monk Ven. Narada Thera from Sri Lanka visited Sweden in connection with the inauguration of the London Buddhist Vihara. He made a lecture tour at that time in Sweden and spread the message of Deathlessness to many Swedes. The visit was reported in many newspapers.

Initiated by this event, Marcel Sirander Rev. Tao Wei founded the Swedish Buddhist Society in Gothenburg and then the World Fellowship of Buddhists was founded; the Swedish Buddhist Society joined as a regional centre. Rev. Tao Wei, who is well known in Thailand, that Buddhist country which he visited on many occasions, was active as a Teacher and Author up to his death in 1983. Before his death he

transferred the society to his disciple Dr. Peter Bergh, Upasaka Dhammaviro, who has carried on the work.

The second important person in the development of the early Buddhist movement in 50s was Bhikkuni Amita Nisatta, who after being ordained in Nepal and studying Vipassana (Meditation) and Abhidhamma in Burma, returned to Sweden in 1956. She was personally exhorted by the Prime Minister of Burma U Nu to return as a Buddhist missionary to her Home Country. After her arrival in Sweden, she soon started a lecture Tour and soon she had gathered a small but faithful circle around her called "friends of Buddhism". This society is also registered as a Regional Centre of the World Fellowship of Buddhists, and she has been an ardent participant at many conferences of the World Fellowship of Buddhists.

In the 60s the situation among Buddhists here was influenced by the fact that so many Tibetan Lamas had been forced into exile. Several Tibetan Friendship groups were formed by, among others, Ven. Amita Nisatta and this led to increased interest in Tibetan Buddhism, so called Vajrayana. Recently this Centre has founded a Hermitage in the countryside where followers can undergo a three year retreat leading up to full ordination as Lama. This society represents the Kagyu Order, one of the three main Buddhist Sects of Tibet.

Several other small groups have been founded. During the 60s many individuals became interested in Zen Buddhism and several Meditation Groups were founded. A Centre for the Lotus Buddhist Order was initiated by Rev. Tao Wei, but it was dissolved in 1980.

Thus it is obvious that there was a certain growth of interest in Buddhism during the 60s and early 70s and that this interest led up to the formation of several small groups. Up to this point, there was no direct co-operation between the groups. In 1978, however, an umbrella organisation for all Swedish groups was formed on the initiative of the then Ambassador of Sri Lanka, Baddrapala Wickramatunga, who became very popular among Swedish Buddhists due to his hospitality and open-heartedness. The name of this national organisation for Buddhists is the Buddhist Union of Sweden, and the present President is Dr. Peter Bergh; Upasaka Dhammaviro. All the hitherto named groups became member organisations of the Buddhist Union and a good co-operation was started in the field of publications and joint celebrations of the Buddhist holidays such as Vesakh-day.

During the end of the 70s and beginning of the 80s, the situation of Buddhism changed radically in Sweden due to immigration of Buddhists from Indochina i.e. Vietnam, Kampuchea and Thailand. The number of Buddhists rose to nearly ten thousand, from earlier having been only a few hundred. Most of those Buddhists had however settled recently in Sweden and they were unorganised as to their religious life.

To give them a chance to keep up their religious identity, the Buddhist Union of Sweden called a meeting with representatives of different Buddhist groups and immigrants from Sri Lanka, Thailand, Vietnam, China, Kampuchea and Tibet. It was decided that suitable persons would call meetings of these different nationals and consequently form societies in which the different traditions could be practised in the mother tongue of the people in question.

The Thai Buddhist Association was thus founded 9 October 1983 in the presence of the Ambassador of Thailand; H.E. Nikorn Praisangphet; the Members of the Board

of the Thai Buddhist Union of Sweden and a Member of the Holy Order Sangha; Ven. Phra Maha Narong Phaddhayano, resident Monk in Buddharama Temple in Holland. This association is meant to be a central religious society for immigrant Thai Buddhists and it should be one of several Temples. The Thai Buddhist Association in Sweden is a Member of the Buddhist Union.

