

# BUDDHA DHYANA DANA REVIEW

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Photo: The Water Moomba River Pageant  
B.D.C.(U) Ltd Celebration Barge.

## EDITORIAL

I think that you would agree that all beings fundamentally want to be happy. Structured learnings and systematised ways of learning are indeed essential to the achievement of this. If people are to live worthwhile, happy and productive lives as individuals and within a community then they need to develop technologies of learning.

Learning leads to understanding and understanding produces the clear comprehension which allows individuals to develop and act in ways that are beneficial to themselves and others.

Fortunately, the Buddhist methods to do this still exist today and an aspiration of a person to collect a range of these suitable technologies together is an admirable one.

However, this in isolation will not automatically result in Students who can learn and benefit from the outputs of such training.

Clearly there are factors which must come from the Student's side as well. Initially, this is manifested as a disposition and willingness to learn - and ideally to learn quickly!  
The methods that lead to structured learning may appear to be on the surface complex.

Thankfully, once this initial complexity is worked through the simplicity of the method can be seen. Do good, cease harming yourself and others is approved by the wise.

The "thought of enlightenment" implies that there is a decision to win full enlightenment, (or all knowledge of what is what) and the desire for the welfare of others. Dependent on past causes, such a simple dual statement is viewed as means and method for some, while for others, it is viewed as method and means.

It is expedient to state there may be five categories of persons with the disposition to follow this simple dual statement.

The first is the Sangha who cultivates this dual statement at the highest level.

The lowest level where this statement may be cultivated is by persons who are at the wishing stage that they may develop faith and confidence towards the Buddha's Teaching in this human life.

The mid-range of cultivation could be said to be found in three types of persons. These are devotees, persons faithful by nature or by those of faithful temperament.

The one homily or unifying advice to all five types is to persist and never let go!!

John D. Hughes Editor.

May Buddhists persist each for himself or herself.

The following article is reprinted from the FREE PRESS newspaper April 21, 1993

## **Ways to use mind's force**

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THIS week in Bush Banter, JOHN HUGHES from the Upwey Buddhist Discussion Centre writes about his perspective of life. If you would like to contribute something thought-provoking; telephone a Free Press reporter on 754-7666.  
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IN ANCIENT times the test of a person was in their physical strength. As machines become more powerful, there was a division of workers from those who organised work.

Businesses abandoned the idea of a machine model around 1920 and started to use game metaphors as ways of thinking business - particularly in the sense of "winning". Games have a particular hold on most of us from our childhood experiences. The trouble is, games always have winners and losers.

This concept was related to society. The weakness was expressions of a free, modern society gave rise in Australia to a lazy, inefficient work culture.

It has been proven that smarter work and morality are what make a country rich.

More and more Australians are turning to Buddhist methods to cultivate the invisible force of our minds.

Our organisation is dedicated to cultivation of wholesome minds.

The major obstacle is the notion that the world owes you a living, whereas in reality, what you do affects what happens.

You can make yourself fit for work by abstaining from alcohol and drugs or you can destroy what little intelligence you have by using drugs.

It is these observations that make people more useful citizens and will make Australia rich, healthy and wise. This is why I teach Buddhism.

### FIVE DAY MEDITATION COURSE APRIL 9 - 13 1993

A five day meditation course was held at the Buddhist Discussion Centre (Upwey) Ltd from 9-13 April, 1993. Mr John D. Hughes, resident Teacher at the Buddhist Discussion Centre (Upwey) Ltd, kindly taught at the course. The Students paid respect to and welcomed Venerable Smien Phosrithong of Buddha Vihara Melbourne at Box Hill, Victoria, who visited the Centre during the course. The Venerable arrived from Thailand and will practise this Rains Retreat with Venerable Dr. Viriyananda Mahathera, Abbot of the Buddha Vihara Melbourne.

In the Kannakatthala Sutta of the Majjhima Nikaya (M.90), the Blessed One says: There is neither a recluse nor a brahmin who at one and the same time can know all, can see all - this situation does not exist. "The commentary says: "Who with one adverting of mind, 'one thought', 'one impulsion', can know and see the whole past, present and future - this is impossible - such a situation does not exist."

According to the commentary of the aforementioned text, the Buddha's Omniscience is confined to five fields of knowledge (pali: panca neyyamandala), which include everything mundane and ultra-mundane, namely: (in pali) 1. Sankhara. 2. Vikhara. 3. Lakkhana. 4. Nibbana and 5. Pannatti. (1)

The fourth field of knowledge, Nibbana (pali) is a solitary Dhamma (pali), treated as a separate mandala.

