

# BUDDHA DHYĀNA DANA REVIEW

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**Volume 7 No. 2** *Registered by Australia Post Publication No. VAR 3103.* **1997**

Please refer Graphical Image No: V7N2.1.1

Sumi-e Painting "The Way of The Brush" by  
Andre Sollier.

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### **Glossary**

Some Pali words contained in this edition are excluded from the Glossary, if they have been included in previous issues of the Buddha Dhyana Dana Review, where explanations are provided in the text, and/or where definitions could not be sourced in the references used.

Amelioration	The action of making better; improvement.
Atrophy	A wasting away of the body, or any part of it, through imperfect nourishment.
Mukti	Setting or becoming free; release; liberation.
Periappt	Something worn about the person as a charm; an amulet.
Soteriological	Of or pertaining to salvation.
Vajrasana	A diamond seat; Buddha; a particular posture in sitting (one hand being placed in the hollow between the body and the crossed feet).

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P.B., M.V.

## **Coming Events at Our Centre**

### **BUDDHIST PRACTICES ENHANCE LIFE SKILLS**

Buddhist Practices, including Bhavana are given at the Centre every Monday and Friday evening starting at 7.30pm. Several Five Day Meditation courses are held during the year. At times, our Centre accommodates eminent Buddhist Monks and Teachers from other Centres and overseas.

Five Day Course      5 - 9 September 1997

Five Day Course      27 - 31 December 1997

Five Day Course      10 - 14 April 1998

Five Day Course      5 - 9 June 1998

Courses run from 9.00am to 10.00pm each day. At least five precepts should be maintained and there is no charge for the course.

### **PUBLICATION FOR SALE**

Ajaan Chanhphy Panyanor Manivong was elected a Patron of the Buddhist Discussion Centre (Upwey) Limited on 23 March 1996.

Copies of his publication, The Way You Are Looking For: A Manual Of Insight Meditation, translated by John D. Hughes, are available from the Centre at \$15 each.

Ajaan Manivong's most recent publication The Emptiness You Are Looking For: A

Manual of Insight Meditation, are available at \$18 each. Please contact the Centre if you wish to purchase a copy.

### **FUNDRAISING BANQUETS**

The Centre is hosting three fundraising banquets in 1997. We invite you to join us on these joyful occasions, which give you the exciting opportunity of participating in our Auctions and Raffles for fine works of art, including exquisite Ch'an pieces by Master John D. Hughes. For further information please contact Gilda Grey at the Centre on (03) 9754 3334.

### **BUDDHA DHYANA DANA REVIEW**

The Buddha Dhyana Dana Review is issued on the Full Moon day of February, June and October. The issue dates for 1997 and 1998 are:

<b>1997</b>	<b>1998</b>
Saturday 22 February 1997	Wednesday 11 February 1998
Saturday 21 June 1997	Wednesday 10 June 1998
Thursday 16 October 1997	Tuesday 6 October 1998

### **CH'AN ACADEMY**

Ch'an (Zen) trains the mind using ink, paper, inkslab and brushes over the four seasons. Classes in Ch'an methods are conducted by the resident Ch'an Teacher, John D. Hughes and visiting Teachers.

For fee details please contact the Centre. Some Teachings and services at the Centre are free of charge. Ch'an Methods lessons have fee charges to cover material. The operating costs of the Centre are covered by the generosity of the Members and Friends who wish to donate money, material and service.

Sumi-e Classes with Master Andre Sollier are held between 10.00am and 3.00pm on Saturdays, costing \$60.00 per day. The following dates are confirmed for 1997:

<b>Winter</b>	<b>Spring</b>
12 July 1997	13 September 1997

John D. Hughes will teach Ch'an methods on the last Saturday of each month. The classes will run from 1.00pm to 4.00pm at a cost of \$60.00 per day. The following dates have been confirmed:

<b>Spring</b>	<b>Summer</b>	<b>Autumn</b>
27 September 1997	28 February 1998	28 March 1998
25 October 1997		25 April 1998
22 November 1997		

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Photo: Master Andre Sollier teaching Sumi-e, April 1997.

### **Editorial**

Our Centre's lemma is "Lifetimes of Learning".

A comprehensive science of life must account for the nature, as well as the variety, of human intellectual competences.

In how many legitimate ways can phraseology be found to act as a useful guide to the layers of meaning of "learning"?

The one great heritage of past learning may be the ability to read as much into a text as the author intended and a greater ability would be to see implications of which the original author was barely aware.

This is one face of "Lifetimes of Learning".

Who would have guessed that the exertion of "learning" at least two prime subjects; undertaken by Lord Buddha so long ago would hold value today?

We introduce two prime "subjects" for "learning": one stresses panna, the analytical device, and the other stresses sati, the concentrative device. Together they form satipanna.

Unless these two things are practiced together; then the lack of the Dhamma of satipanna will deny the novice results of his or her exertion without the practitioner realising that this is so.

Only when a person possesses any degree of Satipanna directing in the present is it possible to exert herself or himself constantly.

A person does not need to have a colloquium to test what satipanna credentials are present in learning; it can be perceived within the quality and quantity of the actions undertaken by the learned person.

Our contributors make essential use of their sati and their panna to untangle concepts which enable them to pick the particular expression to use within their dhamma writings.

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This is another face of "Lifetimes of Learning".

Now and in the future, writers must be coached to devise either technique or use a periapt or both to hold in mind and make it clear that entanglement includes working to uproot existences, kilesa (defilement), tanha (craving) and avijja (ignorance).

Writers should bear in mind the advice of Acariya Maha Bua (Bhikkhu Nanasampanno) who stressed one should maintain the awareness with the particular dhamma object that is being recited without changing that dhamma object too often, for this is the habit of unearnestness.

To overcome unearnestness, writers should aspire to means by which he or she can persist with a topic until cognisance of the factors present in the many-sided nature of the topic are understood.

When it is seen how these factors arise and fall over time, then, some of these factors can be mentioned if they help readers to decipher what is being written.

A thorough analysis of the faces of "Lifetimes of Learning" by contributing writers ensures that submissions to our publication are fully established within a Dhamma framing. The factors contributing to unearnestness are then perceived and a protective periapt may be established within the learning domain.

This is another face of "Lifetimes of Learning".

All advances upon the province of scholarly acumen declare that circumspection is needed in the selection of writing technique.

Some person's karmic traits incline them to scribble by habit. From time to time, this editor receives interesting papers for publication but decides that they are outside the mandate of BDDR.

In general, the writings we do not publish may include references to some prior art or state of the art in some "subject matter" or "Buddhistic discipline" that, in part, we judge to be outermost from the boundaries of teaching patterns found within Buddha Dhamma investigation.

There are practical faces of "Lifetimes of Learning".

For example, recently this editor had a debate with a person who claimed that his practice of work as a vermin exterminator, especially cockroaches, was approved of by an overseas Buddhist Monk. Another person suggested publicity be given to such views.

Our approach is that within our "Lifetimes of Learning" knowledge we observe that "no killing" is one of the Buddha's major precepts (which cannot be changed) and not

one of the minor precepts (which can be changed).

Although the Buddha distinguished between precepts which are major and which are minor, Ven. Ananda did not ask to chronicle specifically which precepts belong to which category. Confusion has subsequently arisen as to which precepts are major and which are minor.

Unless it is clear to us that what a person states to have witnessed in their own practice aligns with some of the plurality of the eight-fold exposition of Buddha Dhamma; we restrict their writing to a no-publication position.

For motivation, writers aspiring to chronicle dhamma and give such chronicles as dhamma dana (the highest gift) need to tread Lord Buddha's path by holding a pledge to commit themselves to development of their sati and panna (or even better - satipanna) as their standard archetype for cultivation.

For a writer to keep this pledge in performance, day after day, not even stopping for imminent death, is another face of "Lifetimes of Learning".

One method for a pledged Buddha Dhamma writer to wake up is to think about the efforts and advertising manners of other writers in different subcultures whose task is to market or use dialectic about the pros and cons of a product in commerce.

It would be better to think of something commonplace and not too heroic, such as, for example, tobacco consumption.

The pledged Buddha Dhamma writer should think: "While thousands of players with high sati work hard every day, day after day, in many countries, generating much effort and spending millions of dollars arguing for or against tobacco issues - what am I doing?".

Then think: "Although tobacco may be an interesting enough topic, will all their efforts and writing either for or against tobacco help wake up these player's minds to the four Noble Truths?".

The consequences of volitional action within the tobacco industry may appear to warrant such expenditure of human resource capital.

But such work conducted without a sufficient understanding of cause and effect will only add "fuel to the fires" of views and opinions, entangling participants in such debates rather than freeing them from greed, hatred and delusion.

In choosing this theme, we have no intention of disparaging the intellect or motives of these players.

If our pledge is to become a scholar then we must not become sidetracked from our pledge and become an artefact of our own practice of scholarship.

For example, there are beings whose practices are to be the Dharmapals, protectors of scholarship, chroniclers of the efforts of scholars and custodians of the works of scholars.

While these are meritorious activities, they are separate careers to the practice of scholarship.

Individuals, following the pledge of scholarship can unwittingly get to these careers by paying too much attention to either the practice of the requisites of scholarship (eg: sila, sati) or practice of the methods of scholarship (panna).

If we are too lazy, too proud, too hateful, too greedy or too deluded then we will surely depart from following the course of our pledge.

To avoid these errors, both the requisites of scholarship and methods of scholarship should be practiced together. Each face of scholarship is a consequence of method of practice of scholarship.

Likewise the diligent practice of each face of scholarship leads to practice of new methods of scholarship and its development. If we try to make any of these permanent then our practice of scholarship will atrophy.

The label of scholarship becomes understood as sunyata. The practice of requisites and methods of scholarship are also understood to be sunyata.

But we think it is fair to say that as far as the main stream of dhamma is concerned; it can be said many current issues in the modern World hardly rate a footnote in terms of the Middle Path writings.

The Western World educators have been questioning their own paradigms of educational methods and values and have been criticising former views for some years. Some classical European values have been deconstructed in contemporary educational literature.

Various studies into the relationship between class subculture and educational attainment have revealed that, even when IQ is held in constant, there are significant differences in educational attainment between members of different social groups. (1)

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In 1967 Herbert Hyman, using a wide range of data from opinion polls and sociological surveys, argued that the value system of the lower classes created a "self imposed barrier to an improved position."



However, a sizeable minority of the working class did not share these limitations and identified more with the middle class, and as a result tended to have higher aspirations (1).

Speech patterns are an important medium of communication and learning. The English sociologist Basil Bernstein distinguished two forms of speech pattern which he termed elaborated code and the restricted code.

Members of the working class are limited to the use of restricted codes, whereas members of the middle class use both codes.

Those conversing in restricted codes do not make meaning explicit in speech due to the common conversant culture.

The meanings conveyed by the code are limited to a particular social group, they are bound to particular social context and are not readily available to outsiders.

An elaborated code explicitly verbalises many of the meanings taken for granted in a restricted code.

Word meanings within such a code tend to be "universalistic" and are not tied to particular contexts. An elaborated code is free from context and can be understood with no knowledge of the situation in which it was created.

The mental aspects of language are the concern of psycho linguistics, which deals primarily with the acquisition, comprehension and production of language (2). The psycho linguistic model establishes an analytical framework with which to map the extent which thought patterns are influenced by culturally legitimised language codes.

Pierre Bourdieu (3) recognises the implicit problems associated with such mapping tasks when he writes, "As a social individual, the ethnologist is on terms of intimacy with his culture and therefore finds it difficult to think objectively about the patterns governing his own thought; the more completely those patterns have been mastered and have become a part of his make up...the more impossible it is for him to apply conscious thought to them."

In analysing the distinction between a person's language competency and performance, Noam Chomsky (4) stressed the need for a generative grammar that mirrors a speaker's competence and captures the creative aspect of their linguistic ability.

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Bernstein used class differences in speech codes to account in part for the differences in educational attainment. Formal education is conducted in terms of an elaborate code, and those adopting a restricted code are subsequently disadvantaged.

An elaborate code is superior for explicitly differentiating and distinguishing objects and events, for analysing relationships between them, for logical and rational argumentation and handling higher level concepts.

Can the disparity between these levels of speech be remedied in order to facilitate amelioration of learning paradigms?

Criticism of the idea of "compensatory education" and its theoretical basis has been raised. D.C. Morton and D. R. Morton (1973) argued that such programs cannot remove inequality of educational opportunity, which is rather rooted in social inequity as a whole. In their view, equality of education opportunity can only be possible in a society without social inequality.

From a Dhamma viewpoint, this is not feasible because the social inequality is obtained because different past causes from different beings are inherited this life: like it or not like it; and must bring different effects to different human beings.

Learning paradigms aim at constructing the framework upon which a subject matter may be viewed. This framework is not established in order to uncover any "subject-seed" which may lay within the subject-matter contained within the field of study. Factors of learning, the faces constitutive of "Lifetimes of Learning", are not adopted to secure the determined meaning which some believe to be buried within the subject under consideration. Learning circumscribes the subject in order to understand, not to engender adherence to a particular subject-matter.

A person's learning paradigm becomes hopelessly ensnared within the confines of the subject under consideration when such adherence occurs. The person is unable to objectively analyse the subject matter and hence is unable to construct new and improved learning paradigms. The old means of learning and the subject matter which it studies becomes an object of attachment, becoming stuck to the particular sankappa formations with which the person identifies as himself or herself.

The Buddha taught the parable of the raft in order to make this learning script apparent to those wishing to learn, and to ensure that such paradigms do not arise. Such scripts are not immediately apparent to those wishing to learn, but may be overcome through the practice of Dhamma.

Thus, our rationale is to advise persons to turn their inherited life skills as best they can to make merit for Dhamma.

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### Learning Within a Buddha Dhamma Reference Frame

The introduction to Conditional Relations Vol. I gives a brief account of the methods and how to apply them in order to arrive at the answers in the 7 Chapters of the Faultless Triplet Patthana.

How can possible elisions in the Patthana of the Abhidhamma Pitaka be determined and subsequently known? Even in Burma, where Abhidhamma flourishes, no one in the past has been able to work out what these elisions are.

Patthana is, indeed, deep and profound and so it is really difficult to conceive of it completely on ones own. But the Buddha provided a method so that, on that basis, there would be no difficulty in grasping the subject. (5)

That Method is enumerated in the Table of Contents (The triplets and couplets) expounded at the beginning of the Dhammasangani.

Through the cultivation of "states with applied thought and sustained thought" (6) the practitioner of Buddha Dhamma is able to access the mind with "knowing only". This mind allows retrieval of knowledge which may have been lost to the world. Elisions in any Patthana may be thus determined.

The curriculum for learning includes a certain discipline thesis which asserts that the subject matter being presented must be organised in a certain order, establishing an ethical basis to the question.

The order of operations through which the various learning minds are in competition with each other affects the vision of what comes out in front as important logic outcomes.

If I say I am speaking the truth when I say I shall catch the 5.10 train, this cannot be absolute truth. For example, the timetable may have been changed for Anzac Day.

Can there be such absolute truths and can they be knowable?

Operating under the restricted thought paradigms of inherited intellectual models it may seem that the answer must be no.

In disclaiming the ability to obtain direct knowledge of absolutes, much philosophy is labouring under the weight of its own presumptions, unable to liberate itself from its own canon comprising the authorities who formalise these preconceptions.

The English philosopher, Bertrand Russell, in admitting that the discoveries of Wittgenstein made much of ancient philosophising redundant, was still unable to remove the restrictions placed on his insights by the remaining minor part.

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Many analytical industrial projections can perhaps obtain 99.98% reliability, by using "better value" reiterative searches.

It is important to know how dependant a property is upon the number and quality of the variables which are being processed.

If the number of variables begins to take on the appearance of the limitless, then the predictive capabilities of well-established Roman and Greek logic are unavoidably restrictive because it did not have the adeptness to approach infinitesimals in a common manner.

These restrictions may be overcome when the correct learning procedures, Patthana, are implemented.