On 2 June 1984, the first local Buddhist Temple of the Thai was founded under the patronage of His Eminence Ven. Phra Brohmmagunabhorn, Member of the Supreme Council of the Holy Order of Thai Sangha of Thailand and H.E. Nikorn Praisaengpetch, the Ambassador of Thailand. The name of the Temple became "Buddharama Temple" and Ven. Phra Maha Jamnong Chutindharo was appointed as Chief Incumbent. This Buddhist Society now constitutes the largest society with more than 1,500 supporters, and it is shortly planning to build the Thai Temple in Sweden.

J.D.H.

The W.F.B. Conference was held at the largest Buddhist Monastery in Taiwan, Fo Kuang Shan.

The objectives of the Committee of Religious Affairs FO KUANG SHAN are:

- TO PROPAGATE THE DHARMA THROUGH CULTURAL ACTIVITIES
- TO FOSTER TALENT THROUGH EDUCATION
- TO BENEFIT SOCIETY THROUGH CHARITABLE PROGRAMS
- TO PURIFY HUMAN HEARTS AND MINDS THROUGH BUDDHIST PRACTICE

Fo Kuang was established on May 16, 1967. Under the wise leadership of the Founding Master, the Venerable Hsing Yun, the selfless devotion of his ordained disciples and the ardent support of his lay devotees, Fo Kuang Shan has evolved from a mountain-top bamboo forest to the largest Buddhist monastery in Taiwan and an internationally recognised Buddhist site.

Dedicated since its very inception to the establishment of the Pure Land on earth, Fo Kuang has focused the religious spirit inherited from ages past on the altruistic activities of the Bodhisattva. By striving to bring to others faith, happiness, hope, and comfort from sorrows, Fo Kuang Shan works to activate a dynamic and humanitarian Buddhism appropriate to the contemporary world.

It is said that "the gift of truth excels all gifts" and the fact that Buddhism has been transmitted from generation to generation may be attributed in part to its cultivation of written wisdom. Thanks to Fo Kuang Shan's cultural and educational activities over the last quarter-century, large numbers of people from all over the world have been led to Buddhism.

In order to promote Buddhist cultural traditions and propagate the Dharma, different entities within the Fo Kuang Shan organisation have undertaken a wide variety of activities. The Fo Kuang Shan Cultural and Educational Foundation has helped a number of promising young scholars continue their studies of Buddhism, and it has held a number of domestic and international academic conferences as well. These include the International Buddhist Conference of 1982, the World Buddhist Youth Seminar of 1985, the World Sutric and Tantric Buddhist Conference of 1986, the International Buddhist Academic Conference of 1990 and the Buddhist Youth Academic Conference of 1991.

In order to lead devoted readers to an in-depth understanding of Buddhism, the Fo Kuang Shan Publishing House sponsors the regular publication of the periodicals "Awakening The World" and "Universal Door", as well as an ever increasing series of Buddhist books, audio cassettes, and video tapes.

Further, in an effort to make the Buddhist scriptures accessible to a wider readership, Fo Kuang Shan has issued a sixteen-volume edition of the Agama Sutras and the eight-volume Fo Kuang Buddhist Dictionary. The Canon Compilation Section is now working on a new edition of the basic texts of Chinese Ch'an, as well as a Ch'an dictionary. (All the publications mentioned are in Chinese.)

To encourage followers to immerse themselves in a sea of Dharma, in addition to establishing libraries at Fo Kuang Shan and its numerous branches, Fo Kuang Book Stores have been established in Taipei, Kaohsiung, Yuanlin, and in Hacienda Heights in the United States.