Pannatti is the fifth and last field of knowledge. There are two kinds of concepts - that which is made known (pali: pannayati pannatti), and that which makes known the idea or concept [pali: pannapeti pannatti).

Because of various levels of maturity and experience in Dhamma of the Students attending the Five Day Course; their practice of Meditation allowed a few to penetrate clear-mindedly into some level of the realm of creating powers. For others, more practice is needed to attain and realise this level.

Penetration into some such level allows the formulation of a vow expressed as a real concept (pali: vijjamana panatti).

Prior to the five day practice, previous versions of vows were framed either in the form of an unreal concept qualified by a real concept (Pali: avijjamana vijjamana pannatti) OR a real concept qualified by an unreal concept (Pali: vijjamana avijjamana pannatti).

When maturity arrives, vows are known each for himself or herself, to become a real concept qualified by a real concept (Pali: vijjamana vijjamana panatti).

There is a difference in the strength of vows made in the strong field of paramattha dhamma (Pali), rather than the weak field of worldly persons (whose vows may be viewed as "dream-like" process of unliberated worldlings). The difference is the intensity of the volition (pali: cetana) that is possible in each case.

When volition becomes powerful; the "cool" well considered vow shall remain for the future workings of kamma. It can be recollected even in this very life and in a future life. By contrast, a "hot" worldly "dream-like" vow may be forgotten within a day or so because it had little volition before, during and after it spoken, cannot be repeated three times, and may evaporate even as it is spoken for a second time. A decent Buddhist (in the sense of true) vow is not too 'ego' centred; rather it is intended to do some good for others.

Listed below are recollections by some of the students who attended and practised at the

course and who arrived at a decent vow, each for himself or herself, which would be approved of by the wise.

John D. Hughes has stated it is highly probable ("certain") that these Student's disposition (arising from their former kamma) is appropriate for them and the wellbeing of our Centre is enriched by their decision to maintain the present nature of their vows.

#### **Recollection Number 1 - NP**

The rarity of having the conditions of being in a Buddha sasana with the Teachings still intact and having achieved the internal conditions to learn the Buddha Dharma is to be treasured and protected. It is through the enormous kindness of the Buddhas and their Sanghas that the Dharma can still be taught and comprehended today. The knowledge that life is Dukkha, that the cause of the Dukkha is grasping and that there is a way out of the Dukkha - the Noble Eight Fold Path, is as true today as when the Buddha expounded this Teaching some 2500 years ago.

As beings progress along the Buddha path they can choose at appropriate times to make beneficial vows. The effect of making a vow is immediate and once sealed becomes a cause in the present for "thought plus action" (karma) and vipaka (karmic return) within the world. If samsara and nirvana are two, then the vow is made within samsara. The being (karmic stream) that makes and holds the vow then becomes a source of benefit within the world.

Of course many vows can be taken. The law of karma does not discriminate between wholesome and unwholesome action. However as all beings fundamentally wish to be happy, it is perhaps obvious that only vows that produce benefit (wholesome outcomes) for oneself and others should be taken. The great vows of the previous Buddhas when they were Bodhisattva demonstrate this very well.

During the course, I decided to take one small vow under my kind Teacher Mr John D. Hughes. This was to maintain and preserve Buddhist texts and literature.

May this vow be a cause for preserving the Buddha Dharma and in turn for all beings to be well and happy and free from suffering.

#### **Recollection Number 2 - WC**

Knowing the Beginnings and Endings of Things

(From a Ch'an Academy Student who has vowed to become a decent Calligraphy Teacher in Australia in this life.)

The theme of the Autumn Meditation Course was change management and personal development. The particular change management model was taught at a conventional mundane level and then integrated into the Student's supramundane understanding.

The principal truth taught to the students and experienced by the practitioners was anicca or impermanence. A wisdom based understanding of impermanence permits

positive personal development of, for example, business management skills while concurrently allowing the students to acquire greater confidence in their individual practice.

A conceptual management model was used as the initial focus for discussion and exploration. By using conceptual exploration and gestalt interaction on actual case works, meditators increased their understanding efficiently and effectively. The particular change management model used was one of personal improvement by continuous improvement, where development was absolute and potentially non-regressive.

Like the branches of a Dharma tree, the branches or noble (Pali: ariya) beings are from the trunk or Buddha, yet having different qualities from the trunk.

The individual conceptualising or interpretation of, for example, the juxtaposition of trees, leaves and branches to the tree trunk through seasonal impermanences can be mundane, poetic or supramundane, and are potentially a factor for enlightenment of Dharma.