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2. McArthur, T (ed.), The Oxford Companion to the English Language, 1996, Oxford University Press, p. 524.
3. Young, M.F.D. (ed.), Knowledge and Control, 1972, Collier MacMillian, London, p.190.
4. *ibid*, p. 224.
5. U Narada Mula Patthana Sayadaw (trans.), Conditional Relations (Patthana) Vol. II, 1981, Pali Text Society, London.
6. *ibid*, pp. xi.

J.D.H. Editor

### **1997 Chinese New Year Celebrations**

This year the Buddhist Discussion Centre (Upwey) Ltd was again honoured to be visited by many Buddhist groups during their annual Chinese New Year pilgrimages to Victorian Buddhist Temples and Centres. Members look forward to this occasion as an opportunity to meet Dhamma friends, share in Chinese and Vietnamese cultures and particularly to offer Dana to members of the Sangha and their Students.

This year we were visited by eight centres over the weekends of 8 and 9 February and 15 and 16 February 1997:

- Phap An Buddhist Centre

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- Chinese Women's Association in the Western Suburbs
- Chua Thien Duc
- Chua Hoa Nghiem
- Chua Phat Quang
- Nhu-Lai Thien Vien
- Quang Duc Tu
- Linh Son Temple

We were honoured with the Venerable presence of many Buddhist Monks and Nuns as well as Dhamma Teachers, including Ven. Thich Chan Kim, Ven. Thich Dong Chuan, Ven. Thich Tam Phuong, Ven. Thich Thien Tam, Ven. Thich Tinh Dao, Ven. Thich Tinh Minh and Master Ngoc Long.

Our Teacher, John D. Hughes, and Company Secretary, Julie O'Donnell, were away from the Centre in Tasmania during most of the visits. The responsibility for organising the Chinese New Year visits this year was undertaken by Members Paula Burling, Brendan Canning and Rodney Johnson, who were assisted by all Members with the many activities necessary to co-ordinate visits of over 1000 people.

Members of the Sangha were offered flowers and Dhamma books and visitors offered refreshments which were much needed during the very hot weather experienced in February this year. Visitors appreciated the shade offered by the Centre's Ch'an gardens as they paid respect to Buddha and Kuan Yin. They received healing Blessings from the Centre's Ajarn Boonpeng Mahathero Temple Bell Altar and the Padmasambhava Altar.

Our Centre wishes to thank all Members for their assistance over the New Year period. We also wish to express our sincere thanks to our many visitors for their generous donations which will assist with the running costs of our Centre and help finance proposed building extensions.

We look forward to meeting again with our Dhamma friends in the New Year of 1998.

May all beings dwell in the blessings of the Triple Gem.  
May all beings dwell in the blessings of the Triple Gem.  
May all beings dwell in the blessings of the Triple Gem.

P.B.

Please refer Graphical Image No: V7N2.13.1 & 2

Photos: President Vince Cavuoto welcoming Members of the Sangha during Chinese New Year Celebrations.

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Please refer Graphical Image No: V7N2.14.1 & 2

Photos: Visitors receiving healing blessings as they pay respect to the Ajarn Boonpeng Mahathero Temple Bell Altar (3) and the Padmasambhava Altar. (4)

Please refer Graphical Image No: V7N2.14.3 & 4

Photos: Venerable Monks, Members and Visitors pause for photo opportunities during the fun celebrations for Chinese New Year.

### **Observations on Unwellness**

Lord Buddha taught "rupam aniccam dukkhum anatta" to turn the Wheel of Dhamma. At various levels of awareness persons may experience these three well known marks of existence.

The reality of this Teaching came to Members minds when our industrious Teacher, John D. Hughes had a "heart attack" on 12 March 1997 and was taken by ambulance to the William Angliss Hospital at Ferntree Gully for intensive care.

Our Teacher was helped by a resident Monk at the time, and was able to maintain his equanimity of mind during the time of the "attack".

A Healing Buddha Altar was set up by Members in his hospital ward.

During the next few days, many senior Monks visited the ward to chant Pali Parit (blessings) to assist in his recovery. Our Teacher paid respect to the Sangha from his bed in the hospital and made offerings of flowers to the Venerables.

By the 22 March 1997, our Teacher was deemed well enough to be discharged from the hospital. From 28 March to 1 April 1997 our Teacher guided a five day bhavana course at our Centre.

He takes several Western medicines including the anticoagulant, Warfarin, daily. He has blood tests weekly to obtain INR values which now appears to be stable within the target range.

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Achariya Bhikkhu Karuna Shastry of International Brotherhood Mission, Mahabodhi Vihar, Jyotinar, Dibrugarh, Assam, India wrote on 8 May 1997 to our Teacher:

"We regularly send our prayer to the Tathagata Buddha to grant you a long and healthy life. It is through His blessings that you had a quick recovery and attended to a series of events."

Our Teacher wishes to thank the Members of the Sangha, Celestial Healers, Dr. Lazzari, Heart Specialist, and the other Doctors, Nurses, Technicians and Staff of the

Hospital and his Students and friends who facilitated his path to wellness and tended to the Centre in his absence. May they be well and happy.

J.D.H.

### **Angliss Community Hostel Appeal**

The William Angliss Hospital where our Teacher stayed is part of the Angliss Health Service which is building the Angliss Community Hostel to care for the aged in Melbourne's Outer East. The Hostel will be located in the Hospital's grounds, consisting of four houses which will provide accommodation for 34 residents. The Hostel will provide first class care in a comfortable, spacious and peaceful environment, with one of the houses meeting the particular requirements of persons with dementia.

The Angliss Community Hostel will cost \$3.4 million, with \$2 million committed from the Federal Government and hospital reserves. The Angliss Health Service has launched an appeal for the remainder of the funds. We encourage those willing and able to contribute to this worthy cause, ensuring that those who are facing death may do so within a support environment conducive to their peace and equanimity of mind.

The Angliss Community Hostel Appeal Campaign Office may be contacted on (03) 9753 6341.

Postal address for donations:  
Angliss Community Hostel  
PO Box 1  
FERNTREE GULLY VIC 3156

P.B.

Please refer Graphical Image No: V7N2.15.1

Photo: John D. Hughes next to Healing Buddha Altar  
Members set up in his ward at the Angliss Hospital,  
March, 1997.

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Please refer Graphical Image No: V7N2.15.2 & 3

Photos: John D. Hughes in hospital with Julie O' Donnell  
and one of the nurses who attended him (2), and with  
(L to R) Rani Hughes, Jocelyn Hughes, Dr. Mark  
Shackelton, Bodhiji Kassapa and Phra Santitthito. (3)

**Five Day Bhavana Course 28 March - 1 April 1997**

## **On Contentment**

A Five Day Bhavana Course was held at our Centre from 28 March 1997 to 1 April 1997, guided by John D. Hughes, in his role as Vice President - Religious Education and Resident Teacher.

Over the five days, Students were encouraged to awaken better understanding of what is needed for and what mores they need to secure if they target "Contentment" - one of the highest Blessings (Pali: mangala).

This course was held at the Buddhist Discussion Centre (Upwey) Ltd soon after John D. Hughes' return from hospital following his heart attack. In the interests of the health of our Teacher his students ran the Bhavana Course using the instructions provided in the "Five Day Bhavana Development Course" document by John D. Hughes.

In a departure from the past, each student was required to take responsibility for his or her own learning. Each student was instructed to learn for his or herself, and make the necessary efforts. The Students needed to develop knowledge that our Teacher can only show us the Way.

The intention of all Students was to attain a level of understanding about the following states which are pre-requisites for contentment:

- A solid grounding of two perfections of Dana and Sila.
- Attainment of Rectitude of mental states.
- Understanding the nature of this present human birth.
- Mindfulness of the body to establish right understanding.
- Renunciation of incorrect views about this human birth.

In order to attain some understanding of these points students were encouraged to use the following methods:

- Verbal recitation of the Mangala Sutta;
- Mindfulness meditation on the body; Sitting, Standing and Walking;
- Practice and Mindfulness of Dana and Sila;

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In order to access insights required, Students needed to produce suitable Kusala Kamma to fuel their practice. It was suggested that all Students consciously act to accumulate this Kusala Kamma by engaging in such meritorious activities as cataloguing the J.D.H Collection and offering flowers and water to our Altars.

In addition to activities designed to achieve these states such as chanting the Mangala Sutta and Meditation, Members were also exhorted to engage in independent research by accessing the vast body of information stored in the John D. Hughes Collection.

Librarian Constance Rhodes and assistant Alex Serrano identified some possible areas



of relevant study for Members during the Five Day Course, including MINDFULNESS OF THE BODY and DANA AND SILA (The first two of the Ten Perfections). They suggested subject search terms and textual sources listed below which might serve as a starting point for Members who wish to deepen their understanding of the prerequisites for contentment.

## MINDFULNESS OF THE BODY

Nyanaponika Thera, The Heart of Buddhist Meditation, Chapter 3 page 57, "The Four Objects of Mindfulness".

Narada Maha Thera, The Buddha and His Teachings, Chapter 36 "The Way to Nibbana II- Meditation".

Jack Kornfield, Living Dharma- Teachings of Twelve Buddhist Masters, Chapter 10 page 186, "The Methodical Practice of Mindfulness Based on the Thirty Two Constituent Parts of the Body".

Ven. Ajahn Sumedho, Mindfulness: The Path to the Deathless, page 39 "Mindfulness of the Ordinary" & page 55 "Inner Vigilance".

Trans. Bhikkhu Nanamoli, The Path of Purification Part II, "Concentration" & Chapter VI "Foulness as a Meditation".

Ajarn Chanhphy Manivong, The Way You Are Looking For Part II, page 35 (list of 32 Constituent Parts of the body).

Other suggested study topics relevant to MINDFULNESS OF THE BODY include:

- The thirty-two constituent parts of the body.
- Sitting/standing/walking meditation.
- Mindfulness of the breath/feelings/bodily feelings/posture.
- Concentration.

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## DANA AND SILA

Narada, The Buddha and His Teachings, Chapter 41 page 341 "Parami" (Perfections)

Trans. Bhikkhu Nanamoli, The Path of Purification, page 1, Chapter 1 "Virtue" (Sila)

Members were also directed to the Collection's extensive holdings of audiotape recordings of Teachings relevant to the study areas. Students were encouraged to develop their own strategies and areas of interest for research, locating further materials of relevance to the Five Day Course.

P.B., B.C., R.J.

## **Extract from Five Day Bhavana Development Course Document**

### Antecedent Investigation

Before meeting to collate the True Idea and Discipline of the Lord Buddha after the Parinibanna, the Elders sought about repairing the dilapidated monasteries of Rajagaha, the location where the first council would gather. After petitioning the king and securing the needed repairs, a cave was selected and a magnificent pavilion erected to provide a suitable location for the Council to convene.

A close analysis into the origins of the Mangala sutta is required to appreciate the full scope of the Buddha's exposition of the highest blessing. What is the highest blessing? Is it seen, or heard, or is the highest blessing apprehended by the senses? At the time of the Buddha such speculation was the fashion throughout all of India, and soon spread throughout the ten thousand world-systems. (1)

Wishing to settle the question, deities belonging to the ten thousand world systems approached the buddha and asked "What is the highest blessing?"

The Buddha answered not with one blessing which may be considered the highest, but instead enumerated a host of blessings.

Those wishing to practice the path of purification which leads to the realisation of these blessings may do so through analytical reflection upon the body speech and mind. In fulfilling matters such as these the practitioner may realise the end of suffering.

Investigation into the liberal scope of the Mangala Sutta was initiated at the Centre from 1981 (2) onwards and manifold means using rectitude of mental states have been taught in 5 day courses over the last three years (1994 - 1996) (3).

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It is suggested all Students pore over the earlier dissertations given at the Centre.

For Students who attended the earlier Courses or their equivalent at other places and continued the investigation of such Dhamma as taught or who practiced with sati (mindfulness) in earlier times; these discourses can stimulate the recovery of (vipaka) arising of previously considered end-in-views of mangala.

What was taught in the past forms background instructions and commentary to this 5 day Course, stressing that to verbally minimise these things we say: "Lend a helping hand to other persons!".

## The Four Ways of Undertaking Things.

In the Mahadhammasamadana Sutta (4), the four ways of undertaking things was explained by Lord Buddha to his Bhikkhus.

1. The Way of undertaking things that is painful now and ripens in the future as pain.

Here someone in pain and grief kills living beings, and he or she experiences pain and grief that have killing of living beings as condition.

He or she takes what is not given, has a mind of ill will and holds wrong view.

On the dissolution of the body, after death, he or she reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

This is called the Way of undertaking things that is painful now and ripens in the future as pain.

2. The Way of undertaking things that is pleasant now and ripens in the future as pain.

Here, someone in pleasure and joy kills living beings, and he or she experiences pleasure and joy that have killing of living beings as condition.

On the dissolution of the body, after death, he experiences the same conditions of deprivation, etc, as for 1.

3. The Way of undertaking things that is painful now and ripens in the future as pleasure.

Here, someone in pain and grief abstains from killing living beings, and he or she experiences pain and grief that have abstention from killing living beings as a condition.

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In pain and grief he or she abstains from what is not given...from misconduct in sensual pleasures...from speaking falsehood...from speaking maliciously...he or she is not covetous.

On the dissolution of the body, after death, he or she reappears in a happy destination, even in the heavenly world.

This is called the Way of undertaking things that is painful now and ripens in the future as pleasure.

4. The Way of understanding things that is pleasant now and ripens in the future as pleasure.

Here, someone in pleasure and joy abstains from killing living beings. He or she experiences pleasure and joy that have abstention from killing living beings in condition.

In pleasure and joy he or she abstains from taking what is not given. He or she holds right view, and he or she experiences pleasure and joy that have right view as condition.

On the dissolution of the body, after death, he or she reappears in a happy destination, even in the heavenly world.

This is called the Way of undertaking things that is pleasant now and ripens in the future as pleasant.

#### References

1. Bhikkhu Nanamoli (Trans.), The Minor Readings, Pali Text Society, Oxford 1991. ISBN 0 86013 023 1.
2. B.D.C.(U) Ltd. Newsletter No.4 June 1981.
3. See, for example, BDDR , Vol. 6 No.1, Vol, 5, No.3, Vol.4 No.1, Vol.4 No.2
4. Bhikkhu Nanamoli and Bhikkhu Bodhi (Trans.), The Middle Length Discourses of the Buddha, 1995, Wisdom Publications, Boston, ISBN 0-86171-072-X, p.97.

J.D.H.

Please refer Graphical Image No: V7N2.20.1

Photo: Ven. Dr. Viriyananda blessing Members and Friends during the Five Day Bhavana Course, March 1997.

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### **The Sukhavati-Vyuha Sutra Puja Prayer Ritual The Land of Bliss**

On Monday 31 March 1997, Francisco So conducted a one day puja titled "The Sukhavati-Vyuha Sutra Puja Prayer Ritual, The Land of Bliss". The English language Text used was that translated by F. Max Muller, originally published by the Clarendon Press, Oxford, in 1894 as Volume XLIV of The Sacred Books of the East. In 1969, Dover Publications Inc. New York, printed an unabridged and unaltered republication of the original work.

The Sukhavati-Vyuha Sutra Puja Prayer Ritual was printed in The Buddhist Discussion Centre (Upwey) Ltd Newsletter No. 6 (December, 1981). During the puja,

practitioners pay homage to the Lord Buddha Amitayus and his retinue and recite a description of the radiance of the Pure Land. It is wise for practitioners to perform long life practice or puja as a cause for continued health, strength and protection. The Arya Bodhisattvas Manjusri and Vajrapani requested Buddha to teach the causes for these lower blessings in order that beings could overcome obstacles and practice Buddha Dhamma with ease.

In the Padma family, Amitayus is referred to as "Lord of the Family". The Tantra of the Lord of the Family was pronounced by Buddha in the city of Sravasti to Manjusri. It has 108 names of Amitayus of the upper quarter, accompanied with praises of his merits.

The Dharani called "Immortal drum-roll of Amitayus" (tshe dpag med hchi med rna sgrahi gzuns) was proclaimed by Buddha to the Bhikkhus, along with the 108 names of Amitayus of Sukhavati and praises of his merits.