"While spreading the Dharma is a personal matter, benefiting others is a career." Since its inception, Fo Kuang Shan has been actively engaged in preaching the Dharma to a broad spectrum of listeners through a number of media. For example, in order to meet society's need for improved morality and self-discipline, Fo Kuang Shan provides programs for the dissemination of the Dharma by radio and television. And often, when the public lectures are held, even Fo Kuang Shan's modern and very large scale facilities are taxed to the point of overflow! (1)

The address of The Committee Of Religious Affairs Fo Kuang Shan is Ta Shu, Kaohsiung 84010, Taiwan, Rep. of China TEL: (07) 6561921-8 FAX:(07)6562516

On 28 November 1992, the Foundation Stone of a \$30 million Buddhist Temple was laid in Wollongong, New South Wales. Venerable Master Hsing Yun from Taiwan performed the ceremony. The Nan Tien Temple will not be completed until 1995. So far only six nuns keep the centre in daily operation. Master Hsing Yun expected that "Monks will also come when the Temple in Wollongong is more developed". (2) May all Buddhist Temples prosper.

J.D.H.

### Reference

1. Fo Kuang Shan Promoting Humanitarian Buddhism Building a Pure Land On Earth. Pub. The Committee of Religious Affairs Fo Kuang Shan Taiwan R.O.C. Rev. edition Dec. 1991
2. The Australian Newspaper (The Weekend Australian) November 28-29 1992 p. 7

### Visit of Sayadaw Ashin Thumanathagara to Melbourne

On the 8th June 1992, Sayadaw Ashin Thumanathagara, High Priest of the Burmese Temple, No 270, Trincomalee Street, Kandy, Sri Lanka, visited the B.D.C.(U) Ltd. Sayadaw Thumanathagara is visiting Australia to spend the Vassa Retreat in Sydney.

During his stay in Australia, Sayadaw made a special trip to Melbourne to meet his great friend Venerable Kassapa Nayake Thera, who is currently staying at the Kilsyth Vipassana (Insight) Meditation Retreat.



Students of the B.D.C.(U) Ltd. welcomed Sayadaw Thumanathagara and Bhante Kassapa to our centre, and then chanted the Mangala Sutta in the Pali language, as a Blessing for them both.

Sayadaw was very happy to meet our Teacher, Mr John D. Hughes, and said it was an impressive event in his life to see Australian Buddhists practising the Dhamma, which can show a good example to all Australians. He asked that this article be written, to thank the students for their politeness and for the warm welcome he was given.

The Burmese Master said he was proud that there are two Dhamma Teachers available at the Centre for students to learn from, and that the students followed the advice, guidance and instructions of their Teacher Mr. John Hughes. He said that practice of the Dhamma will be of benefit to oneself, and also help other people in the world find peace and harmony in their minds.

Sayadaw wishes to thank all the people who have helped him during his visit to Melbourne, particularly the Venerable Monks and Devotees of all the Dhamma Centres he visited in Melbourne, for their kindness and warm welcome.

Sayadaw Thumanathagara gave special thanks to Julian Day, Jim Lawless and Frank Carter for generously providing transport for three days of his visit.

F.T.C.

Please refer Graphical Image No. V2.N4.?1

B.D.C.(U) Ltd Dharma Wheel Logo

#### Venerable Piyadassi Mahathera's visit to the B.D.C.(U) Ltd.

Members of the B.D.C.(U) Ltd were very fortunate to have Venerable Piyadassi Mahathera visit our Centre on 10th August, 1992.

Recognised by Buddhists throughout the World as a leading figure of Buddhism today, Venerable Piyadassi Mahathera is a renowned authority and scholar on Buddhist Teachings and Meditation. He has written many books on the subject of Buddhism which have been published throughout both Western and Eastern Countries.

As a Buddhist Monk for over 50 years, Venerable Piyadassi Mahathera is now 78 years old and is Abbot of two major Sri Lankan Temples in Colombo and Kandy. He has travelled the world on many occasions giving lectures, talks and guidance in Buddhist Teachings and how this discipline can be applied to living in the world at this difficult time.

With his kind permission, we reprint below a summary of the Dhamma talk Venerable Piyadassi gave students during this visit.

"Sisters and Brothers,

As this is a meditation class, I think you expect me to speak on meditation. The word meditation we use for want of a better word, for bhavana. Bhavana is the word used by the Buddha both in Pali and Sanskrit, the same word.

If you consult a good Dictionary, you will find several meanings to the word meditation. Thinking, thinking quietly, thinking seriously, contemplation. These are the meanings attached to the word meditation. Now the word bhavana, means development or culture.