The mark of a great poem, stroke, Ch'an painting or piece of calligraphy is its capacity to sustain these three levels of explanation.

### Mundane

The field flowers were never seen by the farmers.  
Life's like that for them.

### Poetic

The autumn roses are rare, subtle and fragile, and are slowly blown away with the brown leaves of April. The gardeners were happy to collect the fallen leaves for the spring compost.

### Supramundane

The blossoms of autumn's beauty fade and fall; scholars walking through touch and bruise again without care. The winter will seek to hold the countryside as a desert, but each day changes.

Slowly reading these explanations with understanding will unravel the initial mystery of the change management model paradigm.

The safest place, the safest city, safest town, safest kuti, or safest mind is a place protected on all four - six sides and alive with the Truth of the Triple Gem.

From such an understanding Resolution arises.

The Buddhistic understanding of a place is explained by a Buddha.

The Pali word Vihara from viharati, may be interpreted as meaning spending one's time sojourning or walking about, staying in a place, living. This explanation sits beside the more commonly used meaning of vihara as a habitation for a Buddhist mendicant; an abode or hut in the forest is aranna-vihara; a dura-vihara is a remote shelter for a bhikkhu. Continuing the explanation:-

ariya-vihara	best condition
dibba-vihara	supreme condition of heart
brahma-vihara	divine state
phasu-vihara	comfort
sukha-vihara	happiness
eha-vihara	living by oneself
jangha-vihara	wandering on foot
diva-vihara	passing the time of day.

J.D.H./W.C/N.P.

### References

1. Abeyasekera, S., Vesak Sirisara Forty-Seventh Issue, Pub. Sri Saddharmadana Samitiya, Sri Lanka, 1982, article entitled The Omniscience of the Buddha, pp. 21 - 25.

Note. The Students on the Course used the John D. Hughes Collection library resources. An estimated 200 references were used over the 5 days. (Ed.) The main Pali - English dictionary used was Pali Text Society. Pali English Dictionary, Rhys Davids & Stede. Pub. Pali Text Society, reprinted 1979. ISBN 0 7100 7511 1.

### The Water Moomba River Pageant - Opening Ceremony on Yarra River, Melbourne, March 8 1993

The Moomba ceremony is an annual Melbourne cultural festival viewed by an estimated 100,000 people. It is generally opened with a street parade through the Melbourne City. This year the opening took place along the Yarra River, Melbourne. It brought together the concept of a Grand Parade to create over a kilometre of pageantry. A celebration barge was made available to our Centre to follow the theme of tradition and simplicity. Members of the Ch'an Academy of the B.D.C.(U) Ltd arranged the evening opening ceremony on the barge which was highly illuminated. Our Members and others on the barge placed about 750 lighted candles into the waters of the Yarra River. These floating candles were offered to help the wellbeing of the citizens of Melbourne. The barge was decorated with Buddha in Chinese Calligraphy, Buddhist flags and the Dharma Chakra Logo of our Centre. Japanese Shinto dancers also performed on the barge. The ceremony opened with John D. Hughes sounding a Tibetan thigh bone Tantric trumpet and then sounding several gongs and a woodblock which had been presented from the Korean Zen Master Seung Sahn. The format of this part of the ceremony was in the traditional Chinese manner. A unique instrumental recording on variations of a theme of Namō Tassa Bhagavato Arahato Sammasambuddhasa and Ti Saranam (Triple Gem Refuge) was then played over the public address system on the barge. This particular orchestral version was multiple recorded by one of Australia's

most outstanding musicians Mr. Robert Venier on flugal horn and trumpet. The arrangement was made by Estelle Venier from a score suggested by John D. Hughes. The producer of this recording was Jeremy Alsop. The Venier family presented this unique work to John D. Hughes on his 60th Birthday. Members of the Ch'an Academy then chanted a shortened English language version of the Metta Sutta and dedication of merits. This English translation was in a form devised by John D. Hughes a decade ago and has been in use at this Centre for many years.

The next part of the ceremony was to play a portion of a tape provided by Master Lin Kuei Sen of Taiwan.

The Japanese Shinto dance group in traditional costume and the Buddhist chanting alternated as the barge proceeded along the Yarra River. Our Members were dressed in a white garment having a Ch'an painting on an Australian theme. The Japanese were especially impressed by the Buddhist calligraphy on the mast of the barge and the calligraphy which won a Nitten Award for our Member W. Clancy. The opening ceremony was screened on Channel 7 of local television.

During the opening ceremony Venerable Dr. Viriyananda Mahathera and Venerable Soma were seated in the official pavilion with government officials.