The Tantras of the Master of the Family, the great fundamental Tantra of Avalokitesvara is called the Padmajala of the great compassion. It was pronounced by Buddha on the summit of Mt. Potala and has twelve chapters which explain the 27 basic mandalas.

The Amoghapasa-kalparaja Tantra was also pronounced by Buddha on the summit of Mt. Potala. There are two Avalokitesvara Simhananda Dharanis, a larger and a smaller. The Buddha pronounced the smaller on the Vajrasana, and he pronounced the larger on the summit of Mt. Potala at the request of Arya Manjusri in order to cure King Isvaraprabha of leprosy.

The major Tantra of the Mother of the Family is the Sarvatathagata-matrtara-visvakarma-bhava-tantra-nama in thirty five chapters. In its third chapter are praises of Tara, the "Twenty-one Salutations to Tara". There is also the Tara-namastasataka, which was pronounced by Avalokitesvara at the request of Vajrapani for the sake of protecting the sentient beings against eight dangers.

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Mr So explained to Members and friends the causes for taking birth in Pure Land by way of this practice.

J.D.H.

## **THE FIRST SERMON OF THE BUDDHA**

### **Setting in Motion the Wheel of Dhamma**

### **With an Analysis in Some Detail of the Four Noble Truths**

**By Palitha Mapatuna**

**Parts III and IV**

This article continues from Parts I and II which were printed in Buddha Dhyana Dana Review Vol. 7 No. 1, February 1997, pp. 35-62.

### **III. THE SECOND NOBLE TRUTH**

#### **8. The Truth of the Arising of Sorrow**

In the first sermon of the Buddha, the Second Noble Truth is given as follows.

"...The Noble Truth of the Arising of Sorrow is this.

It is the craving which leads to Renewal of Being, accompanied by Delight and Passion, finding Delight in various things; that is to say, Craving for Pleasure, Craving for Being and Craving for Non-being..."

(424 of V of the Samyutta Nikaya)

#### **Key words**

In the extract, above, of the Second Noble Truth of the Arising of Sorrow, the key words are:

- Craving for Being
- Craving for Non-Being
- Craving for Pleasure
- Renewal of Being
- Delight and Passion

#### **Craving for Being and Delight and Passion**

In connection, with the terms Craving, Delight and Passion, and Being, an extract from a sutta, titled, as, 'Discourse on Root Structure', which throws light on the relationship among them, is as follows.

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"...In this case, Bhikkhus, an uninstructed average person... Perceives Earth as Earth; having Perceived Earth as Earth, he Conceives Earth; he Conceives in Earth; he Conceives from Earth; he Conceives Earth is For Me; he Delights in Earth

...What is the reason for this? I say that he has not thoroughly understood it..."

(Mulapariyayasutta of the Majjhima Nikaya)

In the extract, above:

- The word, 'Earth' can be taken to refer to any of the Six External Bases.
- The words, 'average uninstructed person' refer to the worldling, that is, one

who has not seen for himself, by himself, the Four Noble Truths  
- It may also be noted, that, the stages subsequent to Perception of the External Base pertain to the Taken-up Aggregate of Determinants of the Five taken-up Aggregates.

Even though the Five taken-up Aggregates are Impermanent, Determined, Dependently arisen, and empty of a Self, the worldling, who does not see Not-Self, takes for granted, that, he is, in fact, a Self. However, he has to identify this assumed Self, as, otherwise, Self would have no content and would be meaningless.

If one is to say 'I am', one cannot escape the related question 'WHAT am I?' Where no identification is possible, one cannot, with any meaning, even think or talk. To attempt to think or talk of something which cannot be identified is to make MERE SOUNDS, in imagination and otherwise, because, in such a situation, one cannot escape the question, 'WHAT am I thinking (or talking) about?'

The worldling, who has no knowledge of Not-Self, and who has taken a Self for granted, is unable to withstand the pressure of identification, and the fundamental Intention behind all activities of the worldling is the Intention, though futile, of identification of this elusive alleged Self.

This identification is sought to be achieved through the stages of Conceiving, which, no doubt, are very subtle, and are mainly implicit, rather than explicit, in conduct.

Because of the Intention to identify a Self, he Conceives the External Base. In the several stages of Conceiving, Conceiving as 'For Me' (which would be the same as Conceiving as 'Mine') is the stage immediately prior to Delight. Delight stands for Taking-up (Upadana), in which connection, an extract from a relevant sutta is repeated, below, for convenience.

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"...He delights in Form, welcomes it, and stands attached to it...From the arising of Delight is the arising of taking-up...

...He delights in Feeling...

...He delights in Perception...

...He delights in Determinants...

...He delights in Consciousness, welcomes it, and stands attached to it...From the arising of Delight is the arising of taking-up..."

(Sutta no. 5 of the Nakulapitavagga of the Khandhasamyutta of the Samyutta Nikaya)

Thus, depending on Delight, that is Taking-up, Being a Self is sought to be achieved.

Being a Self means the continuation as, or remaining, a Self.

An example to illustrate this principle is, that, when a person takes-up, say, farming, he would BE a farmer. Thus, by taking-up farming, which means taking-up the activities of farming, the situation of being a farmer comes about.

Likewise, Being a Self, is sought through Taking-up. However, he merely succeeds in Being a 'Self' (Self within INVERTED COMMAS), because Being a Self is impossible due to the absence of a Self. Thus, what is created is an ILLUSION of Self - a 'Self'.

Herein lies the problem, which is ,that, the worldling Craves to Be a Self when there is, in fact, no Self to Be! Thus, conflict with Truth and, thereby, Sorrow, is inevitable. The worldling, in this situation, in desperately attempting to Identify a Self, merely determines a false Self, that is, a 'Self', on the basis of taking-up External Bases as 'For Me' or 'Mine', in the fashion of someone, who has no house, might attempt to construct a house by taking-up things such as bricks and cement.

Thus, the position is, that, the worldling, who does not see Not Self, thinks these things are Mine, because I am, that is, because he exists as a Self.

But, the true position is, that, the NOTION 'I am', and the NOTION 'My Self' arises because things are taken as, 'Mine' by the worldling in a desperate attempt at identification of a Self.

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The attempt of the worldling to be a Self is doomed to failure, because, mastery of the determinants, viz., the things taken as Mine, which mastery is necessary for them to be RIGHTLY so taken, is undermined by Impermanence and Sorrow.

Therefore, what Craving for Being would inevitably give rise to may be seen from the extract of a sutta, below.

"...In taking-up it was merely Form that I had taken-up...

...In taking-up it was merely Feeling that I had taken-up...

...In taking-up it was merely Perception that I had taken-up...

...In taking-up it was merely Determinants that I had taken-up...

...In taking-up it was merely Consciousness that I had taken-up...

From taking-up arises Being,



From Being arises Birth

From Birth arises Old-age and Death, Grief, Lamentation, Pain, Misery and Despair. Thus arises this entire body of Sorrow..."

(Magandiyasutta of the Majjhima Nikaya)

Thus, Craving for Being gives rise to Sorrow.

### **Craving for Non-Being**

There may be a case in which, due to the inevitable problems arising from Being, a worldling might loath Being and he may Crave for Non Being. However, he has taken a Self for granted and does not see Not-Self, which is seen only on the basis of the First Path (To be dealt with in the chapters on the Fourth Noble Truth).

Thus, he attempts to get rid of a Self which he thinks is actually existing. Thus, in the very act of attempting to get rid of a Self, the worldling implies, in HIS eyes, that, a Self is actually existent. Otherwise, how can he get rid of a non-existing Self?

Thus, by Intending and Craving for Non-Being, the worldling merely implies that he is Being a Self, and, thereby, perpetuates Being a 'Self' (that is, within inverted commas).

Therefore, any attempt of the worldling to get rid of what in his eyes is a Self merely results in CONFIRMING his View of Self and perpetuates it.

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It is like a person who wishes to get rid of an itch and scratches it, thinking, that, by that method, he could be rid of it. However, he would succeed in perpetuating the itch, because that is not the way to get rid of it.

In this connection, a relevant extract of a sutta is as follows.

"...As to this, Bhikkhus, the Tathagata comprehends: Those worthy recluses and brahmans who lay down the cutting off, the destruction, the disappearance of Being, those afraid of their Own-body, loathing their Own-Body, simply keep running and circling round their Own-body.

Just as a dog that is tied by a leash to a strong post or stake keeps running and circling round that post or stake, so do these worthy recluses and brahmans, afraid of their Own-Body, loathing their Own-body, simply keep running and circling round their Own-body.

Knowing that what is Determined is gross, but that there is this that is cessation of Determinants, the Tathagata, seeing the escape from it, has gone beyond it..."

(Pancattayasutta of the Majjhima Nikaya)

Note, that, in the extract above, the term 'Own-body' (Sakkaya) is the equivalent of the Five taken-up Aggregates, as indicated by the extract of a sutta, below.

"...These Five taken-up Aggregates, friend Visakha, are called Own-body by the Lord....."

(Culavedallasutta of the Majjhima Nikaya)

The worldling does not see Not-Self (Anatta), seeing which is a PRIOR CONDITION in the progress towards the cessation of Being a 'Self' and, Being 'I am', which is Nibbana.

Thus, Craving for Non-Being merely perpetuates Being and Sorrow, due to the absence of the Way which leads to the cessation of Being.

Thus, Craving for Non-Being gives rise to Sorrow.

### **Craving for Pleasure**

Pleasure means the Five strands of Pleasure, which are, according to the suttas:

- Forms, which are agreeable, pleasant, liked, enticing, connected with pleasures, alluring

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- Sounds, which are agreeable, pleasant, liked, enticing, connected with pleasures, alluring

- Smells, which are agreeable, pleasant, liked, enticing, connected with pleasures, alluring

- Tastes, which are agreeable, pleasant, liked, enticing, connected with pleasures, alluring

- Tangibles, which are agreeable, pleasant, liked, enticing, connected with pleasures, alluring

It should be understood, that, Images of such Forms, Sounds, Smells, Tastes, and Tangible would also pertain to these Five strands of Pleasure.

In connection with Sorrow, which arises from Craving for the Five strands of Pleasure, an extract from a relevant sutta is as follows.

"...There are, Punna, Forms cognisable by the Eye, agreeable, pleasant, liked, enticing, connected with pleasure, alluring.

If a Bhikkhu delights in these, welcomes them and persists in cleaving to them, then, because he delights in them, welcomes them and persists in cleaving to them, Delight arises in him.

I say, Punna, that from the arising of Delight is the arising of Sorrow.

There are, Punna, Sounds cognisable by the Ear, agreeable, pleasant, liked, enticing, connected with pleasure, alluring

If a Bhikkhu delights in them...

There are, Punna, Smells cognisable by the Nose, agreeable, pleasant, liked, enticing, connected with pleasure, alluring.

If a Bhikkhu delights in them...

There are, Punna, Tastes cognisable by the Tongue, agreeable, pleasant, liked, enticing, connected with pleasure, alluring.

If a Bhikkhu delights in them...

There are, Punna, Tangibles cognisable by the Body, agreeable, pleasant, liked, enticing, connected with pleasure, alluring.

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If a Bhikkhu delights in these, welcomes them and persists in cleaving to them, then, because he delights in them, welcomes them and persists in cleaving to them, Delight arises in him.

I say, Punna, that from the arising of Delight is the arising of Sorrow.

(Punnovadasutta of the Majjhima Nikaya)

Craving for the Five strands of Pleasure keeps one tied to Being, through Delight and Passion, which are found among these strands of Pleasure. Dependent on Being is Birth and Dependent on Birth is Old-age and Death.

Thus, Craving for the Five strands of Pleasure gives rise to Sorrow.

### **Renewal of Being**

The Pali term for the term, 'Renewal of Being', is often translated into English as 'Re-Birth'. However, an accurate rendering of the Pali appears to be 'Again Being', or

'Renewal of Being'.

Accuracy is of utmost importance in understanding Dhamma, that is, the Teaching of the Buddha. Therefore, the term, 'Renewal of Being', would be used instead of the more commonly used term, 'Re-Birth', for the specific term in Pali.

There is much evidence, all over the world, of the fact of Renewal of Being. Some of this evidence would be:

- Spontaneous recollections of Past Habitations (past Modes of Being) by individuals from all over the world, IRRESPECTIVE of the type of cultural environment into which these individuals had been born,
- Recollection by individuals of their Past Habitations in retrogression under hypnosis.

Furthermore, Past Habitations and types of Action (Kamma) performed in one or more of those habitations provide a reasonable explanation for differences found among individuals, such as those who are born crippled, blind, mentally retarded, and into families with little wealth, and those who are not so born.

Thus, according to the Dhamma, Beings are born into situations CONSISTENT with their Actions in former habitations.

Apart from the evidence, indicated, above, it should be noted, that, the times, Past, Future and Present are in an inseparable relationship, and, if one speaks of any of them, the other two are implied.

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Therefore, the denial of Past Habitations would amount to the denial of this relationship. This is because, if Past Habitations are denied, then, there would have been a time, that is the time of conception, when only the Present and the Future were existent for the individual and not a Past. This, would be inconsistent with the relationship among the three times, of Past, Future and Present, and, therefore, would not be possible.

There were many Arahats (Perfected Ones) who have developed the Knowledge of a variety of their Past Habitations in all their detail. However, the development of this Knowledge is not essential to attain Arahatship, and there were Arahats who did not possess this Knowledge. What is essential for Arahatship is the development of the Knowledge called Knowledge of the Destruction of the Cankers - the Canker of Pleasure, the Canker of Being and the Canker of Ignorance.

Thus, it appears, that, even for certain Arahats, that there is Renewal of Being for an individual who has not destroyed Craving and Ignorance would be a matter of trust in the Buddha. Such an individual had seen, for himself, by himself, here and now, that what the Buddha had taught about the Five taken-up Aggregates, about the Nature of Experience, of Being, about Dependent Arising, is true, though he may not see for

himself his Past Habitations or Modes of Being. He has attained, here and now, Cessation of Being and he has, therefore, no doubt about what the Buddha has taught about Renewal of Being.

With regard to the things of the Past and of the Future, the Buddha says as follows.

"...Udayin, whoever could recollect a variety of former habitations, that is to say one Birth, two Births...and could recollect thus in all their mode and detail a variety of former habitations, either he could ask me a question concerning the past, or I could ask him a question concerning the past...

...Udayin, whoever could, with the purified Deva Eye surpassing that of men, behold Beings as they are passing hence and coming to be, mean, excellent, comely, ugly, fortunate, unfortunate...could comprehend creatures according to the consequences of Action, either he could ask me a question concerning the future, or I could ask him a question, concerning the future...

Wherefore, Udayin, let be the past, let be the future. I will teach you Dhamma: When this is that is; when this arises, that arises; when this is not, that is not; when this ceases, that ceases..."

(Cula-Sakuludayisutta of the Majjhima Nikaya)

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In connection, with Renewal of Being, it should be clearly understood, that, Renewal of Being is itself Being, that is, coming to be anew of Being, and, would, accordingly, depend on Craving and Taking-up and would have all the consequences of Sorrow as would Being have.

It should also be seen, that, if Being has ceased, the question of Renewal of Being cannot arise.

#### **IV. THE THIRD NOBLE TRUTH**

##### **9. The Truth of the Cessation of Sorrow**

In the first sermon of the Buddha, the Third Noble Truth is given as follows.

"...The Noble Truth of the Cessation of Sorrow is this.

It is the Remainderless Dispassion Cessation. Giving-up, Relinquishment, Abandonment, and Release from that same Craving..."

## **Key words**

In the extract, above, of the Third Noble Truth of the Cessation of Sorrow, the key words are:

- Dispassion Cessation
- Release from that same Craving (that is, Craving for Pleasure, for Being, for Non-being)

## **Dispassion Cessation**

In connection with the words, 'Dispassion Cessation', it should be noted, that, Dispassion (Viraga) is a consequence of Disgust (Nibbida).