What is it that we cultivate and develop? It is mind development, and mind culture. It is better to understand these two words. Now it is everywhere, they use the word meditation, but we have no other word. Bhavana means mind culture or mind development.

You know in this world, people want to keep physically fit. To keep fit, to do physical exercise, physical culture, what do they do? I ask you, in Australia, in Canada, in America, anywhere, what do they do? They are running, jogging, bending, twisting - all sorts of doing with the physical body. But the interesting thing is for mental training, mental exercise, just the opposite.

You sit down for your meditation. You see that your mind is running faster than your body. Your mind is running, jogging, twisting, bending, very fast. But to have mental training, mental culture, you must drop all that.

Therefore you try to collect, collect, collect, stop your running, stop your jogging, stop your bending, twisting. You have to get calm - just the opposite. You get this understanding not from books. You sit down, you are doing meditation.

Observe you are seeing how your mind works. Now when you experience that, it is not book work, it is not listening to a talk, or reading a book. You experience it, see how your mind works. Now comes a thought, it disappears, reappears. You see, you are experiencing all that. In Buddhism this is the heart. If you remove meditation from Buddhism, you remove the very heart.

During the Buddha's time, one of his disciples came to see him. He put a question to the Buddha. He used the word Dhammaviharin. Dhamma means the Buddha's Teaching, vihari means living. So Dhammaviharin is living according to the Dhamma. Now the disciple's question is: "Bhante, what is meant by Dhammaviharin?"

Now the Buddha answers. "There is a disciple who is very clever in studying the Dhamma, the Tripitaka, the Buddha's Teaching. Very clever in studying Dhamma, but does not go and behave like a hen on her eggs".

You know when a person is meditating, it is like a hen on her eggs. The hen on her eggs is seemingly very inactive, but actually doing something very important. Warming the eggs so that the chicks hatch. But the squirrel in the revolving cage is seemingly very active. The squirrel, just merely turning the wheel, but seemingly active. So we are also in the world sometimes like the squirrel, and when you come here, you are like the hen on her eggs.

So, this person who studies the Dhamma is very clever but does not go for meditation. The Buddha says that person is very clever in studying the Dhamma, but not Dhammaviharin, not living according to the Dhamma.

Then there is one who studies the Dhamma, and is also very clever in Teaching others, or convincing others. But that person does not go for meditation. The Buddha says that disciple is very clever at Teaching, but is not Dhammaviharin - not living

according to the Dhamma.

The next is one who can recite Dhamma, has committed it to memory and can recite the good things, but does not go for meditation. The Buddha says that disciple is not Dhammaviharin. The fourth is one who reflects on the Dhamma - a good thing, but does not go for meditation.

The disciple who learns the Dhamma and does meditation, the Buddha says, this disciple is Dhammaviharin.

When the Buddha was about to pass away, all the monks and disciples gathered together. "Soon our Supreme Master will pass away. Let us pay our Homage, our Respect to our Supreme Teacher. They all gathered together.

One monk had not come. Dhammarama was his name. So these monks said, "Bhante, Dhammarama has not come". Buddha said, "Alright, you go and call him, I want to see him". The monks went to his kuti and said, "The Buddha wants to see you". So he came.

You know, the Buddha is very interesting. If a person does anything wrong, and the Buddha knows very well what has happened, he will never say "why didn't you do this?", or "why did you do this?" He never put it that way. Even in a court of Law we don't do that. Just see what has happened.

The Buddha also, he knows what has happened. He knows that person has done something very wrong. He'll just hear you, what have you got to say.

So the Buddha also said, "Now Dhammarama, they say that you are not here." "Yes Bhante." Now, the Buddha sees what answer he gives.

"Bhante, I thought if I can stay in my kuti and do a little meditation and get some mental attainment, I think that's the best way to pay Homage to my Teacher, rather than going there to see my Teacher's body".

"Sadhu, Sadhu, Sadhu". Excellent, excellent, excellent, the Buddha said, "All follow Dhammarama".