Our Centre wishes to thank the Moomba organisers Mr. Chris Reidy and Ms Lea Oakes for their assistance in this event.

J.D.H.

Please refer Graphical Image No: 3.2.?1

Photo: The Water Moomba River Pageant B.D.C.  
(U) Ltd Celebration Barge.

Please refer Graphical Image No: 3.2.?2

Photo: The Water Moomba River Pageant participants  
from the B.D.C.(U) Ltd

#### Re-engineering of activities and resources at the Buddhist Discussion Centre (Upwey) Ltd. and the Ch'an Academy Appeal for Funds.

The strategic vision of this Centre gives direction to the entire organisation. The primary benefit of goal setting for our sub-committees is that it works. Direction, effort and persistence are the very essence of the motivation of our Members. Recent changes in our organisation include the appointment of two persons as Company Secretaries to replace Mr. Frank Carter our former Company Secretary. The new Secretaries are Ms. Ms. Maree Miller and Ms. Julie O'Donnell who have been active Members of this Centre for many years. Upon appointment to their new positions they have upgraded and repainted that portion of the Meditation Hall housing the John D. Hughes Library Collection to make it more suitable the installation of the computer systems. The efficient use of this area is to be commended.

Further new computer systems are planned to be installed at this Centre to streamline the ever increasing legal responsibilities and administrative workload of the Company Secretary. The Centre would welcome donations of equipment further this purpose.

The Ch'an Academy has an ambitious program as was detailed in the March 1993 issue of Buddha Dhyana Dana Review.

As a Regional Centre of the World Fellowship of Buddhists, planning is underway to extend our activities into further networking with other Buddhist Groups in various countries. Our latest project is to collect funds to enable the publication of Ajaan Chanhphy Manivong's book entitled *The Way you are looking for - Insight Meditation* for free distribution.

Australian postal charges have been reviewed and the cost of postage for Buddha Dhyana Dana Review is due to rise greatly with the abolition of Category A postage.

Our Centre is desirous of increasing our help to the Buddhists of Bangladesh in practical ways.

In addition our Centre is continuing to raise the funds to purchase the land for our Forest Retreat Centre.

Because strategic goals involve the organisation as a whole, they invariably involve a longer time span than the goals of individual Members.

We are fortunate to have so many high calibre Members and friends who have a "rational comprehensive" approach to strategic planning which involves the sequence of the next 5 or 6 stages of our development.

Goal attainment is facilitated by our Centre because there is a high degree of trust in Buddha Dharma Sangha.

J.D.H.

#### Sponsorship opportunity for meditational text

An excellent opportunity has arisen to sponsor the publication and printing of a meditational text written by Venerable Chanhphy Manivong and translated by John D. Hughes. The text titled The Way you are looking for - A Manual of Insight Meditation has been translated from Laotian to English.

Sponsorship donations should be made payable to the Buddhist Discussion Centre (Upwey) Ltd with a letter stating how the donation is to be used.

#### TRANSLATOR'S INTRODUCTION

#### NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASA.

When I founded the Buddhist Discussion Centre (Upwey) Ltd. A.C.N. 005 701 506, I had in mind that the organisation policy should be constantly stressing that lifetimes of



learning are needed by most persons for the completion of the Middle Path.

Simply expressed, this means that it should be based on the cultivation of friendliness, practicality, professionalism, cultural adaptability and scholarship.

Rhetoric must be actualised!

It can be said, without doubt, that all these qualities were put to the test in this translation.

There were two major factors that had to be addressed to complete this Buddhist translation.

The first major factor was to come to know the nature of the Theravadin Monk, Ajaan Chanhphy Manivong. In order to provide conditions where his translated words show the Way a person can gain, each for himself or herself, he has "empowered" the words.

I am very grateful to the many Students who made their time available to format, type and retype the various drafts of this book for me and read them to Ajaan for revision.

To test if each draft in this process was likely to be effective, I have taught and tested its many aspects personally.

Ajaan's wisdom was evident in this testing so this manual of insight meditation is safe to use.

Naturally, as in all Buddhist meditation, it is necessary for a practitioner to establish a morality base of five or more precepts prior to and during meditation practice.

While I have tested the form of written expression to make it is easy and safe for various minds to do, persons under medical treatment or using tranquillisers or other drugs are advised not to attempt these instructions, unless under the guidance of a Buddhist Meditation Teacher.

Because Ajaan is a living Buddhist Meditation Master, he has helped all Members at our Centre with his rare skills.