Disgust and Dispassion (Nibbida-Viraga) are the opposite of Delight and Passion (which are indicated in the Second Noble Truth of the Arising of Sorrow) and stand for the Cessation of Taking-up.

## **Relationships and the Cessation of Sorrow**

In the previous chapter, the relationship among Craving, Taking-up, Being, Birth, Old-age and Death and Grief, Lamentation, Pain, Misery and Despair, was indicated.

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Accordingly, with the Cessation of Craving, there would be:

- Cessation of Taking-up (equivalent of Remainderless Dispassion Cessation, indicated in the Truth of the Cessation of Sorrow)
- Cessation of Being
- Cessation of Birth
- Cessation of Old-age and Death and of Grief, Lamentation, Pain, Misery and Despair.

## **Realisation of the Cessation of Birth, Old-age and Death, here and now, by the Arahant.**

In connection with the relationship between Being and Birth, Old-age and Death, it should be noted, that, upon the Cessation of Being, there is simultaneous Cessation of Birth, Old-age and Death.

In this connection, with regard to the Cessation of Birth with the Cessation of Being, the definition of Birth is as follows.

"...whatever is the Birth, the production, the descent, the coming to be of various Beings in various groups of Beings, the appearance of the Aggregates, the acquisition of the Bases, this, your reverences, is called Birth..."

(Sammaditthisutta of the Majjhima Nikaya)

Thus, in the very definition of Birth, Being is involved, which means, that, there could be nothing called Birth unless there is a thing called Being. How can there be Birth if there is no Being to be born?

Thus, immediately with the Cessation of Being, the word, Birth comes to be inapplicable, and the Arahant is one who has thus crossed over Birth.

In this regard, it is said in the suttas as follows.

"...He, therefore, neither determining nor intending Being or Non-Being, does not take-up anything in the world; not taking-up, he is not troubled; not troubled, being untroubled, he himself is individually attained to Nibbana, and he comprehends: 'Destroyed is Birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more being such or so'..."

(Dhatuvibhangasutta of the Majjhima Nikaya)

With regard to the Cessation of Old-age and Death with the Cessation of Being, the definitions of Old-age and Death in the suttas is as follows.

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"...And what, Bhikkhus, is Old-age? Whatever is of various Beings in various groups of Beings is decay, the decrepitude broken teeth, greying of hair, wrinkling of skin, the shrinking of the span of life, the collapse of the faculties, this is called Old-age.

And what, Bhikkhus, is Death? It is the fall, the passing away, the dissolution, the disappearance, the death, the dying, the action of time, the break-up of the Aggregates, the laying down of the body, of this and that Being in this or that class of Beings. This is called Death..."

(Sammaditthisutta of the Majjhima Nikaya)

Thus, Being is inherent in Old-age and Death, and, therefore, in the absence of Being, the terms 'Old-age and Death' come to be inapplicable.

Accordingly, there is immediate Cessation of Old-age and Death, with the Cessation of Being - the Arahant has crossed over Old-age and Death immediately upon realisation of Cessation of Being.

In this connection, it should also be noted, that, Old-age and Death, have, as their ATTRIBUTES, things which are distasteful to the person who has not attained Cessation of Being.

To the Arahant as well as to the individual who has not attained Cessation of Being, in fact, Old-age constitutes mere change in the Body and Death constitutes a mere break up of the Body. However, unlike the Arahant, the worldling, because he has not attained the Cessation of Being a 'Self', Being 'I am', responds to this change in the Body as 'I am' growing old and responds to the inevitable break-up of the body as 'I am' going to die, or 'I am' dying.

This identification of mere change in the body and a mere break-up of the body with a 'Self' makes these things extremely unpleasant things, for the worldling, who has not attained Cessation of Being, and these are intensely disliked by the worldling.

They determine Sorrow - Grief, Lamentation, Pain, Misery and Despair - because, in the eyes of the worldling, it is a Self which is growing old to meet, in due course, death - which, in his eyes, is, therefore, Self destruction.

Thus, for the worldling, change in the body, which he sees as the aging of a Self, and break-up of the body, which he sees as the death or the destruction of a Self, determine unwelcome things called Old-age and Death.

However, in the case of the Arahant, as he has attained Cessation of Being a 'Self', Being 'I am', a change in the body is mere change, and the break-up of the body is a

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mere break-up and they do not determine unpleasant things in his case. The words Old-age and Death are, therefore, not applicable in the case of the Arahant.

Therefore, with the Cessation of Being a 'Self', Being 'I am', there is immediate Cessation of Old-age and Death.

Thus, it is said in the suttas as follows.

"...The destruction of Passion, the destruction of Hatred, the destruction of Delusion,' it is said Lord. Lord, what does this destruction imply?"

"It implies, Bhikkhu, the element of Nibbana. By it is meant the destruction of the Cankers."

"...The Deathless! The Deathless!', Lord, it is said. What, Lord, is the Deathless and what is the way to the Deathless?"

That which is destruction of Passion, the destruction of Hatred, the destruction of Delusion - this Bhikkhu, is called 'The Deathless'. The Noble Eightfold Path is called the way to the Deathless..."

(2 of V of the Samyutta Nikaya)



The Arahant has accomplished the destruction of Passion, the destruction of Hatred, and the Destruction of Delusion. Thus, immediately upon the attainment of Arahantship, the Deathless is reached.

It is also said in the suttas as follows.

"...this is deathlessness, that is to say the Freedom of Mind without taking-up..."

(Ananjasappayasutta of the Majjhima Nikaya)

The Arahant has attained the Freedom of Mind without taking-up, and, thereby, reached the Deathless. With regard to the Arahant, Old-age and Death are not applicable.

## **V. THE FOURTH NOBLE TRUTH**

### **10. The Truth of the Path which leads to the Cessation of Sorrow**

#### **The Constituents of the Path**

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In the first sermon of the Buddha, the Fourth Noble Truth is given as follows.

"...The Noble Truth of the Path which leads to the Cessation of Sorrow is this.

It is the Noble Eightfold Path, that is to say, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration..."

(424 of V of the Samyutta Nikaya)

#### **Analysis of the factors of the Path**

The analysis of each of the eight factors of the Path is indicated in the extract of a sutta, given, below.

**"...And what, your reverences is Right View?**

Whatever, your reverences, is -

Knowledge of Sorrow

Knowledge of the Arising of Sorrow

Knowledge of the Cessation of Sorrow

Knowledge of the Path which leads to the Cessation of Sorrow

This your reverences, is Right View.

**...And what, your reverences is Right Thought?**

Thought of Renunciation

Thought of Non-illwill

Thought of Non-harming

This, your reverences, is Right Thought.

**...And what, your reverences is Right Speech?**

Refraining from Lying Speech

Refraining from Slandorous Speech

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Refraining from Harsh Speech

Refraining from Idle speech

This, your reverences, is called Right Speech.

**...And what, your reverences is Right Action?**

Refraining from Onslaught on Creatures

Refraining from Taking what is not given

Refraining from Misconduct among Pleasures

This, your reverences, is called Right Action.

**...And what, your reverences is Right Livelihood?**

As to this, your reverences, an Ariya Disciple, getting rid of Wrong Mode of Livelihood, adopts a Right Mode of Livelihood.

This, your reverences, is Right Livelihood.

**...And what, your reverences is Right Effort?**

As to this, your reverences, a Bhikkhu generates desire, endeavours, stirs up energy, exerts his mind and strives -

To Prevent Unskilful things not arisen from arising

To Get rid of Unskilful things which have arisen

To Acquire Skilful things which have not been acquired

To Maintain, Preserve, Develop, Bring to Maturity and Completion skilful things which have been acquired

This, your reverences, is called Right Effort.

**...And what, your reverences is Right Mindfulness?**

As to this, your reverences, a Bhikkhu fares along contemplating -

Body in the Body

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Feeling in the Feeling

Mind in the Mind

Dhamma in the Dhamma

ardent, clearly aware mindful, so as to control covetousness and dejection in the world

This, your reverences, is called Right Mindfulness.

**...And what, your reverences is Right Concentration?**

As to this, your reverences, a Bhikkhu, aloof from Pleasures of the Five strands of Pleasures, aloof from unskilled things of the Mind -

Enters and abides in the First Jhana, which has thinking and pondering, is born of aloofness, and is of Joy and Happiness.

By getting rid of thinking and pondering, with the Mind inwardly calmed, and unified, he enters and abides in the Second Jhana, which is devoid of thinking and pondering and is born of Concentration, and is of Joy and Happiness.

By getting rid of Joy, he dwells with Equanimity and clearly aware, and he experiences in himself that happiness of which the Ariyas say, 'happily lives he

who has Equanimity and is Mindful'...he enters and abides in the Third Jhana...

By getting rid of happiness and by getting rid of sorrow,...he enters and abides in the Fourth Jhana, which is entirely purified by Mindfulness and Equanimity...

This, your reverences, is called Right Concentration..."

(Saccavibhangasutta of the Majjhima Nikaya)

### **The Five Hindrances**

In the analysis, above, of the Factors of the Path', under the factor of Concentration, the words, 'aloof from Pleasures of the Five strands of Pleasures, aloof from unskilled things of the Mind', stand for things called the Five Hindrances.

These are called Hindrances, because, they hinder and obstruct Wisdom, which is the seeing of the Four Noble Truths.

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The Five Hindrances are:

- Desire for Pleasure
- Illwill
- Sloth and Torpor
- Restlessness and Remorse
- Doubt

About the Five Hindrances, the Buddha says as follows.

"...These, Bhikkhus, are the Five Obstructions, Hindrances which overspread the Mind, which weaken Wisdom. What five?

Desire for Pleasure, Bhikkhus, is an obstruction, a hindrance which overspreads the Mind, which weakens Wisdom

Illwill, Bhikkhus, is an obstruction, a hindrance...

Sloth and Torpor, is an obstruction, a hindrance...

Restlessness and Remorse, is an obstruction, a hindrance...

Doubt, is an obstruction, a hindrance which overspreads the Mind, which weakens Wisdom..."

(63 of III of Anguttara Nikaya)

## **Analysis of the Path into the category of Virtue, Concentration and Wisdom**

The Noble Eightfold Path is analysed into three categories of Virtue, Concentration and Wisdom. The composition of each of these three categories would become clear from the extract of a sutta, below.

"...Whatever, friend Visakha, is Right Speech and whatever is Right Action and whatever is Right Livelihood - these things constitute Virtue...

...whatever, is Right Effort, and Right Mindfulness and Right Concentration - these things constitute Concentration...

...whatever, is Right View and Right Thought - these things constitute Wisdom...

(Culavedallasutta of the Majjhima Nikaya)

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In the analysis above, Virtue functions as a basis for Concentration and Concentration functions as a basis for Wisdom.

This dependency of Wisdom on Concentration and Concentration on Virtue, through their intervening stages, is indicated by the Buddha, as follows.

"...Bhikkhus, a Virtuous man, one who is possessed of Virtue, need not think, 'Let there be absence of Remorse in me'. Bhikkhus, invariably there is absence of Remorse in a Virtuous man, one who is possessed of Virtue.

Bhikkhus, one who is free from Remorse need not think, 'Let there be Gladness in me'. Bhikkhus, invariably there is Gladness in one who is free from Remorse.

Bhikkhus, one who is Glad need not think, 'Let there be Joy in me'. Bhikkhus, invariably there is Joy in one who is Glad.

Bhikkhus, one who has Joy need not think, 'Let my Body be comfortable'. Bhikkhus, invariably the Body of one who has Joy is comfortable.

Bhikkhus, one whose Body is comfortable need not think 'Let me feel Happiness'. Bhikkhus, invariably one whose Body is comfortable feels Happiness.

Bhikkhus, one who feels Happiness need not think 'Let my Mind be Concentrated'. Bhikkhus, invariably the Mind of one who feels Happiness is

Concentrated.

Bhikkhus, one whose Mind is Concentrated, need not think 'Let me Know and See Things As They Are'. Bhikkhus, invariably one whose Mind is Concentrated Knows and Sees Things As They Are.

Bhikkhus, one who Knows and Sees Things As They Are, need not think, 'Let me be Disgusted with things'. Bhikkhus, invariably one who Knows and Sees Things As They Are comes to be Disgusted with things.

Bhikkhus, one who is Disgusted with things, need not think, 'Let me have Dispassion towards things'. Bhikkhus, invariably one who is Disgusted with things has Dispassion towards things.

Bhikkhus, one who has Dispassion towards things, need not think, 'Let me Realise the Knowledge of Freedom'. Bhikkhus, invariably one who has Dispassion towards things would Realise Knowledge of Freedom.

Thus, Bhikkhus, Dispassion has Knowledge of Freedom for aim and profit

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Disgust has Dispassion for aim and profit

Knowledge and Vision of Things as they are has Disgust for aim and profit

Concentration has Knowledge and Vision of Things as they are for aim and profit

Happiness has Concentration for aim and profit

Comfort has Happiness for aim and profit

Joy has Comfort for aim and profit

Gladness has Joy for aim and profit

Absence of Remorse has Gladness for aim and profit

Virtue has absence of Remorse for aim and profit

Thus, Bhikkhus, phenomena flow on to phenomena, and phenomena fulfil phenomena, in the journey from here to the goal...".

(312 of V of Anguttara Nikaya)

## **11. The Birth and the Development of the Supra-mundane Noble Eightfold Path and winning Freedom**

In this chapter, the crossing over, with the birth of the Path, for the first time, of an individual from the plane of Worldlings (Puttujjana Bhumi) to the plane of Noble Individuals (Ariya Bhumi) and the development, thereafter, of the Path and winning Freedom from Being would be considered.

### **Birth of the Supra-mundane Noble Eightfold Path**

The birth of the Supra-mundane Path and crossing over occurs with the realisation of the Four Noble Truths for the first time, because, the Four Noble Truths and the Noble Eightfold Path are related.

### **The relationship between the Four Noble Truths and the Path**

This relationship between the Four Noble Truths and the Path, is that:

- The fourth of the Four Noble Truths is the Path, and
- The first factor of the Path is the Four Noble Truths

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Thus, the realisation of the Four Noble Truths and the birth of the Path are simultaneous.

Upon the arising of the first factor of the Path, which is the seeing of the Four Noble Truths, the other factors of the Path, which were, hitherto, of a mundane quality, proceed from such first factor and become transformed qualitatively into factors of the Supramundane Path (See Mahacattarisakasutta of the Majjhima Nikaya).

Therefore:

- If the Four Noble Truths are seen, the Supramundane Path is born
- If the Supramundane Path is born, the knowledge of the Four Noble Truths is implied.

### **An example of crossing over from the plane of Worldlings to the plane of Noble Individuals**

During the delivery of the First Sermon of the Buddha, venerable Kondanna, one of the five Bhikkhus to whom it was delivered, realised, for the first time, the Four Noble Truths, and, thereby, attained, the First Path.

Thus, at the conclusion of the First Sermon of the Buddha, it is given as follows.

"...Then the Lord uttered the exclamation:

'Kondanna knows! Kondanna knows!' and that is how that venerable one acquired the name, Anna-Kondanna - Kondanna who knows".

(424 of V of the Samyutta Nikaya)

The meaning of the words, 'Kondanna knows! Kondanna knows!', exclaimed by the Buddha, when the venerable Kondanna thus saw the Four Noble Truths, is, that, he has come to KNOW FOR HIMSELF AND BY HIMSELF, at first hand experience, the Four Noble Truths. The Four Noble Truths are no more a matter of theoretical knowledge, but a matter of direct experience, for him.

The sequential analysis of this realisation is as follows

- Seeing the Five taken-up Aggregates as Impermanent, and, therefore, as Sorrow and, therefore, as Not-Self - this is the comprehension of Sorrow, ie.