So you see there, also you find the Buddha used the pride of place for meditation.

From the Buddha's point of view, each one of us is a conflux of mind and body. Flux is our physical body changing, not remaining the same for two consecutive moments. Let alone religion and philosophy, looking at it from a purely scientific standpoint, all things are changing.

If you knock here, you cannot knock the same place again. Scientifically speaking, because the particles of matter there, and the environment are all in vibration. So the scientist tell us all things are changing.

The Buddha antedated modern science by 23 centuries when he said "anicca" - not permanent, or not stable and fixed. So, now we know that this body is changing. But the mind is also flux. Mind and mental factors are all changing.

Now in your meditation, you can see how a thought comes, disappears, how fast they come and go. It can be a wholesome thought, unwholesome thought, ugly thought,

beautiful thought. So mind is a flux, flowing, faster than the body. Seventeen times faster from an Abhidhamma point of view. Observe these things in your meditation.

After the Buddha, the first Western Philosopher to come out with the flux theory was Heroclitus, from Greece. Maybe these ideas were transported to Greece. To illustrate this idea of flowing, he said, "Man cannot step twice into the same river". Is he right? Yes, because when he goes there, comes out, and goes again - that is flowing. That river is gone now. Do you understand?

If you know your Dhamma, if you know your Teaching, Buddha's Teaching, if you know the root of the Dhamma, we will go a stage further and say, not only man cannot step twice into the same river, but, the same man cannot step twice into the same river. Man is also changing, when he comes out, another man is going in really.

In Buddhism the pride of place is given to the human mind. Buddhism is the most psychological of religions. All theistic religions, by theistic I mean all religions that profess a God, permanent, everlasting creator, that permanent creator rewards the good deeds of his creatures, and also punishes the bad deeds.

The Buddha is not against these terms God, or soul, he is not against them. But when you say permanent and everlasting, the Buddha says, "I cannot say anything is permanent or everlasting".

That's the thing you see. He tried to find out, to locate anything permanent here. He found the body flux, he found the mind flux, but he couldn't locate any permanent entity, any permanent soul or self here. Therefore he said, "I won't say there is anything permanent". Not the terms God and soul - only not permanent.

Therefore all theistic religions are theocentric. Theos, from Greek meaning God. Now Buddha was not a God or Brahma, or a supernatural being. He is a historical figure. Also he was a human being. Born as a man, enlightened as a man, lived as a man, passed away as a man.

But after he attained enlightenment at the age of 35, he was not an ordinary man, or philosopher. He was an extraordinary man, magnificent man, a unique being.

How did he become a unique being? His body too was subject to sickness, death, old age, dying. Nothing unnatural here, just blood and flesh and bones. So, to become enlightened he worked for it, many, many lives, and he cultivated ten essential qualities of high standard.

Dana, charitable giving, sila, morality, nekkhamma, renunciation, panna, wisdom, viriya, effort, khanti, patience, sacca, truthfulness, adhitthana, determination, metta, loving kindness, upekkha, equanimity. These are the ten essential qualities of high standard. Even he sacrificed his life for the sake of enlightenment.

It is not the prerogative of a chosen few. We each can cultivate the ten essential qualities of high standard. Enlightenment means to understand ourselves. You find the four Noble Truths, that's the essence and quintessence of the Buddha's Teaching. Have you understood yourself. No, no.

When two persons meet, there are really six persons. How do you get six out of the two? Each person as he sees himself or herself - one. Each person as the other person sees him or her - two. Each person as he really is or as she really is - three.  $3 \times 2 = 6$ .

Each one thinks I am so and so, depending on his ego, his conceit, his pride. He then thinks who is the other person. Then there is the real person. That's what Buddha did, understand the real person.

When we understand ourself, no more fire here, no more raga fire, hate, lust or delusion. Buddha once said, "I am a person cool, and free from all fires". We cannot say that. When we are doing meditation, all those things are there, sleeping. The latent tendencies are there.

So the Buddha's Teaching is anthropocentric, from the Greek - man, man centred.