This healthy Theravadin Monk, looking much younger than his 72 years, came from Laos and has now an Australian Citizenship.

Among the ways he has trained himself is great proficiency in CULLAMANGALACAKKAVALA - The Lesser Sphere of Blessings.

AJAAN has stated he would like the power from the TRIPLE GEM to come to you to make you strong.

While at our Centre, AJAAN recited the following traditional Lesser Sphere of Blessings in Pali Chanting -with English translation, even for you, the Reader of this book.

SABBABUDDHANUBHAVENA

SABBADHAMMANUBHAVENA

SABBASANGHANUBHAVENA

BUDDHARATANAM

DHAMMARATANAM

SANGHARATANAM

TINNAM RATANANAM

ANUBHAVENA

CATURASITISAHASSA

DHAMMAKKHANDHANUBHAVENA

PITAKATAYANUBHAVENA

JINASAVAKANUBHAVENA

SABBE TE ROGA

SABBE TE BHAYA

SABBE TE ANTARAYA

SABBE TE UPADDAVA

SABBE TE DUNNIMITTA

SABBE TE AVAMANGALA

VINASSANTU

AYUVADDHAKO

DHANAVADDHAKO

SIRIVADDHAKO

YASAVADDHAKO

BALAVADDHAKO

VANNAVADDHAKO

SUKHAVADDHAKO

HOTU SABBADA

DUKKHAROGABHAYA VERA  
SOKA SATTU CUPADDAVA  
ANEKA ANTARAYAPI

VINASSANTU CA TEJASA

JAYASIDDHI DHANAM LABHAM

SOTTHI BHAGYAM SUKHAM BALAM

SIRI AYU CA VANNO CA

BHOGAM VUDDHI CA YASAVA

SATAVASSA CA AYU CA

JIVASIDDHI BHAVANTU TE

BHAVATU SABBAMANGALAM

PE

By the power of all the Buddhas,  
by the power of all the Dhammas,  
by the power of all the Sanghas,  
the Buddha-treasure,  
the Dhamma-treasure,  
the Sangha-treasure -  
the Three Treasures,  
by their power  
by the power of the 84,000  
sections of Dhamma,  
by the power of the Three Pitakas  
by the power of the Conqueror's disciples:  
may all your diseases,  
all your dangers,  
all your obstacles,  
all your distress,  
all your unlucky signs,  
all your inauspiciousness, -  
all be destroyed.  
Long-life increasing,  
wealth-increasing,

fortune increasing,  
fame-increasing,  
power-increasing,  
beauty-increasing  
happiness-increasing,  
may they ever be.  
Dukkha, disease, danger, enmity,  
sorrow, perils and distress -  
not only one obstacle -  
may they be destroyed by this power.  
Triumph, success, wealth and gain,  
safety, luck, happiness, strength,  
fortune, long-life and beauty  
prosperity and fame may they increase  
and a hundred years of life  
and successful in livelihood may you be.  
All blessings may they be!

The second major factor is the technical need to cross reference the Asian polyglot to some form of vowel phonetics likely to sound in the English language without the use of diacritical marks.

In cases of doubt, I have settled for a version which suggests sound as a passable version of what an Australian educated person would utter. After this was clear, the natural desire is to stay with a consistent spelling each time the word was used. However, for reasons you may deduce as your meditation proceeds, a second stage evolved where it was necessary that the sound of some polyglot terms be stressed as a variant and perhaps later revert to the first variations.

This is a deliberate treatment of words as MANTRA: this change in sound to direct the Middle Way is one obvious means of what empowers the text.

While it is to demystify and be as simple and as clear as possible at times a shortened Pali form is applied for the task. For example, R00 may be considered as a short form of rupa.

Other observations of empowerment which assists the Buddhist Practice to arise is because it might be said that Ajaan holds some additional vows.

It helps to reflect on these additional vows.

They were chanted at the Healing Buddha  
(THE BHAISHAIJYA GURU VAITREYA PRABHA RAJAYA TATHAGATA )  
long life Puja I arranged for his 72nd. Birthday.

This includes several vows which AJAAN favours.

These vows include:

1. I vow that after I have been born into the world and have attained perfect enlightenment, I shall bring to the way to enlightenment, the beings who go astray, and to the great vehicle those who travel on the vehicle of the Shramana and The Pratyeka Buddha.

2. I vow that after I have been born into the world and have attained perfect enlightenment, I shall let the innumerable, infinite beings who practise chastity according to My Teaching, attain spoiless chastity, completely, in all its three parts. If they relapse, they shall again become pure when they hear my name, and shall not fall into the three evil existences.