**the First Noble Truth**

- Disgust (Nibbida) with, and Dispassion (Viraga) towards, the Five taken-up Aggregates - this is the abandonment of Delight (Nandi) and Passion (Raga), and is, therefore, the abandonment of Arising, ie. **the Second Noble Truth**

- Realisation of Cessation of the Five taken-up Aggregates, ie. **the Third Noble Truth**

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- With the last six (constituting the category of Virtue and Concentration) of the eight factors of the Path having been developed before hand to the required strength, at this point, Right View is complete and Right Thought proceeds as a consequence of Right View and the other subsequent (six) factors of the Path also get transformed into the constituents of the Supramundane Path, ie. **the Fourth Noble Truth.**

### **Arising of the pure, stainless Eye of Dhamma**

This experience of the venerable Kondanna has been described in the sutta as the arising of the pure, stainless EYE OF DHAMMA (DHAMMA CAKKU). This is defined as seeing, that:

'Whatever is of the nature of arising, is all of the nature of cessation!'

This refers to the seeing Dependent Arising (Patticca-samuppada), in that, the venerable Kondanna realised, with the realisation of the Four Noble Truths, that, the Five taken-up Aggregates, which is the First Noble Truth of Sorrow, DEPENDS upon Delight and Passion (= taking-up), because, Cessation (Nirodha), which is the Third Noble Truth of Cessation of Sorrow, was realised with the cessation of Delight and Passion.

Thus, the Five taken-up Aggregates, which constitutes Sorrow, being of the nature of arising is also, therefore, of the nature of cessation.

In other words, he saw, by himself, for himself, that, the Five taken-up Aggregates are Dependently arisen and, therefore, are of the nature of being brought to cessation, once and for all.



In this connection, a relevant extract of a sutta is as follows.

"...'Whoever sees dependent arising sees dhamma, whoever sees dhamma sees dependent arising.'... "

(Mahahatthipadopamasutta of the Majjhima Nikaya)

Thus, to see the Dhamma is to see Dependent Arising.

This is the birth, for the first time, of the Noble Eightfold Path, in the Venerable Kondanna, whereby, he crossed over from the plane of Worldlings to the plane of Noble individuals.

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It is called the attainment of the First Path, because, it is the initial occasion of four occasions, in all, it would be attained, and in progressively increasing strength, for the attainment of complete liberation from Being, which is Nibbana.

The individual who has attained the first Path is known as a Streamwinner.

Here the word Stream stands for the Noble Eightfold Path. The Streamwinner has entered the Stream which takes him to Nibbana.

A Streamwinner is, among other things, assured of, in a limited period of time, Enlightenment, in that he does not take an eighth state of Being.

Thus, it is said in the suttas:

"...One who has achieved Right View cannot come to be one who will beget the eighth state of Being..."

(438 of III of Anguttara Nikaya)

In this extract, Right View, as defined in the extract of the Saccavibhangasutta, given in the previous chapter, means the knowledge of the Four Noble Truths, which is the Path.

### **Development of the Path and winning Freedom**

Once the Path has been born, the task of the individual is to develop the Path. When the Path is being developed, the things that keep the individual bound to Being would get progressively abandoned. In this connection, a relevant extract from a sutta is as follows.

"...When this Noble Eightfold Path is being developed, the Four Foundations

of Mindfulness...the Four Right Efforts...the Four Bases of Supernormal Power...the Five Faculties...the Five Powers...the Seven Factors of Enlightenment go on to development and fulfilment.

And in him two things occur simultaneously : Calm and Insight

By Supernormal Knowledge, he Comprehends what should be Comprehended by supernormal knowledge;

...he Gets rid of what should be Got rid of...;

...he Develops what should be Developed...;

...he Realises what should be Realised...;

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And what, Bhikkhus, are the things which should be Comprehended by Supernormal Knowledge?

The Five taken-up Aggregates is the answer to this, that is -  
The taken-up Aggregate of Form...

The taken-up Aggregate of Feeling...

The taken-up Aggregate of Perception...

The taken-up Aggregate of Determinants...

The taken-up Aggregate of Consciousness...

And what, Bhikkhus, are the things which should be Got rid of by Supernormal Knowledge?

Ignorance and Craving for Being...

And what, Bhikkhus, are the things which should be Developed by Supernormal Knowledge?

Calm and Insight...

And what, Bhikkhus, are the things which should be Realised by Supernormal Knowledge?

Knowledge and Freedom...

(Mahasalayatānikasutta of the Majjhima Nikāya)

In the extract, above, 'Ignorance and Craving for Being' is expanded into things which are known as Ten Fetters, as, this expansion enables the identification of an individual's progress from the birth of the First Path to the completion of his work with attainment of Cessation of Being.

### **The Ten Fetters of Being**

In this connection, there are Ten Fetters, which bind an individual to Being, and which, therefore, have to be destroyed to gain freedom.

The Ten Fetters are:

- Own-body View
- Doubt

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- Belief in the efficacy of Rights and Rituals
- Passion for Pleasure
- Ill-will
- Passion for Form (To continue Being in one of the Form Planes of Being)
- Passion for Non-Form (To continue Being in one of the Non-Form Planes of Being)
- Conceit
- Restlessness
- Ignorance

### **Own-body View**

With regard to the first of the Ten Fetters, which is 'Own-body View', it is defined in the suttas as follows.

"...Lord, what is Own-body View?"

"Herein, Bhikkhu, the untaught manyfolk regard Form as Self, regard Self as having Form, regard Form as in Self, regard Self as in Form.

...regard Feeling as Self, regard Self as having Feeling, regard Feeling as in Self, regard Self as in Feeling.

...regard Perception as Self, regard Self as having Perception, regard Perception as in Self, regard Self as in Perception.

...regard Determinants as Self, regard Self as having Determinants, regard Determinants as in Self, regard Self as in Determinants.

...regard Consciousness as Self, regard Self as having Consciousness, regard Consciousness as in Self, regard Self as in Consciousness.

That, Bhikkhu, is the existence of Own-body View."

(101 of III of the Samyutta Nikaya)

The Path constitutes an instrument, a tool, with which the Fetters of Being, the things that bind an individual to existence, are destroyed for attainment of Freedom.

### **Fruition of the Path**

In the progress towards the attainment of Cessation of Being, on the basis of the First Path, the first three Fetters get abandoned and this is known as the Fruit of the First Path.

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In this connection, it should be noted, that, the first Fetter is Own-body View, which is the regarding of one or more of the Five taken-up Aggregates, as Self, or as belonging to a Self, or as connected to a Self and the abandoning of this view, on the basis of the first Path, is the initial step towards the Cessation of Being a 'Self', Being 'I am'.

In the same manner, the Path is born on three more occasions, with the strength of the Path in each such occasion being greater than that of the previous occasion, and, on the basis of the Second Path, as it's Fruit, the Fetter number four and five are reduced in strength, on the basis of the Third Path, as it's Fruit, Fetter number four and five are abandoned and on the basis of the Fourth Path, as it's Fruit, the last five Fetters are abandoned.

Thus, each of the Four Paths gives rise to a Fruit.

Thus, realisation of the Cessation of Being - Nibbana - occurs in stages.

### **Designation of Noble individuals (Ariya puggala)**

As indicated earlier, an individual in whom the Noble Eightfold Path has been born for the first time has left the plane of the worldlings and has entered the plane of Noble individuals.

In connection with the designation of Noble individuals, at various levels of attainment, these designations are:

- The Streamwinner (Sotapanna)
- The Once Returner (Sakadagami)
- The Non-returner (Anagami)
- The Perfected One (Arahat)

However, each of these four individuals is analysed into pairs, according to whether the individual is an attainer of the Path or whether the individual has won also to the attainment of Fruition of the particular Path.

Thus, according to this analysis, there would be eight Noble individuals, constituted

of:

- The Streamwinner, who has won the first Path
- The Individual who has won the Fruit of Streamwinning  
First three Fetters have been destroyed by him.
- The individual who has won the Path of Once-returning
- The Individual who has won the Fruit of Once-returning  
Fetter four and five have been reduced in strength by him.
- The individual who has won the Path of Non-returning
- The individual who has won the Fruit of Non-returning  
Fetter four and five have been destroyed by him.
- The individual who has won the Path of Perfection
- The Perfected One  
Last five Fetters have been destroyed by him.

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Thus, in the Streamwinner, the Noble Eightfold Path has been born, while the Once-returner and the Non-returner have progressed further towards the Cessation of Being.

The Arahant has developed fully the Path, and, having, on the basis, thereof, completed the abandonment of the Ten Fetters, has attained Perfection and attained Cessation of Being.

Thus, for the Arahant:

- With the cessation of Being, there is cessation of Birth
- With the cessation of Birth, there is cessation of Old-age and Death.

Thus, THE PROBLEM, mentioned at the commencement of this book, which is the problem of DEATH, has been overcome by the Arahant.

### **1997 Versak Celebrations**

This year Members of the Buddhist Discussion Centre (Upwey) Ltd upheld the tradition of celebrating Buddha's birth, enlightenment and death anniversary, as did the many Buddhist Temples and Centres in Victoria. Buddhist practitioners traditionally engage in meritorious activities on this day, such as making offerings to the Sangha, in order to pay respect to the Triple Gem, create causes for learning Buddha Dhamma and receive Blessings on this significant anniversary. This day, known as Versak (or Vesak) occurs on the full moon of May, which was at 7.15pm on 22 May 1997.

At the Buddhist Discussion Centre (Upwey) Ltd, Versak Celebrations began with offering breakfast to our Teacher John D. Hughes and his Students. Many offerings of flowers, food, water, light and incense were made to Buddha, Kuan Yin and Buddhist Protectors, both inside the Temple and in the Ch'an gardens. Jeffrey Radford was assisted by Members working on our new Eastern Gate, whilst John D. Hughes oversaw the creation of a Peacock Umbrella to offer to Buddha.

We continued our yearly tradition of inviting the Sangha to our Centre to participate in Versak Celebrations. All Members attending helped to prepare lunch for the Monks who were driven by Julian Bamford, Paula Burling, Frank Carter and Matthew Verstraete. The members of the Sangha who visited our Centre are:

- Ven. Dr. Viriyananda, Abbot, Buddha Vihara Temple, Box Hill
- Ven. Sourinho Bounmy, Abbot, Wat Lao Melbourne, Nunawading
- Ven. Narith Kem, Wat Dhammaram, Springvale
- Ven. Khamphan, Wat Lao Dhammanives, Springvale
- Ven. Viengxay, Wat Lao Dhammanives, Springvale
- Phra Pannanando, Buddha Vihara Temple, Box Hill

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Our patron, Venerable Dr. Viriyananda blessed the newly built Eastern Gate by being the first member of the Sangha to pass through it. All Members of the Centre wish to thank our Venerable friends for the many Blessings bestowed on us during their visit. Each Member who participated in the lunch offering was asked by our Teacher to personally thank the Sangha for sharing with us the precious gift of Buddha Dhamma, and giving us this rare opportunity to make merit by offering Dana to six Monks.

Member Matthew Verstraete requested to make causes to enable him to take robes for a period of one or two weeks. Each Monk was offered three sets of "The Way You Are Looking For: A Manual of Insight Meditation", written by our Patron Ajarn Chanhphy Panyanor Manivong. Members also took the opportunity to make offerings of flowers and lavender plants to the Sangha.

During the afternoon, Members took rest, and meritorious activities continued with further work on the Eastern Gate, contribution to this issue of Buddha Dhyana Dana Review and printing of Manjusri flags to be used in a fundraising initiative at the Initiation of Manjusri and Medicine Buddha by H.H. the 41st Sakya Trizin.

Members were offered dinner and then sat in meditation during the Full Moon period, guided by John D. Hughes. Constance Rhodes returned to her house to begin her two week Bhavana Retreat. Following our Teacher's instructions, Members circumambulated the Centre, each carrying one of the eight auspicious signs. The Peacock Umbrella and Buddhist Flag were also used in this procession during which Members practiced walking meditation.

Members wish to extend grateful appreciation to John D. Hughes and Julie O'Donnell for organising Versak Celebrations and providing us with such a rare opportunity to practice and receive blessings.

P.B.

Photo: Ven Dr. Viriyananda (R) with Ven. Bounmy, Ven. Kem, Ven. Khamphan, Phra Pannanando and Ve. Viengxay, giving a Dhamma talk to Members.

Please refer Graphical Image No: V7N2.47.2 & 3

Photos: Visiting Members of the Sangha on Versak Day 1997 were Ven. Kem, Ven. Khamphan, Ven. Viengxay, Phra Pannanando and Ven. Dr. Viriyananda, with John D. Hughes (2) and Ven. Bounmy (3).

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Please refer Graphical Image No: V7N2.48.1

Photo: Gilda Grey offers her thanks to the Sangha.

Please refer Graphical Image No: V7N2.48.2

Photo: Members sit in meditation as the Versak Full Moon passes.

## **The Ch'an Academy**

### **The Flavour of Ch'an**

Ch'an was brought to China from India by Bodhi Dharma in the sixth century where he established the Ch'an School, then taken to Japan where it is known as Zen.

The path to Liberation by way of Ch'an Painting and the becoming of one with nature through understanding was practised by Buddhist Monks, Scholars and Recluses.

Ch'an emphasises working at everyday actions (chop wood, carry water, every day) as the way to awareness, be it "The Way of the Garden" or "The Way of the Brush".

The "Way of the Scholar" is majestic in Ch'an; the "four friends" being known in ancient practice as "The Treasures of the Study".

The Ch'in unification of China in 221 BC attempted to stamp out rival ideologies by destroying all literature in private hands except the records of the Ch'in state, and certain practical works.

Intellectuals were alienated by the "burning of the books". Our rule is "we don't burn books".

Intense respect for the ancient's wisdom means much more than to merely study why the student must respect the Teachers, individual art works, the traditions, the technology of the brush, ink, paper and stone.

It means to bring true brush strokes by the True Scholars to the classic poems, so as to preserve the "Teaching of The Poem" and the correct practice of Ch'an, a technique practised to quieten and pacify the mind with equanimity.

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The purity of original Ch'an is still being practised by some beings today, and any person who happily practises Ch'an will develop skills which bring personal health, wealth and wisdom.

### **A Brief History of the Ch'an Academy**

The presentation of Ch'an Teaching is rare because it is so time consuming. Traditionally it was only for the dedicated aesthetic persons, scholars, Monks and Nuns.

In the past, Ch'an practitioners were supported by wealthy patrons. One piece of Ch'an may take 14 years to complete. One portrait may take 3 years to complete.

Each time Ch'an is practiced, it consumes considerable wealth in fine materials. Pieces produced from fine materials may last 1500 years. Unlike most things, they "bloom" with age.

Ch'an was introduced to Australia in three stages from the 1970's onwards by John D Hughes at the Buddhist Discussion Centre (Upwey) Ltd, on 21 July 1980, at 33 Brooking Street Upwey.

The first stage consisted of studying all examples of known art available in the extensive collection of the State of Victoria's Art Gallery which has the best art collection in the Southern Hemisphere. At that stage, our Teacher copied great Western artist's styles for 20 years.

The second stage was studying Chinese brush painting for over three years at Summer Art School at Monash University and studying Thankha painting from a Tibetan Master.

Prior to the building of Ch'an Hall, Ch'an painting and "The Way of the Brush" was taught on the floor in Suite 3 at 33 Brooking Street, by Master John D Hughes.

Mr. Les R. Saward F.R.A.I.A. designed and Members built and raised the funds to



build the Ch'an Hall in 1985.

The Ch'an Academy's registered trading name was approved on 16 August 1985. It is held by the Buddhist Discussion Centre (Upwey) Ltd.

On February 6 1986, the Ch'an Academy Hall was officially opened by Dr. Constance Wong, Curator of the Museum of Chinese Australian History.

At formation, our Teacher funded the delivery of the four friends for himself and others.

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In his welcoming address, Buddhist Discussion Centre (Upwey) Ltd and Ch'an Academy Founder, John D Hughes, commented on the importance of preserving Ch'an texts:

"In ancient times in China and Japan, many Ch'an painters attained and realised wisdom mind. Their painting and calligraphy still exist to this day. I have seen such things when I visited China. The wise old Abbots of the Chinese Buddhist Monasteries I visited can still transmit Ch'an".