In this world, I cannot think of any person who walked like Buddha. The greatest walker in the world is the Buddha. He walked and walked the highways of India, enfolding all within his aura of loving compassion, to meet people. So the Buddha meets all types of people from all walks of life, Princes and paupers, rich and poor, literate and illiterate, women and children.

But when he detected any weakness or shortcomings, the Buddha never said "you are a sinner, a wretched sinner", the Buddha said, "monks, this is due to ignorance".

From the Buddha's point of view, this is the worst taint, worst defilement, the crowning corruption of all our madness is ignorance. From Abhidhamma point of view, you can't have craving without ignorance. You can't have hatred without ignorance. Moha, ignorance, can work without any help, independently.

Do you do breathing meditation? That's the one the Buddha praised.

Little Rahula, Prince Siddharta's son, joined the order when he was very young. The Buddha wanted to Teach him. He gave him seven types of meditation, from less to more advanced.

First he gave Rahula the four Brahma vihara, metta, karuna, mudita, upekkha, love, compassion, sympathetic joy and equanimity. I call them the Art of Noble Living. Some call it Divine Abiding. It doesn't carry any meaning unless you know the terms.

You cultivate love to get rid of hatred. Love and hatred do not co-exist. When you say love, there is no compromising limitations. Metta means to be a person without any attachment. The word love is not enough.

If you do some harm to another person to defend yourself, don't say I'm justified in doing that. That's not Buddhism. That's harming.

There is no compromising limitations in the Buddha's metta. It is love without attachment, or bond, or tie. May they be well and happy, may all persons be well and happy. Metta is like quicksilver, you put it anywhere and it doesn't get attached. To love without attachment is sometimes not easy, but not impossible.

You know in this world, sometimes I hear young people say "I love you more than my life". Lovers say that. That is lovers life. But when he sees the response is not to his satisfaction, then anger. Not, "I love you more than my life". And why? That is not real love. It is very selfish that thing, very possessive. So, metta is a wonderful thing.

You start with yourself. May I be well, may I be happy, may no harm come to me.

May all living beings be well and happy. It's the easiest way to do it. I like to be well and happy. May others also be well and happy. Not selfish.

Send it to those in the hall, wishing these meditators to be well and happy. Then you go beyond the hall, whole of Melbourne, whole of Australia, further, further - like you drop a pebble into the water, it goes out in circles and circles and circles. So let your love go in circles like that.

Compassion you see, to avoid violence. Then cultivate sympathetic joy, appreciative joy. This is the opposite to jealousy. That's the best way to understand this word. Mudita, appreciative joy, congratulative joy, gladness, altruistic joy.

The Buddha says, you do this appreciative joy to get rid of aversion to meditation. In the beginning there is dislike, cultivate joy, cultivate joy - liking for the meditation. It gets rid of hatred, repulsion, aversion.

After the four very mild meditations, you go a little higher. Now examine the unpleasant nature of your body - to get rid of raga, lust. You see that all things are not so pleasant.

Then the Buddha says cultivate anicca. Cultivate impermanent. Then you get rid of "I am", "I am" notion. People aren't fixed, they are changing. Do that meditation. Also Rahula can get conceit because he thinks, Buddha is my father. Contemplate impermanence.

Then he comes to anapanasati - the highest, breathing meditation. You may ask, "What is this meditation?" We are breathing all the time, even when we are asleep. The importance is mindfulness. Mindfully breathing in, mindfully breathing out.

At other times, this is not possible. But when we decide to meditate we cut off all outside distractions. This is also why we meditate in sitting posture, to cut off bodily distractions, mindfully concentrating. If you can't sit on a cushion, you can sit on a chair, but the chair must have a straight back otherwise you can fall asleep.

The important thing is to keep the body erect, the spinal column and the head. Only for this meditation the sitting posture is essential. Can we lie down to meditate? Yes, but there is a danger of falling asleep. When you are walking, you are just mindful of your walking, not the breath.

There should be no effort to control the breath, just allow it to ebb and flow at its own natural rhythm. There are people who have meditated for 10 or 15 years who some days find they cannot concentrate for even one minute. That is the nature of the mind.