3. I vow that after I have been born into the world and have attained perfect enlightenment, the beings who are weak, crippled, ugly, stupid, blind, deaf, mute, paralysed in their hands and feet, hump-backed, leprous, lunatic, sick in many respects, shall all of them, when they hear my name, become quite well shaped and intelligent. All their organs shall be healthy and all diseases shall be healed.

4. I vow that after I have been born into the world and have attained perfect enlightenment, the beings, who are tormented by diseases, who have nobody to whom they can apply for help, without a refuge, without a doctor, without medicine, without a house; who are poor and quite miserable, shall all of them, if only once my name reaches their ears, be free from disease and shall rejoice in their bodies and souls. They shall have plentiful families, friends and property and obtain at last perfect enlightenment.

5. I vow that after I have been born into the world and have attained perfect enlightenment, women who are tormented by the hundred sufferings of women, who are very weary of it and long to get out of the woman's body, shall all of them, when they hear my name, become men instead of women, shall get the marks of manhood and shall in the end attain perfect enlightenment.

6. I vow that after I have been born into the world and have attained perfect enlightenment, I shall bring it to pass that all beings shall escape the nets of mara, shall be free from the fetters of the heresies. If they have fallen into the dense forest of false doctrines, I shall assist them and confirm them in the true doctrine, shall gradually induce them to lead the life of a Bodhisattva. Soon shall they attain the perfect enlightenment.

7. I vow that after I have been born into the world and have attained perfect enlightenment, I shall bring it to pass that all the beings who are condemned by the king's law, bound with ropes, beaten with whips, sitting enchained in the prisons, or who are sentenced to capital punishment, or are plagued by any other violence and outrage, and writhe with anguish, body and soul suffering pain, all of them, when they hear my name, shall be freed from all their torment, through the wonderful power of my virtue.

8. I vow that after I have been born into the world and have attained perfect enlightenment, all beings who are poor, without clothes, tormented day and night by mosquitoes and wasps, by cold and heat, when they hear my name and carefully

remember and cherish it, shall receive miraculous clothing of all kinds, as well as valuable ornaments, wreaths and fragrant ointments. Various kinds of instrumental music shall resound. Whatever they dream of, they shall have in abundance.

The power of vows is most likely related to the power of confidence. Confidence is the first mentioned in the CETASIKA (CETASIK) listings of wholesome things.

Confidence grows through correct practice and shrinks under doubt or impatience for results. On the average, female birth has more suffering than male birth.

The Buddha was the first person in history to explain that some females are superior to some males.

This should be born in mind when the implications of the explanation relating to the good seeds which can grow are mentioned in the Healing Buddha BHAISAIJYA GURU Text.

Words of section of my 1983 translation from the original Chinese Text reads posits several positions which need to be addressed:

FURTHERMORE, MANJUSHRI, THERE ARE FOUR GROUPS IN THE COMMUNITY: THE MONK, THE NUN, THE LAY-BROTHER, THE LAY-SISTER, AND THE OTHER BELIEVERS: PIOUS MEN AND WOMEN, WHO OBSERVE THE EIGHTFOLD VOW. THEY OBSERVE IT IN ALL POINTS DURING A YEAR OR THREE MONTHS. BECAUSE OF THIS GOOD SEED THEY HAVE PLANTED, THEY EXPECT TO BE BORN IN THE WESTERN PARADISE WHERE THE BUDDHA AMITAYUS DWELLS. BUT, THOUGH THEY HEAR THE RIGHT TEACHING, THEY CANNOT PUT TRUST ENOUGH IN IT. THEN, WHEN THEY HEAR THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, THERE ARE EIGHT BODHISATTVAS WHO WITH MAGIC POWER TRAVERSE THE INTERVENING SPACE, AND IN THE MIDST OF THE VARIOUS FLOWERS OF THAT WORLD THESE BEINGS ARISE WITHOUT BEING BORN. SOMETIMES ALSO THEY ARE BORN IN HEAVEN, AND THE SEED OF THE GOOD THEY DID BEFORE, PRODUCES FURTHER SHOOTS. THEY NEVER MORE FALL INTO EVIL DESTINIES. WHEN THEIR LIFE IN HEAVEN IS FINISHED, THEY AGAIN BECOME MEN, OR THEY BECOME GREAT RULERS, GOVERNING IN THE FOUR PARTS OF THE WORLD AND RULE IN INDEPENDENT MAJESTY. INNUMERABLE HUNDREDS OF THOUSANDS OF BEINGS THEY LEAD TO THE TEN PATHS OF RIGHTEOUSNESS. OR THEY ARE BORN KSHATRIYAS OR BRAHMINS, OR LAY-SCHOLARS, IN A LARGE FAMILY. THEY ABOUND IN RICHES, THEIR TREASURIES AND GRANARIES OVERFLOWING. THEIR APPEARANCE IS AWE-INSPIRING. THEY HAVE ENOUGH RELATIVES AND KINSMEN, THEIR MINDS ARE CLEAR AND THEIR KNOWLEDGE IS GREAT. THEIR STRENGTH AND COURAGE ARE THOSE OF THE POWERFUL. IF IT IS A WOMAN WHO HEARS THE NAME OF THE BUDDHA CALLED MASTER OF HEALING, AZURE RADIANCE TATHAGATA, AND SHE WHOLE-HEARTEDLY CHERISHES IT, SHE SHALL NEVER AGAIN HAVE A FEMALE BODY.