Addressing the Ch'an Academy Second Anniversary, John D Hughes expanded on the impetus for its establishment:

"We created the conditions for it here because there is no guarantee that it will appear anywhere else in the world. Ch'an is a rarity. When Ch'an has disappeared from the world, Buddhism has become very weak. Ch'an is Buddha Mind".

The third stage (which is on-going) is that our Teacher paints over the four seasons and has continued over the past 15 years to teach and show the Way of the Brush.

### **Objectives of the Ch'an Academy**

The Teacher has carried an objective to build the most significant Ch'an Reference Collection in Australia for Ch'an Teaching purposes.

From many countries, excellent painting materials such as brushes, ink, ink slabs and paper have been assembled over the years.

The Ch'an Academy is like a wall of a dam: so just as a dam wall is not the water itself, but can hold water; so can the Ch'an Academy hold the experience of Buddha Mind which may be called the Buddha Dharma.

The Ch'an Academy was founded with these objectives:

1. To establish Melbourne as the Centre of Ch'an Arts and Culture within

Australia

2. To Teach Ch'an and provide facilities for visiting Teachers.
3. To develop the practice of Ch'an to be relevant to Australian society and to an international standard.

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### **Showing the Way of Ch'an**

One of the major strengths of the Ch'an Academy is the 50 years experience of its Founder as a practicing Australian artist. Resident Teacher and Ch'an Master John D Hughes regularly teaches Ch'an Painting at the Ch'an Academy. In Spring, Summer & Autumn he will show "The Way of The Brush" on 27 September, 25 October & 22 November 1997 and on 28 February, 28 March and 25 April 1998.

At the time of the Ch'an Academy's official opening in 1986 it had six students of Calligraphy of the Shozan School, taught by Master Shigyoku, who gave a Calligraphy demonstration at the opening.

Master Shigyoku is one on a number of famous visiting teachers who have honoured us by teaching at the Ch'an Academy. It is planned for Calligraphy to be taught in the future at the Ch'an Academy, and it is hoped that we will have graduates from Shigyoku's school to teach at the Ch'an Academy.

Master Andre Sollier has taught Sumi-e regularly at the Ch'an Academy since its inception, and was appointed as a Life Member of this Centre on 18 March 1996.

Ch'an Master Melva Fitzallen taught in the 1980's.

In March 1996, Julian Bamford accepted responsibility for organising the Ch'an Academy Sumi-e classes, and was appointed Vice-President Ch'an Academy Networking at the Buddhist Discussion Centre (Upwey) Ltd's 1996 Annual General meeting. He has arranged many successful classes with Master Andre Sollier.

J.B, J.D.H

Please refer Graphical Image No: V7N2.51.1 & 2

Photos: Master Andre Sollier

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## Ch'an Academy

*A registered trading name of the Buddhist Discussion Centre (Upwey) Ltd. A.C.N. 005 701 806  
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Please refer Graphical Image No: V7N2.52.1

The word Sumi-e painted by Andre Sollier with a Sumi-e painting.

Sumi-e with internationally acknowledged Sumi-e Master

### Andre Sollier

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*World Fellowship of Buddhists Regional Centre.*

### **From Hate to Peace: A Buddhist Perspective**

By Ven. Dr. Prajna Nandasri Sthavir MA, PhD  
Buddhist Temple,  
PO MAL - 735221,  
Dist: JALPAIGURI,  
West Bengal State,  
Republic of India.

Buddhism is wholly a compact of wisdom, love, pity and peace. The truth of these words can be understood by those who have studied the life and Teachings of the Buddha.

One thing that caused a great havoc in this world, is hate (dvesa). It is a powerful mental factor and itself a root of evil. Hate is not alone - greed (lobha) and delusion (moha) too are the roots of all immoral actions. These three mental factors sometimes work together in performing an evil action. The opposite of these three are Non-Greed, Non-Hate and Non-Delusion. They are called good mental factors.

Hate supersedes all other good mental factors and weakens them always. It is harmful to a person when it arises in his mind. His mind is then full of darkness of hate. Such a hate-filled mind when it performs any action by words, deeds and thoughts is very impure and sinful. And if this person treats his fellow men or women in such a manner that is disgusting, this is also a way of arising hate in them. Similarly, the employer and employees, the Officer and the office staffs and the Teacher and disciples, if these superiors don't deal fairly with those inferiors or subordinates, there is the chance of arising hate. It is obvious that hate produces hate. It makes unhappy who hates and who is hated. Both suffer the same lots. The Buddha says, Hatred never ceases through hatred in this world, through love alone it ceases.

The Buddha says, There is no grip like hate; no evil or crime like hate. It is a mental illness, just a matter of degree as according to Buddha, all worldlings are mad, and of the things which makes us so, is hate. A malevolent person overwhelmed by hate takes life, steals others' possessions, commits adultery, tells lies, slanderings, rude-words, and frivolous talks. Even he prompts others to do so. Hate has many degrees. It can be a slight aversion and coarse as anger. Generally it is more subtle. When it becomes coarse it leads to violence. Violence can do all sorts of dangerous actions at any time. Hate is compared with a poisonous snake that jumps up at opportune

moments and makes the person savage.

It is very interesting to know how the hate in our mind appears. There is a set of connecting things - the six sense-bases and the six sense-objects through which a hate arises. For example, Eye sees the visible object and thereby Eye-Consciousness arises (Chakkhun ca paticca rupe ca uppajjati Cakkhuvinnanam). Again, Eye, visible object

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and Eye-Consciousness together give rise to contact (Tinnam sangati phasso). Depending on phasso or contact feeling arises (phasso paccaya vedana). This feeling may be pleasant, unpleasant and neutral. An unpleasant feeling is our hate. Even some displeasing conditions of life, such as hot, cold, rain, unsuitable food, clothes, bed etc., which are teasing, there hate lies. It is advisable that when hate is in mind, one must stop one's work and talk then and there. Not to keep one's promise or words is also the influence of hate and greed. Hate is a shameful state of mind which forces one to go against the normal life.

Buddhism speaks of all things being impermanent. Hate arises and passes away. But a revengeful person keeps it in his mind to retaliate his rival or enemy. In such cases the action of that person is furious. His mind has no peace. The Buddha says, he abused me, he beat me, he defeated me, he robbed me, who harbour such thoughts hatred is not appeased.

There are 19 processes arising of hate. "This person has done me wrong", the same for the present and the future. The same for my beloved relatives and friends. The next three are "This person was kind to my enemies. By doing so, they do not love me, are not loyal to me." The next nine are that "This person did not do me a favour", the same for the present and the future. These 19 types of hates being resentment against the inanimate objects.

Actually, a wise man does not like to hate and to be hated. Most of the people do not know what reaction will come of it. The Head of the States and the Leaders of the world, if they were to understand it from the core of their hearts, many wars, devastation and production of nuclear weapons which are designed to destroy humanity will be ceased.

Hate creates a mental strain through which several physical and mental illnesses arise. Perhaps digestive troubles, rheumatic pain, skin diseases, paralysis, headache, blood pressure, even cancer are the root of hate.

To overcome hate, patience, forgiveness, and loving-kindness or Metta Bhavana is very useful to practise. Moreover, the Noble Eight-fold Path is the way of cessation of hate.

In the absence of hate, we can examine our mind, peace and happiness is our own, is latent to us. Social harmony, good-will, peace every thing depends on our friendly environment. If we are rational in all respects, peace is within our reach. Let's slay

hate when it is in our minds and maintain mindfulness on it so that it may not arise to disturb our mental equipoise.

Dhammapada

\* Six sense-bases: Eye, Ear, Nose, Tongue, Body and Mind. \* Six sense-objects: Visible object, Sound, Odour, Taste, Bodily-Touch and Feeling (Dhamma).

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## **Buddhist Events in Victoria**

### **BUDDHA VIHARA FUNDRAISING BANQUET**

On Sunday 25 May 1997 Buddha Vihara Temple held its fourth fundraising banquet, raising \$4000 for the building of a new meditation hall, which is currently in progress. The exquisite banquet was held at Tai Pan Chinese restaurant, East Doncaster, and was an enjoyable occasion for all who attended. Members present from our Centre included Wendy Clancy who was one of the hosts of the evening, Stuart Amooore who won a door prize of bed linen, Paula Burling who won a coffee plunger in the raffle, and Andrew Edmonds who purchased a bonsai 'money tree' in the auction.

The highlight of the evening was a visit from Buddha Vihara Abbott Ven. Dr. Viriyananda, and Phra Pannanando. Ajarn Viriyananda displayed remarkable generosity by giving each of the 200 guests a relic from the Golden Buddha image in India. This 700 year old Buddha rupa was disintegrating, and the crumbling clay was reconstituted and small fragments used to make Buddha images with a mould. Ajarn obtained these relics 35 years ago and by offering them as dana to each of the banquet guests has given them a rare blessing.

### **ENGLISH LESSONS AT WAT BUDDHARANGSI**

In 1996 Member Stuart Amooore assisted Ven. Sokhom, Ven. Thou Hang and Ven. Sarom Nan of Wat Buddharangsi, Clarke Rd Springvale, with English lessons. This practice has been continued in 1997 by Member Paula Burling. These three Monks attend school during the week in order to learn English, however they generally speak in their native Cambodian language at the Temple, and appreciate the opportunity to converse with English speaking Buddhist practitioners.

There are many members of the Sangha in Victoria from non-English speaking backgrounds who would benefit greatly from further tutoring. A common problem is that although such a Sangha member may understand everyday English quite well, they might have difficulty teaching Dhamma to Australians in English. The Glossary in the Buddha Dhyana Dana Review is a tool by which Members of the Sangha who understand Pali can learn the English equivalent. This knowledge can be used to teach Dhamma to English speaking persons.

Any persons able to provide free English tutoring to the Sangha in Victoria are asked to contact Paula Burling at the Centre on (03) 9754 3334.

## **Lakhimpur Buddha Samittee**

Chandan Gogoi, Secretary of Lakhimpur Buddha Samittee, has kindly informed us of the meritorious goals of the newly formed committee of the Lakhimpur Buddha Vihara, Lakhimpur, Assam, India.

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Mr Gogoi's letter, printed below, lists the committee Members as:

Advisor	Ven. Bipashi Bhikkhu Dharmeswar Gogoi
President	Aizep Phukan
Vice President	Rebat Gogoi
Secretary	Chandan Gogoi
Joint Secretary	Rajat Namsoom Gohain Bichitra Borgohain
Executive Member	Aichung Gohain Ranjan Gogoi Dulu Gogoi Khagen Borgohain

May Buddha bless the Lakhimpur Buddha Samittee and may the committee achieve its goals.

\*\*\*

To the Chairman/Secretary,  
Buddhist Discussion Centre (Upwey) Ltd.

Sub: - Application for Affiliation.

Sir,

Most humbly and respectfully I, on behalf of Lakhimpur Buddha Samittee, have the honour to state to you that the said Samittee have been formed among new and old Buddhists of Lakhimpur district in the month of January 1997. Our main aim is to work for peace on earth, take necessary steps for wide publicity of Buddha religion in a scientific way and to serve human beings. We have a plan to establish the following facilities for the benefit of mankind.

- (1) Buddhist teaching and general education.
- (2) Meditation and physical exercise centre.
- (3) Vocational Course centre.
- (4) Hospital.
- (5) Hostel accommodation.
- (6) Library.
- (7) Research centre (Buddhism).
- (8) Play ground.
- (9) Cremation ground.

Therefore affiliation with our Samittee and your suggestions and advice are necessary.

Your kind consideration and satisfactory reply at an early date are requested.

Yours sincerely,

Chandan Gogoi

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### Mathematical Conception on Rebirth & Nibbana

By Chandan Gogoi MSc

Address:

C/- Kula Gharali, D. K. Road.

(Near Lily Lahan's house)

Vill: - Chetia Goan

P.O.: - North Lakhimpur

Dist.: - Lakhimpur

State: - Assam

India

There are different qualities of people in the world. Every person has different mental energies corresponding to different qualities. At death, mental energy travels through space and is picked up by fertilised egg. It is the same as the radio waves which are not made up of words and music but of energy at different frequencies which are transmitted, travel through space and are picked up by the receiver.

Now, considering the mental energy is just like a photon i.e. packet of energy and can be expressed mathematically as:

$$E = hv$$

Where  $h$  = Plank's constant

$v$  = frequency of mental energy

Here assumed the photon of energy shows dual characteristics i.e. particle and wave characteristics.

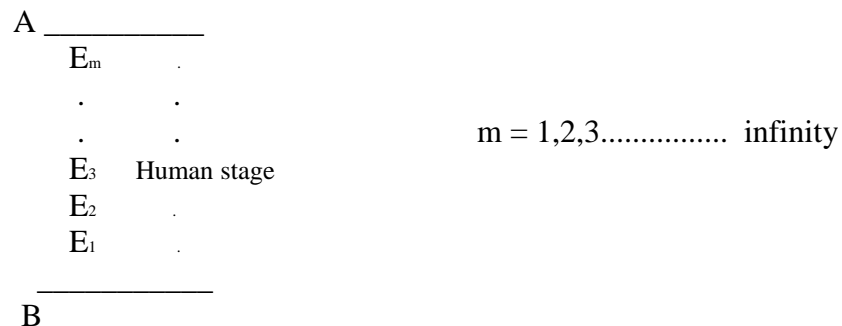


Fig. 1



Fig. 1 shows different mental energy levels in the human stage. Thus we imagine infinite number of energy levels in the human stage. A person in the upper energy levels is higher in quality than in the lower energy levels. The mental energy of a person varies with respect to time. The frequency  $\nu$  is related to Kamma, thinking, meditation etc.  $\nu$  is higher in higher mental energy levels than in lower levels.

(A) Now the question arises where rebirth is possible? This question can be solved using the above conception.

Consider at death of a person emitting mental energy:

$$E_3 = h\nu_3 \quad (i)$$

The mental energy  $E_3$  immediately travels through space and is picked up by a fertilised egg where average frequency of mental energy of parents at that moment is almost equal to  $\nu_3$ .

Therefore the parents at that moment, consider:

the father attained mental energy =  $E_F$

the mother attained mental energy =  $E_M$

the average mental energy =  $\frac{E_F + E_M}{2} = E_N$  (say)

i.e.

$$E_N = h\nu_N \quad (ii)$$

From equations (i) and (ii) we can express that at that moment if  $\nu_3 \approx \nu_N$  then emitting mental energy  $E_3$  is picked up by the fertilised egg of the parents.

Given the emitting mental energy from a dying person at a moment, rebirth is possible among those parents whose average frequency of mental energy at that moment is almost equal to the frequency of emitting mental energy. Therefore rebirth is possible at the same energy levels.

(i) egg born, womb born, and moisture born stage which has physical body.

Please refer Graphical Image  
No: V7N2.58.1

**Fig. 2** Table showing quality of mental energy related to levels of rebirth.

(ii)  
spontaneous birth stage  
which has no physical  
body.

A person after death may be reborn in human stage, Deva stage, animal stage etc. It depends upon his or her mental energy levels and will-power at that moment of death. The will-power of a person is greater in higher mental energy levels than in lower mental energy levels i.e. will-power gradually increases towards Arahata stage. At Arahata stage one gets super will-power.

Considering a photon of mental energy emitted from a dying person is E (in Fig. 2). At the moment of death if the person thinks for pleasure and to reach heaven then the mental energy is reborn in Indra stage at the same energy level. Thus if the person thinks of birth as a human being then the mental energy reborn is human at the same energy level.

When the quality of person decreases to animal stage, after death his or her mental energy will be reborn as an animal or a ghost at the same energy level. In this stage will-power has almost diminished.

If the frequency of mental energy varies between the energy levels A and B (in Fig. 2), then rebirth is possible in human stage or Deva stages.

(B) What is Nibbana? This can be explained by mathematical conception as follows.

A person can increase his or her mental energy through meditation practice. When mental energy increases to Arahata stage, which are higher energy levels than the human stage, the person has attained Nibbana. The mental frequencies of Arahata stage are higher than the frequencies of mental energy between A and B. Therefore for an Arahata person after death, rebirth is not possible as a human being or Deva.