The Cardiac Society in London have done research with this meditation and have accepted its curative effects. There are now 68,000 British patients doing breathing meditation. They said this meditation had done more for the patients than curative drugs.

Unlike some other meditation practices, this meditation has an effect on both sides of the brain thus it is capable of bringing marvellous results to patients. A Sri Lankan Dr. Bodiniki, Consultant Psychiatrist to Harley Hospital, Essex, U.K., says that 30 minutes of meditation, 15 minutes in the morning and 15 minutes at night, gives the body relaxation equal to 6 or 7 hours of sleep.

It has been scientifically proved that anapanasati meditation is capable of synchronising the workings of both sides of the brain and reducing the patient's oxygen needs, blood pressure and heart rate.

This meditation can also be used to get people off drug addiction. I once went to Joseph Goldstein's Meditation Centre in Boston. These young people were meditating for one, two or three months and gradually developed an aversion towards all liquor and drugs. Radical changes have occurred. The parents are surprised at these results and then also come and do a little meditation to find out the benefits.

Question: What happens when the mind won't stay still? What is the best thing to do?

Answer: Do some metta meditation. If you find you are sleepy, either go to sleep if you are tired, or to wake up, stir the physical body. Wash the face, rub vigorously, and set the mind to doing the meditation.

When you cannot sleep in the night you can do a little breathing meditation, or if you are troubled, you can just stretch the body and make it like a dead body. Don't think, just be there, aware. One hour, two hours, just relax. When you get up in the morning you are invigorated and you can do your work. Meditators do not need as much sleep as the meditation is itself relaxing for body and mind. Instead of 6 or 7 hours sleep we meditate instead. It's good."

After the Dhamma talk concluded, Members of our Centre expressed their gratitude for Venerable Piyadassi Mahathera's kindness in visiting our Centre and offering his exceptional advice and Blessings to help us. Members then made many offerings of flowers, incense and other Dhamma gifts to the Venerable.

We thank Venerable Piyadassi for his remarkable Dhamma activity and his kind permission to reprint this Dhamma Teaching in our Review. We also thank Venerable Soma of the Sri Lankan Buddhist Vihara at 66 Regent St, Springvale for helping us to organise this important visit.

The original audio tape from which this transcript was made is available in the archives at the B.D.C.(U) Ltd.

F.T.C.

Please refer Graphical Image No. V2.N4.?1

Photo: Venerable Piyadassi Mahathera at the B.D.C.(U) Ltd.

World Fellowship of Buddhists 18th General Conference at Fo Kuang Shan, R.O.C., 27 October to 3 November 1992

Please refer Graphical Image No. V2.N4.?2

Photo: John D. Hughes at Fo Kuang Shan

Please refer Graphical Image No. V2.N4.?3

Photo: Assembly of Delegates to the 18th General Conference at Fo Kuang Shan, R.O.C.,

John D. Hughes Bangladesh visit for his 62nd Birthday

Please refer Graphical Image No. V2.N4.?4

Photo: John D. Hughes on the occasion of the presentation of his birthday cake.

Please refer Graphical Image No. V2.N4.?5

Photo: John D. Hughes with friends in Bangladesh

MASTER LIN

Master Lin of P.O. Box 266, Taipei, Taiwan, visited the Centre and performed a Puja on 9 September 1992 for John D. Hughes' 62nd Birthday. When John D. Hughes visited Master Lin in his Temple at Taiwan on the 2 November 1992, it was the 80th Birthday of Master Lin's Teacher. John made offerings for the long life of Master Lin's Teacher. Master Lin provided John with Dharma gifts for Australia. May the merit of these events help all beings in the Buddha Way.

J.D.H.

Please refer Graphical Image No. V2.N4.?1

Photo: John D. Hughes with Master Lin in Taiwan

Please refer Graphical Image No. V2.N4.?2

Photo: Master Lin performs a Puja ceremony for John Hughes 62nd birthday.