It must be stressed again and again that morality is necessary for even medium term success in the art of successful living.

In an explanation to MANJUSHRI BODHISATTVA it was made clear that the community who keeps precepts, either five or ten for a layperson; or many of the 400 of the Bodhisattva or the 1250 of the Monk, or the 500 of the Nun, will not come to unfortunate rebirths.

These good conditions as the result of actions stemming from a decent mind.

The mind is the forerunner of all good conditions, mind is chief, and they are mind made.

If, with a pure mind one speaks or acts, then happiness follows one even as our shadow never leaves us.

May the Way you are looking for be attained by you and your friends!

MAY AJAAN AND YOU BE WELL AND HAPPY!

John D. Hughes  
Upwey, March 1993

Footnote:

Ajaan Chanhphy Manivong celebrated his 72nd birth anniversary at the Buddhist Discussion Centre (Upwey) Ltd. on 21 March 1993. To celebrate the anniversary the position of our Dharma Wheel was moved from its former site to a new position between the flag poles carrying the Australian flag and the Buddhist flag. The re-installation makes it immediately visible from entry through the main southern gate.

The re-installation was done with Blessings of Ajaan and co- incided with the completion of the translation of his Dhamma Book.

Ajaan revisited the Centre on the 18 April 1993 and undertook a 4 day Meditation to prepare a mandala for our Teacher John D. Hughes.

To retain the Blessings arising from this mandala, John D. Hughes will undertake 3 day retreats, 3 times a year for the next 6 years.

Members of this Centre are grateful to Ajaan for the Blessings of this mandala and the practice that may enable the Students to meet their Teacher again and again.

J.D.H./M.V.M.

Please refer Graphical Image No: 3.2.?1

Photo: Ajaan Chanhphy Manivong's 72nd Birthday  
at the Centre

Please refer Graphical Image No: 3.2?.2

Photo: Members of the B.D.C.(U) Ltd relocating the Centre's Dhamma Wheel.

Please refer Graphical Image No: 3.2?.3

Photo: Ajaan Chanhphy Manivong Meditating in the forest, 1993

### Buddhist New Year Celebrations and Sri Lankan Buddhist Vihara Annual General Meeting 17 April 1993

SUBA ALUTH AURUDDHAK WEWA

The Sri Lankan Buddhist Vihara whose Abbot is Venerable Gangodawila Soma Mahathera, held their Annual General Meeting at the Springvale Community Centre, 1 Osborne Avenue, Springvale. Speakers included the Venerable Gangodawila Soma Mahathera, the Mayor of Springvale, State and Federal politicians. Mr. Arie J. De Ridder of the Department of Immigration, Local Government and Ethnic Affairs (55 King Street, Melbourne, Vic. 3000), stressed the multi-cultural nature of Australia and the fact that the Springvale area had many different religions living in an harmonious manner.

John Hughes gave a Dharma talk which was translated into Singhalese. He stressed that because of past causes we could come together in a peaceful environment with freedom to practise our religion without disturbing others. When he visited Sri Lanka for an International Buddhist Conference several years ago he was extremely grateful to the Buddhist Community of that country for their cordiality. He extended the challenge to the Singhalese present to encourage their children to maintain their use of their language as well as English. The reason for this challenge is that the Singhalese language, being imbued with pali stems, expresses Buddhistic concepts in a much more authentic sense than English.

As a multi-cultural society with Buddhism growing faster than any other religion in Australia, it is obvious that over the next few decades persons resident in Australia who are familiar with the great Singhalese commentaries will be in demand because very few of these have been translated into English. The ability to maintain a bi-lingual approach in family life over several generations should be a priority for persons who have become naturalised as Australian Citizens. John D. Hughes expressed his gratitude to the kindness of Bhante Soma in helping our Centre over recent years.