Consider at Arahata stage a person that has attained mental energy:

$$E_a = h\nu_a$$

Here,  $\nu_a$  is not equal to the frequency of mental energy between A and B.

Therefore, the mental energy  $E_a$  can not be picked up by fertilised eggs of human beings. Mathematically this is called Nibbana.

Please refer Graphical Image No: V7N2.60.1

Figure. 3 Energy frequency related to range of possible birth outcomes.

Consider the human stage where rebirth is possible as a human being between energy levels A and B. A is the upper cut-off frequency of mental energy (say 1000KHz) and B is the lower cut-off frequency of mental energy (say 500 KHz) of the human stage. Rebirth is possible as a human being when the frequency of the emitting mental energy from a dying person lies between the range of A and B of frequency of mental energy as shown in Fig. 3.

If a person attained frequency of mental energy (say 1100KHz), the person will reach Nibbana, because the frequency 1100KHz is not within the range of frequency between A and B, and rebirth is not possible in the human stage or Deva stages.

Therefore a person who attains Nibbana stage i.e. Arahata stage, his or her character, behaviour, thinking, power etc. must be an exception from those of other human beings. Therefore an Arahata person can be regarded as super person.

We can get a physical conception of Arahata stage by following the conception as shown in Fig. 4.

Please refer Graphical Image No: V7N2.60.2

Figure 4. SEA OF HOLY LIGHT  
(Dibya Light)

Our mind and heart is covered by some black-rings which grow from craving i.e. craving for sensual desires, craving for being, craving for non-being. All creatures always sink in a sea of holy light but black-rings forbid to touch holy light to us.

To reach Arahata stage, one must have to break the black-rings i.e. completely destroy the craving in mind and heart. Then holy light automatically touches the mind of the man and he will get Arahata.

The breaking techniques of black-rings were discovered by Buddha and are known as Buddhist meditation.

Please refer Graphical Image No: V7N2.61.1.

Figure 5: Frequencies of mental energy.

The circles indicate the packet of mental energy of dog, elephant, monkey and human respectively. The dot (.) marks indicate the qualities of them. The qualities correspond to the frequencies of mental energy.

Qualities as well as mental energy of a person may decrease or increase. If a person decreases his or her mental energy as if two dot (.) marks vanish from the packet of mental energy as shown in Fig. 6 then his or her mental energy becomes almost equal to the monkey. After death the person's mental energy may be reborn as a monkey. Similarly after death a person may be reborn as an elephant or dog also.

Please refer Graphical Image No: V7N2.61.2.

Figure 6: Frequencies of mental energy.

(D) The frequencies of mental energy of a person change with respect to time. By having wine, frequency of mental energy of a person may decrease to animal stage and animal characteristics become visible. When a person moves towards Vihara for his or her salvation, the frequency of mental energy may increase and Deva characteristics are lightened.

The quality of children depends upon the quality of their parents. Parents may have children of different qualities attaining different energy levels at different moments of conception. Here child quality is regarded as the inborn quality of child.

\*\*\*

At the end of his article, Mr Gogoi appealed for Dhamma Books to aid his research to help him reach his lifelong goal of conveying Dhamma in a scientific way. Anyone who can assist may send Dhamma Books directly to the address at the top of this article.

### **Pellucid - A Non-Political Publication**

Pellucid is a non-political bilingual humanistic publication, founded, edited and published by Prof. Dr. Bikiran Prasad Barua. This publication is circulated throughout the world in Bengali and English languages to important personalities, renowned institutions and organisations.

In the first issue of Pellucid, published February 11, 1997, (the 53rd Birth Anniversary of its Founder) the content is described as information on religion, history, science, literature, arts, law, education, social, cultural, benevolent, humanism, development etc. The editor stresses that political views, politics and other debatable material is not the concern of Pellucid. Social awareness and humanism are the particular foci of this magazine.

This important publication will give special attention to religious philosophies "so that moral values be widely circulated particularly [sic.] for the future generations." Prof. Dr. Barua kindly states his wish for us all to live peacefully.

Pellucid welcomes submissions of articles fitting with the described content, and asks for assistance from well-wishes and readers with donations of materials and funds to ensure the continuation of this publication. Pellucid also offers business organisations and institutions an opportunity to advertise on a global, bilingual basis, at negotiable rates.

The address of Pellucid is:  
46 Buddhist Temple Road  
Chittagong-4000  
Bangladesh

Phone: 00880-31-617078  
00880-30-268027

Fax: 00880-31-610098

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### **Buddhist Monastery Discovered at Dhamirhat, Naogaon**

The first issue of Pellucid details the archeological discovery of a Buddhist Monastery at Dhamirhat in the Naogaon district of the Northern Region of Bangladesh. Excavation work was being carried out in a place known as Jagaddal Vihar when another previously unknown medium-sized Temple was discovered.

From history, archeologists have determined that this medium sized Buddhist Monastery, called Sompur Vihar in ancient times, was an important educational centre. Scholars known to work at the Jagaddal Monastery, the site of excavation, include Prince Bibhuti Chandra, a librarian-translator, and Master Dansil who translated over 50 volumes of Tibetan Tantra texts.

The Pellucid article was translated into English courtesy of The Daily Janakantha and collected in Bengali by Pradip Kumar Barua (Ananda).

P.B.

### **Letter From Bangladesh Buddhist Cultural Academy**

Mr John D. Hughes Dip. App. Chem. T.T.T.C. GDAIE  
Buddhist Discussion Centre (Upwey) Ltd

Dear Brother in the Dhamma,

Best wishes for a Happy New Year.

I was very busy through out the whole month of November 1996 for celebration of the Annual "Yellow Robes Ceremony", being the highest religious festival of Buddhist community in several Country side Buddhist Monasteries.

More over I had to make special arrangements for Celebration of Annual "Yellow Robes Ceremony" in the newly established buddhist Monastery in Government donated land. From historical evidence, we can say at the vicinity of Buddhist archaeological sites approximately after 1200 years revival of Buddhism and for the first time "Yellow robes" offering to the Buddhist monks, ceremony observed on last 22nd November 1996. Advocate Abdul Matin Khasru, the Minister for Law and Parliament Affairs of the People's Republic of Bangladesh was kindly present on the occasion.

A few days after my teacher Most Ven. Jyotipal Mahathero, Founder & President of our complex became severely ill with heart problems. He is now so so. In the first week of January 1997, he will be taken to India for further treatment and I will be accompanying him. In addition to my daily routine job of the existing Institutions of the Complex, I am always in mental agony and my obligation for the development of the Bangladesh Buddhist Cultural Academy in the Government donated land, consists of a new Shalban Vihar, an Orphanage, a Bhikkhu training and research Institute for Dhamma and literature, Meditation Centre, a library, a Buddhist Museum & Missionary hospital etc.

To organise the project a handsome Fund is required and we are drawing the kind attention and gracious help of the foreign "noble donors". I hope you will give us active support and convince your colleagues in Dhamma in this regard.

I am very pleased to hear the celebration of your 66th birth anniversary on the last 9th September 1996, in a befitting manner exercising the Dhamma activities. Regarding "The Day" let me wish you sound health, Peace of mind and many birth day celebrations in the days to come.

May the blessings of Triple Gems be on you.

Thanking you.

Yours in the Dhamma.

Shilabhadra Bhikkhu  
Secretary & Principal  
Bangladesh Buddhist Cultural Academy & Shalban Vihara  
Kotbari, Comilla, Post Box 79, Comilla-3500, Bangladesh

## A Short Life Sketch of the Most Ven. Jyotipal Mahathera

This biography, written by U. Kosalla Bhikkhu, details Ven. Jyotipal Mahathera's many valuable achievements since becoming a Novice in 1933. In 1946 he began teaching the Dhamma and educating illiterate students in high schools to "spread and propagate Pali Language and Buddhism". This he did for 33 years.

Other meritorious actions mentioned were, the founding of eight individual institutions (including four in India), such as the Baraigaon Orphanage (Estd - 1942) and the World Peace Pagoda (Chittagong University, Bangladesh. 1982).

Ven. Jyotipal Mahathera served and continues to serve various associations in capacities ranging from President of Bangladesh Bouddha Kristi Prachar Sangha & National Centre of World Fellowship of Buddhists (1971-1982) to Tripitak Recitor on Radio Bangladesh and some in Television Dhaka (1972-1976).

### Writings and Publications:

1. KARMATATTVA  
(Theory of Kamma) 1st edition in Calcutta 1955  
Pub.-Gagan Chandra-Shamabati Singha.  
2nd edition in Bangladesh 1985  
Pub.-Paritosh Barua.
2. PUGGALA PANNATTI  
(Designation of human types)  
4th book of Abhidharmma  
(Pitaka, Bengali Translation) Syllabus, M.A.University  
Pali Department. 1961  
Pub.-Arun Kanti Barua,  
Damdama, Chittagong.
3. MALAYSIA TOUR  
PROGRAMME 1968 Hemanta Bikas Barua,  
Kadalpur, Chittagong.
4. BANGLADESH MUKTI  
SAGRAME 1976 Pub.-Kamalangshu Barua,  
Chittagong.
5. BODHI CHARYYA VATARA  
Author, Acharya Santidev of  
Nalanda University 7th A.C.  
Bangali Trans. from Sanskrit. Syllabus, M.A. University  
Pali Department 1977.  
Pub.-Bangla Acardary, Bangladesh  
Semy-Govt. Institution.
6. SADHANAR ANTARAYA  
(Obstruction Meditation) 1st edition-1978 Pub.- Pali Book  
Society, Bangladesh. 2nd edition  
-1993 Pub.- Mr Pradhir Barua,  
Chittagong.

7. BOUDDHA DHARMA SIKSHA                      1981 Pub.- Advocate Deerasen  
(Buddhist Religious                              Singha Baraigoan, Chittagong  
education)
8. SOUMYA SAMYAI SANTIR                      1989 Pub.- Pali Book Society,  
KARAN (Loving Kindness                      Bangladesh.  
and Compassion is the cause  
of peace and harmony.)
9. PRAGNA BHUMI NIDDESA                      Syllabus, M.A. University Pali  
(Seventeen Chapter of                              Department 1983.  
Bisuddhi Magga) Ex position                      Pub.- Dr. Subhankar Barua,  
of Understanding Bengali                              Damdama, Chittagong.  
Trans.
10. RISE AND FALL OF                              1984. Pub. by-Dr. Arabindu  
BUDDHISM IN                                      Barua, Chittagong Medical College  
INDIA.
11. BRAMHA VIHAR                              1st edition 1987 Pub- Pali Book  
(Loving Kindness, Compassion,                      Society, Bangladesh.  
Sympathetic joy, Equanimity)                      2nd edition 1994 Pub-Taiwan
12. CHARYA PADA                              Syllabus, M.A.University Bengali  
(Buddhist Mystic Songs)                              Department 1991.  
Earliest Bengali Language                              Pub.-Mr. Rakal Chandra Barua-  
Translated into Modern                              President.  
Bengali Language.                              Bangladesh Buddhist Association.
13. BUDDHER JEEVAN O VANI                      1992 Edited by-Dharmadipti  
(Buddha's Life and Version)                      Mahasthavir. Pub. by-Ven.  
Jyotipal Mahathero
14. BIOGRAPHY OF MOST VEN.                      1988. Printed by-Pali Book  
GURUDEV GUNALANKAR                              Society, Bangladesh.  
MAHTHERA.
15. RABINDRA SAHITYE                              1996  
BOUDDHA SANSKRITI                              Pub-Sanjoy Kumar Barua  
(Buddhist Cultural Contri-                              Najaretila, Chittagong.  
bution to the Robidranath  
Tagore literature)



The following are only a few of the many meetings and conferences that the Most Ven. Mahathera has presided over for the past fifty-one years:

1. Presided over the meeting at Agartala, Capital of Tripura State (India) according to Buddhist festival named Baisakhi full moon day in 1956. Chief Minister was the Chief Guest in the meeting.
2. Presided over the meeting at International Buddhist Monastery, Devpahar, Chittagong on the occasion of Baishaki Fullmoon day Festival. Chief Guest was Chittagong Divisional Commissioner 1975.
3. Presided over the meeting Baraigon, Laksam, Comilla according reception of religious leader, pioneer of peace Maha Sangha Nayaka after his Plutinam Jayanti Festival in presence of hundred twenty five Buddhist delegates of the world in 1990.

#### Title Diploma and Rewards

1. Maha Sasanadhar- from Bangladesh Bhikkhu Mahasabha 1974 for the composition of Religious Books and treatment in the doctrine of Enlightened Buddha.
2. Santir Pratik- (Pioneer of Peace), Gold Medal from Mongolia, Asian Buddhist Conference for peace and activity of human beings to establish peace and harmony in the world, particularly for working for protection from genocide Bangladesh Liberation Movement, 1978. Ven. Mahathera visited Sri Lanka, Thailand, Hong Kong, Japan etc. South-East Buddhist countries. Fakir Sahabuddin Ahmad Ex-M.P. of Bangladesh and Attorney General, Advocate Dhaka High Court accompanied with Ven. Mahathera.

As with the memorable events mentioned above these are only a couple of the many rewards Ven. Mahathera has received.

#### Countries to which Ven. Mahathera visited as Head of the Delegation and Representative from Bangladesh.

1. India; one time as representative (1974) and several times on pilgrimage.
2. Nepal; three times on pilgrimage.
3. Thailand; one time as representative (1989) and many times as a visitor.
4. Malaysia; once as visitor and once to the World Fellowship of Buddhists General Conference (1989).

5. Singapore; twice as a visitor (1972).

6. Hong Kong; once as representative (1971).
7. China; twice as a visitor (1991).
8. Japan; twice as representative (1971/'76) and once as a visitor (1996).
9. Mongolia; three times as a representative (1975/'76/'78).
10. Russia; four times as representative.
11. Sri-Lanka; Once as representative (1971) and once to World Fellowship of Buddhists Conference (1972).
12. Myanmar; One time as an affrantice for meditation to Panditaram (1994).
13. Korea; once as a visitor (1996).

M.V.

**An Abstraction of "Silence of the Buddha: A Study into  
Philosophical and Sociological Aspects"  
By N. H. Samtani**

Introduction

What follows is an abstraction of an article which appeared in Buddhism in India: An Integrated Influence in Vedic and Post Vedic perspective, edited by Kalpakam Sankarnarayan(1). The article is entitled "Silence of Buddha: A Study into Philosophical and Sociological Aspects" and was composed by Professor N. H. Samtani.

Professor Samtani has been receiving the Buddha Dhyana Dana Review regularly and has granted permission for an abstract of his article to be published in this issue.

He is happy to inform us that his translation of the Buddhist Sutra (Arthaviniscaya) and its commentary (Nibbandandhana) will be published this year. The text contains very good material on Buddhist terms and categories and a commentary written in Nalanda University in 8th century A. D., lucidly explaining them in detail.

The main focus of the article "Silence of the Buddha", here abstracted, is divided into two main parts. The first part being an analysis of silence in relation to the realm of philosophical speculation, and the second part being a discussion of this silence considered within a social context.

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Buddhism, being mainly a religion of meditation, has always stressed the importance of silence. Although sound (sabda), in the form of recitations, plays an integral part in

Buddhist practice, the emphasis is laid upon the maintenance of silent environments conducive to meditation.

The Buddha discouraged philosophical speculation, being more concerned with the higher goal of final release from the cycle of death and birth. The Buddha was not a metaphysician and was not concerned with speculative theories of reality, remaining silent on these subjects.

Edward Conze remarks that Buddhism is "essentially a doctrine of salvation" and that "its philosophical statements are subordinate to its soteriological purpose" (2).

The significance of silence for Buddhist philosophy lies in the realisation of higher truth. The inner tranquillity accompanying such realisation, called in Buddhist terminology *adhyatmasamprasa*, develops vibrations of silence in the practitioner of meditation.