BAO VUONG VIETNAMESE TEMPLE CEREMONY

On 20 November 1992, Venerable Dr. Viriyananda Mahathera and Members of B.D.C.(U) Ltd. attended a special Ceremony at Bao Vuong Vietnamese Buddhist Temple at 60 McPherson Street, Essendon, Victoria, Australia, 3040. Telephone and Fax (03)3260428.

Buddha Relics and Robes were presented to the Monks.

The Abbott of this new Temple is Ven. Thich Huyen Ton.



At that time, Visitors at the Temple were Rev. Chuck Mike Truman (Cattamalo Bhikkhu) of P.O. Box 22913, Honolulu, Hawaii 96823, U.S.A. and Ven. Thich Nhu Hue of 20 Butler Avenue, Adelaide, South Australia. Telephone (08)478477.

Buddhism was the first world religion known to history. Buddha's Monks spread the Dhamma over what is today called India. From India, at least from the time of Asoka, Buddhist missionaries went in various directions. Their philosophy and ethics, their learning and, not the least their art, bridged the differences that existed, and still exist, between the cultures of India, Indo-China, Indonesia, China and Japan. Buddhists' respect for others in the larger community is a part of the Bodhisattva ideal. This notion leads to a great spiritual and cultural community which Dietrich Sechel has stated may justly be called "the Buddhist oikoumene".

The success of the Vietnamese people in using "self-help" with some guidance from the resources provided by the Australian Government Agencies is a fine example of this tradition continuing in Australia.

J.D.H.

Please refer Graphical Image No. V2.N4.?1

Photo: Ven. Thich Huyen Ton presenting an offering to Venerable Dr. Viriyananda Mahathera

#### VENERABLE PHRA MAHA JAMNONG CHUTINDHARO IN SWEDEN

In August 1992 Pam Adkins, B.D.C.(U) Ltd. Treasurer, and Monty Laab, B.D.C.(U) Ltd. Member visited Stockholm. They were delighted to meet Venerable Phra Maha Jamnong Chutindharo, Abbott of Buddharama Temple, Torsby V.42, 13900 Varmdo, Sweden. Our Members presented the Abbott with copies of Buddha Dyana Dana Review. The Abbott invited our Members to stay in his Temple, which is situated in a forest; the first of its kind in Sweden. He provided our Members with the paper entitled BUDDHISM IN THE WESTERN WORLD which includes a report of the present state of Buddhism in Sweden. John D. Hughes' daughter, Rani Hughes, lived in Sweden under an exchange Rotary scholarship and intends to visit Sweden in 1993, so it is likely we will receive further news of this Temple's activities.

J.D.H.

Please refer Graphical Image No. V2.N4.?1

Photo: Venerable Phra Maha Jamnong Chutindharo

#### MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE

Five day course 27 - 31 December 1992. (Ch'an Course)

Five day course 9 - 13 April 1993.

Five day course 11 - 15 June 1993.

Five day course 10 - 14 September 1993.

(The Prajnaparamita will be taught on the September 1993 course)

Five day course 27 - 31 December 1993.

Courses run from 9 a.m. to 10 p.m. each day.  
At least five Precepts should be maintained.  
No charge.

WORKSHOPS AT THE CH'AN ACADEMY, 33 BROOKING ST, UPWEY 3158

1. THE WAY OF THE BRUSH

Taught by John D. Hughes.

Last Saturday in each month. 1 p.m. to 3.30 p.m.  
(fee by arrangement)

2. THE WAY OF THE BRUSH

Taught by John D. Hughes.

The second Sunday in each month. 1 p.m. to 3 p.m.  
(fee by arrangement)

3. For details of Andre Sollier Sumie Classes at the Ch'an Academy contact LeeAnne Johnson, Phone 754 6698.

PRAJNAPARAMITA TEACHINGS

The Prajnaparamita in 100,000 lines is being taught on Monday evenings from 10 p.m. to 11 p.m. This will be for a period of three years and three moons. Those who wish to learn the Prajnaparamita must make a commitment to attend each week.

WEEKLY MEDITATION CLASSES

Monday and Friday nights from 7.30 p.m.

Teacher: John D. Hughes.