J.D.H.

1993 International Year for the World's Indigenous People



As foreshadowed in our March 1993 issue of Buddha Dhyana Dana Review article entitled - 1993 International Year for the World's Indigenous People at p. 27:

We believe our main help to indigenous persons would come from publishing Buddhist charitable activities in various countries. To this end, we are reprinting a selection of Appeals from various organisations.

J.D.H.

ABURKHIL JANAKALYAN SAMITI

Head Office

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BANGLADESH.

Tel : 207078

Date:- 7th April,1993.

Dr. John D, Hughes,  
Founder,  
Buddhist Discussion Centre(Upwey) Ltd.,  
33 Brooking Street,  
Upwey, Victoria.

Dear Dr. John,

Please accept my best wishes. Hope you are well and have returned safely to Victoria from Taiwan, I could not talk to you much in the conference.

I thank you very much for the well publicity of our association programmes in your Buddha Dhyana Dana Review. all of our members highly appreciate your sincere feelings for our association.

In reality, I am in some problems with our children, I could not yet pay their fees for the last year to the school. Even I could not find any sources of funds from outside.

I shall be happy if you find some sponsors for my children. Can you find 10 sponsors for my 10 children at least in Victoria? Then I shall be able to send individual pictures of the children to those sponsors, as I have 100 children it is very much difficult to find 100 sponsors though I am trying my level best for the last few years, I am also trying to find sponsors in other countries.

Please try to find out some practical ways so that we can set up some initiatives to work with mutual benefits. Very recently from 17th to 28th March, 1993 a meditation course was conducted in our International Meditation Centre. Ven Pragyalok Sthavir was the meditation master. In the opening of the course I told about your auspicious visit to the Centre and how you have given us 28 devas for our safety, I also told them about the review where you have done much for us,

We, all villagers, pray for your happiness, prosperity, as a well-wisher of us we always place you in our hearts, Thanking you,

Sincerely yours in the Dhamma,

(Prof. Dr. Bikiran Prasad Barua)  
President,  
Aburkhill Janakalyan Samiti-Bangladesh,  
G.P.O. Box No.1054, Chittagong 4000,  
Bangladesh

GOVERNMENT OF THE UNION OF MYANMAR  
MINISTRY OF HOME AND RELIGIOUS AFFAIRS  
(Department for the Promotion and Propagation of the Sasana)

The President  
Buddhist Discussion Centre  
(Upwey) Ltd  
A.C.N. 005 701 806  
33 Brooking Street,  
Upwey, 3158, Victoria, Australia

Dated 2.6.92

Dear Sir,

May we acknowledge the receipt of your Newsletter Buddha Dhyana Review, Volume No. 4 Dec 1991 which was addressed to the president of the Pitaka Translation Society.

For your information the Pitaka Translation Society, or rather the Burma Pitaka Association, no longer exists as an independent private organisation as it has become part and parcel of our Department since the May 9th 1991. However its Editorial Committee is still carrying on its former obligations as usual under our Department.

By way of introduction we are a Government Department mainly engaged in works on the promotion and propagation of the Buddha's Teaching, inland and abroad, in pariyatti as well as in patipatti, and we hope that you will communicate with us as you have done with the Pitaka Translation Association

May we join hands in the noble cause of disseminating the Buddha's Teaching.

Looking forward to receiving Dhamma letters from you in the future.

Yours in the Dhamma!

Department for the Promotion  
and Propagation of the Sasana,  
Thirimingala Hill, Kaba Aye  
Mayangon Post Office,  
Yangon, Myanmar

Kyaw Lwin  
Director General

MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE (UPWEY)  
LTD FOR 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 am. to 10 pm. 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

Second Sunday and last Saturday in each month.

1 pm. - 5 pm. (fee by arrangement).

2. Sumie Classes at the Ch'an Academy with

Teacher Andre Sollier

24 July 1993 and 4 December 1993 at 33 Brooking St., Upwey.

Contact Lee-Anne Johnson on 754 6698.

PRAJNAPARAMITA TEACHINGS

The Prajnaparamita in 100,000 lines is being taught on Monday evenings from 10 pm. to 11 pm. 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 pm.

Teacher: John D. Hughes.

KEY TO CONTRIBUTORS' INITIALS

W.C. WENDY CLANCY

J.D.H. JOHN D. HUGHES  
M.V.M. MAREE V. MILLER  
N.P. NICK PRESCOTT