It was the realisation that transcendental reality could not be expressed through words which lead the Buddha to maintain a "Noble silence" regarding philosophical questioning. G. M. Nagao points out that "either reply, affirmative or negative, inevitably agrees with the false assumptions that lay within the question. Facing such antinomy, the expression by language must remain impotent."(3)

Conventionally, there are fourteen metaphysical questions which the Buddha refused to answer. They are mentioned in many of the earlier suttas of the Theravadin tradition.

- 1) Is the world eternal?
- 2) Is the world non-eternal?
- 3) Is the world both eternal and non-eternal?
- 4) Is the world neither eternal or non-eternal?
- 5) Is the world finite?
- 6) Infinite?
- 7) Both finite and infinite?
- 8) Neither finite nor infinite?
- 9) Does the Tathagata exist after death?
- 10) Does not exist?
- 11) Neither exist, nor does not exist?
- 12) Is the soul identical with the body?
- 13) Is the soul different from the body? (4)

Technically translated, they are inexpressible issues (*Avyaktra vastus*), irrelevant for the purification of mind and gaining the true knowledge.

The silence advocated by the Buddha regarding these questions indicates a clear philosophical position, not simply a suspension of judgement. This position was

subsequently crystallised into the philosophical dialectic of Nagarjuna and the Madhyamika.

T. R. V. Murti remarks, "Madhyamika dialectic is anticipated in essentials by the Buddha. The Madhyamika have but systematically formulated the Buddha's suggestions and drawn out their implications fully"(5).

The axiomatic term within the dialectic, sunyata, was originally a synonym of non-substantiality, but was later developed into silence (tusnibhavah), which was considered the highest truth of the noble ones.

In the Samyutta Nikaya, Vacchagotta the wanderer is mentioned as asking the Buddha whether there exists "self" or "no-self." In answer to both these questions the Buddha remained silent. Getting no reply Vacchagotta rose from his seat and departed. After Vacchagotta had left, Ananda asked the Buddha why he had not responded. The Buddha replied that by answering that there is "self", he would have subscribed to the views of recluses and brahmin who were externalists. And by answering "no-self" he would have advocated the views of those who were nihilists.

The Buddha not only expounded a philosophical silence, but also a practical silence. Buddhism, being a religion of meditation (6), considers sound a thorn (7) in the side of equitable practice.

The Majjhima Nikaya contains an often recurring instruction by which the Buddha admonished his monks. "When you get together, monks, only two things should be done. Either talk about the Dhamma or maintain a noble silence."(8)

The visit of King Ajatasatru to the Buddha described in the Digha Nikaya vividly exemplifies the silence with which the Sangha conducted itself. Upon approaching the Mango grove where the Buddha was teaching Dhamma to a large Assembly, King Ajatasatru remarked with some anxiety "How can it be that there should be no sound at all, not a sneeze, nor a cough in so large an assembly of the monks of twelve hundred and fifty" (9).

Such passages clearly speak of the reputation of the Buddha as one who rejoiced in silence and quietude and instructing others to do the same. Thus Buddhist Viharas were surcharged with calm and quietness, suitable for practicing meditation.

The whole process of Buddhist meditation culminates in an inner silence, but the first thing to be silenced is speech. The Samyutta Nikaya makes mention of the different forms of calmness which may result from sustained practice (10). In the first meditation on form (rupavacara jhana) speech is calmed, followed by initial and

sustained thought (vitarka and vicara) the second jhana (Dhyana), and zest (Priti) in the third.

How is the "Ariyan or Noble silence" of the Buddha characterised? The vocal activity (vacisankhara) is defined as that which ensues from vitarka and vicara (initial application of mind and discursive thought). According to Atthakathas (Commentaries) Ariyan Silence ensues when these two activities are stopped. The second meditation on form (rupa jhana) is absent of these determinants, and according is said to constitute the beginnings of the Ariyan silence (11).

Through the cultivation of higher states of meditative absorption like formless meditation (arupa jhanas), sound ceases to be a hindrance to the practitioner. The Mahaparinibbana Sutta of the Digha Nikaya (12) gives an account of Ajara Kalama, who was not affected by the sound of even five hundred chariots that had passed close by. It also describes an occasion when the Buddha did not hear the sound of torrential rain and thunderbolts, even though two peasant brothers and four oxen were killed under the impact of the storm.

The Bhayabherava Sutta of the Majjhima Nikaya speaks of the Buddha frequenting solitary forest haunts and woodland wilderness, and enumerates two reasons why the Buddha would do so.

First, it is for his own abiding in Happiness (Sukhavihara) in this very life. Secondly, it is for compassion for people that will follow his example of frequenting the forests for seclusion and meditation. (13)

These reasons for leading the solitary life bear a heightened relevancy for modern times by indicating that such a life is conducive to the development of compassion.

Piyadessi Thera, in Buddha's Ancient Path, explains that it is in and through solitude that the human mind gains strength and power. Modern society seems preoccupied with the burdens of everyday affairs, and has subsequently overlooked the importance of silent contemplation for the development of these attributes. (14)

Anthony Storr in his book Solitude quotes a sentence of Edward Gibson to make the point that is in seclusion alone that genius grows: "Conversation enriches, but solitude is the school of genius"(14). According to Storr, many of the creative geniuses of our civilisation have been solitary by temperament or circumstance. Regarding men of Genius like Kant, Wittgenstein and Newton, Storr remarks that "if they had wives and families, their achievements would have been impossible. For the higher reaches of abstraction demand long periods of solitude and intense concentration which are hard to find if a man is subject to the emotional demands of a spouse and children."(15)

Modern society, and the increasing restlessness which characterises it, are caused in part by too much sound and the absence of training which cultivates a love for silence and peaceful surroundings.

Through the regular practice of meditation and quiet contemplation, a person is better able to perform his duties with a calm and focused mind. Incessant doubts and concerns which may arise are relinquished when the quiet mind is firmly established, allowing the person to conduct his daily affairs with greater levels of proficiency.

The inundation of modern entertainment technology afflicting contemporary society has seriously undermined a person's ability to establish calm and peaceful surroundings in which to live and work. The growth of materialism and consumerism is caused by the unwholesome mindset of greed and craving (trsnā), and is not propitious for the cultivation of an appropriately peaceful environment conducive for the establishment of an efficient work culture.

Edward Conze, in the "Introduction" to his work on Buddhist Meditation, regrets the destruction of monastic life which heralded the onset of industrial civilisation. In criticising the levels of noise which modern society has embraced, Conze remarks:

No one can get away from cars, motors cycles, wireless and aeroplanes which pursue us even at the quiet of countryside. Noise is the thorn in the side of Dhyana, as the ancients have told us. Its ubiquitous and distracting effects, give additional force to Peguy's definition of modern civilisation as one vast conspiracy against the spiritual life. (16)

The secluded life, solitude and privacy, are continually undermined by the attitudes and lifestyle of certain groups within society. Lack of moral values and concern for fellow beings has led to the social unrest and turmoil disturbing peaceful living. It is perhaps through a life of contemplation and seclusion that such propensities may be transformed, providing the clarity and understanding which may change our collective philosophies of life.

The great Buddhist Acarya Santideva in his classic treatise Bodhicaryavatara (VIII.25) describes a delight in the silence and harmony of nature.

When shall I come to dwell in the forest  
Among the deer, the birds and the trees,  
That say nothing unpleasant  
And are delightful to associate with? (17)

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2. Conze, E., Thirty Years of Buddhist Studies. London, 1967, p.213.

Editors note: Professor U. D. Jayasaekera B. A. (Hon.) D.E.E.T.P, A.I.E, M. A., Ph.D., emphasises this soteriological purpose in his article "Buddhism and Self Discipline" presented to John D. Hughes upon the occasion of his 60th birthday. He

writes:

"Buddhism, while unequivocally asserting the supremacy of mankind over even celestials, not only denies the ability of any God-head to grant salvation to anyone else, but also goes further in declaring that one is one's own saviour, and that one has to attain his this goal by one's own individual effort...Effort is his alone, the Buddha has only indicated the way - tumhehi Kiccam, atappam, akkhataro Tathagata."

3. Nago, G. M., Collected Papers Madhyamika and Yogacara: A Study of Mahayana Philosophies (MYSMP). Tr. & Ed. by L. S. Kawamura, New Delhi, 1993, p. 93.

4. Digha Nikaya. Vol. I, p. 187, Majjhima Nikaya. Vol I, p.426.

5. Murti, T. R. V., The Central Philosophy of Buddhism. London, 1955, p.45.

6. C.f. Grimm, G., The Doctrine of the buddha: Religion of reason and Meditation. Delhi, 1982.

7. C.f. Anguttara Nikaya. V, p.135.

8. C.f. Majjhima Nikaya.I, p. 161.

9. Digha Nikaya. I, p.50, See also Davids, R. (trs.), Dialogues of Buddha. London, 1973, Pt. I, p.67.

10. Cf. Samyutta Nikaya. IV, p.217. See also Woodward, F. L. (trs.), Kindred Sayings. London, 1980, Vol. IV, p. 146.

11. C.f. Horner, I. B., Middle Length Sayings. London, 1970, Vol. I., p.205, n.2; p. 364, n.3.

12. C. f. Digha Nikaya. II, pp. 130-32.

13. Majjhima Nikaya, I, pp. 23-24.

14. Piyadassi Thera, The Buddha's Ancient Path (BAP). London, 1964, p. 200.

15. Cf. Storr, A., Solitude. London, 1974, paperback ed., last (cover) page.

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16. Conze, E., Buddhist Meditation. London, 1975, p. 41.

17. Quoted by Marine Batchelor, "Even the Stone Smile" in Buddhism and Ecology. p. 13.

Please refer Graphical Image No: V7N2.73.1.

Photo: (L - R) Ven. Sokhom, Ven. Thou Hang and Ven. Sarom Nan in front of an Altar at Wat Buddharangsee, Springvale.

### **Coming Events**

#### **KUAN YIN FESTIVAL DAY - BUDDHA VIHARA**

**939 Canterbury Road, Box Hill, Vic 3128**

This year the Ceremony to celebrate the day Kuan Yin entered the Nunnery will be held on Sunday 20 July 1997. The program for the day's events includes Blessings at 10am, Dana offerings at 11am and Lunch at 12pm.

#### **KAGYU E-VAM BUDDHIST INSTITUTE**

**673 Lygon Street, Carlton North, Vic 3054**

The Kagyu Institutes's teaching programme for May - August 1997 has been set and includes:

##### Wheel of Time, Wheel of History

Conducted by Mark Stevenson (Anthropologist), July 5 & 12. An introduction to the history of Tibetan culture and a discussion of its future, including a focus on individual Masters.

##### Naked Reality, The Path Of The Yogi

Conducted by David Templeman (historian, translator), July 26 & August 2. Discusses the iconography of the mahasiddhas and how it is a means of transmitting Buddhist teachings.

##### The Practice of Mindfulness

Conducted by Christine Biddle (meditation instructor), August 9. Discusses the process and benefits of applying the practice of mindfulness to every day life.

##### Post Modernism & Buddhist Practice

Conducted by Dr. Robert Miller (philosopher, teacher at RMIT), August 7, 14, 21 & 28. Argues that post modernism should transcend itself towards a Buddhist-like practice.

This information was taken from a flyer published by the Kagyu E-Vam Buddhist Institute. Further enquiries may be directed to the Institute on (03) 9387 0422 or fax (03) 9380 8296.

#### **RELIGION AND CULTURAL DIVERSITY CONFERENCE 1997**

**28 - 30 July 1997**

The conference will be hosted and organised by the Australian Multicultural Foundation and the World Conference on Religion and Peace. According to the Conference's promotional flyer, the objectives of this conference are:

- To facilitate the exchange between people from different countries of ideas and information about religious and cultural diversity and what it means for public policy;



- To explore ways in which policy makers, communities and nations can nurture social cohesion and the benefits of diversity;
- To explore ways in which existing structures and networks can be strengthened so as to exchange advice and ideas about best practice and outstanding issues.

The Conference, to be held at the Carlton Crest, Melbourne, will include representatives from many of the world's religious and spiritual traditions as key speakers, and also domestic and international political leaders.

For further information please contact the Conference Secretariat:

1997 Religion and Cultural Diversity Conference  
Australian Multicultural Foundation  
PO Box 538, Carlton South, Vic 3053, Australia.

### **Appeal For Funds For Others**

#### **NEW KITCHEN AT WAT BUDDHA DHAMMA**

Wat Buddha Dhamma, of Wisemans Ferry, NSW, has launched a fundraising appeal for new kitchen facilities. For the past five years the Wat has been using a temporary kitchen which is insufficient for the demands placed on it. Wat Buddha Dhamma holds two weekend courses per month at its Retreat Centre and several long courses each season. The new facility is expected to cost \$96,000. Donations can be sent to (Ph: (043) 233 193):

Wat Buddha Dhamma  
Kitchen Appeal  
Ten Mile Hollow  
Wisemans Ferry NSW 2775  
Australia

#### **NEW PRAYER AND CONGREGATION ROOM AT BUDDHA VIHARA TEMPLE**

The extensions at Buddha Vihara will encourage Buddhist practice by allowing devotees to pray, consult and meditate in a comfortable environment. The new congregation room, built in traditional Thai temple style, will be the venue for Teachings by Abbot Ven. Dr. Viriyananda and visiting Masters. The building will cost over \$35,000. Donations may be sent to (Ph: (03) 9899 0638):

Buddha Vihara Temple Inc.  
939 Canterbury Road  
Box Hill VIC 3128, Australia

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#### **SUKHAVATI FOREST RETREAT**

The Sukhavati Forest Retreat will be situated in secluded and peaceful mountains of Northern Tasmania. The retreat centre is being built to enable people to practice meditation in the Kagyu tradition under great Tibetan Kagyu Masters such as Ven. Traleg Kyabgon Rinpoche and Ven. Bokar Rinpoche. The facilities will also be available for use by groups of other traditions.

The Sukhavati Forest Retreat will be built in two stages. Initially, a study and

meditation building designed to accommodate one hundred people will be constructed. The next stage will be the construction of a main service building consisting of a kitchen, dining room, lounge, library, office and reception area. Accommodation buildings to house sixty people are also planned for this second stage. The rooms will provide retreat participants space to study, rest and practice.

The land for the Retreat site was donated by students of Ven. Traleg Rinpoche, and most labour is voluntary and unpaid. Materials are purchased from donated funds. As stage one is already under way, an appeal has been launched for offers of funds, work or materials. Further information can be obtained, and donations sent to: (Ph: (03) 6369 5275)

Sukhavati Forest Retreat  
PO Box 49  
Meander TAS 7304  
Australia

### **Appeal for Funds - How You Can Help**

The Buddhist Discussion Centre (Upwey) Ltd. is pleased to announce three fundraising appeals. These cover a variety of Buddha Dhamma activities in this Dhamma ending age. To assist with any of these, by way of donation or other support, is indeed a meritorious action and will set many good causes for your future lives. We therefore are delighted to invite you to support these worthwhile and important activities.

#### Appeal Number 1

##### **Publication and printing of the Buddha Dhyana Dana Review.**

The annual cost of publishing and distributing the Buddha Dhyana Dana Review is over \$6,000 a year. It is published three times a year and is sent 'free of charge' to over 35 countries and some 1,000 organisations and individuals. Our costs in this area continually increase - and so too the number of people and organisations requesting to receive it. In order to continue at this level we request your support.

#### Appeal Number 2

##### **Building extensions.**

One of our major projects for 1997 is the construction of a new bedroom and Library and housing for the Padmasambhava Image. This project has been planned to

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commence in 1997 and we request your assistance to meet the building costs of \$12,000. Fitout costs for the Library are estimated at \$5,000.

#### Appeal Number 3

##### **General funds.**

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Please Return ...

To make your donation for any of these appeals please complete and return this form

to: The Secretary, Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey, Victoria, 3158. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Ltd."

Thank you for your kind contribution. The gift of Dhamma excels all others. May you be well and happy.

I/we wish to contribute funds as follows:

Appeal 1 - Buddha Dhyana Dana Review	\$.....
Appeal 2 - Building Extensions	\$.....
Appeal 3 - General Funds	\$.....
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	TOTAL

Name/organisation .....

Address .....

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Receipt Required yes/no