

# 慧光

# Wisdom

*A Free-spirited Student Buddhist Publication at U of T*

§ 多倫多大學佛教學生的心靈廣場 §  
一九九九年、秋。第六卷、第一期

**Volume 6, Issue 1 ~ Autumn 1999**

## What does Buddhism have to say about consciousness?

*(Notes from a talk given by Professor A.K. Warder for the Buddhist Student Association in Nov. 1997.)*

*by Lee Kuhnle*

Neurologists and psychologists don't seem to be able to give us a satisfactory answer as to what consciousness is. They can measure the brain or its behavior, but they don't see anything that is actually consciousness.

The Buddhist doctrine presents a somewhat different doctrine of consciousness than one we might find today. Let us look at three English words important to our discussion: consciousness, mind and thought. In Sanskrit and Pali, we have *vijnana/vinnana* (which the professor translates as "consciousness"), *manas* (as "mind") and *citta* (as "thought"). The Buddha explained in one of the sutras that *vijnana*, *manas*, and *citta* are the same dharma, the same principle. Apparently, there is no distinction.

*Vijnana* is considered to be one of the five groups or categories which constitute the human being. All people consist of five elementary groups which constitute their existence. They are matter (*rupa*), emotion (*vedana*), perception (*samjna*), forces (*samscara*) and consciousness (*vijnana*). On the one hand there is matter, and on the other there is consciousness. The other three categories serve to interlink matter and consciousness. *Samscaras* are the driving forces which propel consciousness, the most important of which is volition. These, then, are known as the five groups of dharmas which constitute everything we experience.

Consciousness itself is said to be of six kinds. Six consciousnesses arise through the six senses: eye, ear, nose, tongue, touch, mind. *Manas* (which we know to be consciousness itself) is said to be the sixth type of consciousness. It has its own proper objects, i.e., mental objects, such as anger or love, or other emotions. So the mind acts as a coordinator of the six types of consciousness. And beyond these six there isn't any consciousness.

In early Buddhist texts it is stated that consciousness is always conscious of something. Consciousness is entirely dependent on the senses. Any dharma can be a support for consciousness. We could say, then, that a dharma is a mental object which corresponds to the external reality. However, dharma always includes a description of that object as well. The eye is only able to see patches of colour or shapes. It can't identify them. Only the mind or consciousness is able to do that. It then brings the input from the senses under language, and tries to recognize that object linguistically. The mind analyzes the input from the senses and invents names and concepts for them. All this is consciousness which is at a different level from the external reality.

*(To be continued in the next issue of Wisdom.)*

University of Toronto  
**Buddhist Festival**  
October 18 to 28, 1999

A two-week Buddhist festival introducing the philosophy, meditation methods taught by the Buddha, the history, cultures, art, architecture, literature, ways of life of Buddhists via displays, music, lectures, slide and video presentations, meditation workshops and discussion.

Presented by the U of T Buddhist Community (UTBC) and the Buddhist Student Association.

### WEEK #1

MON OCT 18 - WED OCT 20

10:00 am - 4:00 pm

Buddhist displays and booths in the lobby of Sidney Smith Hall. Come experience various world cultures, chat with our execs, learn about Buddhism and our activities.

MONDAY OCT 18

10:00 am - 4:00 pm

Buddhist displays and booths in the lobby of Sidney Smith Hall.

10:00 am

Opening Bells & Chanting Ceremony for the festival by the Venerables from Fo Guang Shan Temple. @ Sidney Smith Hall, 100 St. George St., Lobby

3:00 pm - 4:00 pm

"A Survey of Buddhist Art in Asia", covering India, Central Asia, China, Japan, Cambodia, Indonesia & Thailand, a slide-lecture presentation by Professor Kalyan Sarkar, Professor Emeritus, Dept. of Classical & Modern Languages, University of Windsor. @ Sidney Smith Hall, Rm 2102

(cont'd on page 2)

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# From the Editor

What's new at our clubs...

As the summer quietly slips away, we await the unfolding of a new school year. Many exciting things are happening at the U of T Buddhist Community and Buddhist Student Association. Let me first introduce to you our new executives: At UTBC, Sesath Hewapathirane, a 4th year Pharmacology student takes the Presidency. Chris Ng (aka Shan Tong), a part-time student at the East Asian Studies Department retains her post as V.P., Geeth Gunawardana, a 4th year student in Arts and Science, is the Treasurer, Jessy Tse, a 4th year Zoology student is the Secretary, and of course our innovative Webmaster David Yeung (4th year student in Engineering Science) continues to offer his technical expertise.

At BSA, David serves as President for a second term. Teresa Tsui, a 3rd year student in Pharmacology is the V.P., Heidi Chan, a 3rd year student in Religion, is the Secretary. Janet Berketa, staff at the Faculty of Pharmacology, is our new Treasurer. (We would like to thank Lap Sii Sou, the exiting Treasurer, from the bottom of our hearts for looking after the club's financial health in the past three years!) And Lee Kuhnle is the new Public Relations Officer. With the dedication of the incumbent EC members and the new energy brought by the new executives, both of our clubs will be in good hands!

Our operating philosophy is non-sectarian in orientation. We welcome all who wish to explore or practice the Buddha's teaching as presented by the various schools and traditions in the spirit of free inquiry. We hold dear what the Buddha said as recorded in the *Kalama Sutta*:

***Do not believe in anything (simply) because you have heard it. Do not believe in traditions, because they have been handed down for many generations. Do not believe in anything because it is spoken and rumoured by many. Do not believe in anything, simply because it is found written in your religious books. Do not believe in anything, merely on the authority of your teachers and elders. But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.***

At an inter-personal level, the four sublime states, loving-kindness, compassion, sympathetic joy and equanimity, enshrined in the symbol of our clubs, are beautiful ideals to be borne in our minds.

With the fine crew on board, our clubs are off to an inspiring start with a presentation of the U of T Buddhist Festival beginning Oct. 18. Our website and newsletter allow us to connect with people interested in the Buddha's teaching, especially those in universities located here in town, in Canada as well as abroad. Soon, we will have more occasions to meet face-to-face with you in a new Buddhist resource centre to be set up at our office space at ISC. We hope that it will be a service to our members and the university community, a center complete with interesting Buddhist books, magazines, video and audio tapes, community newsletters and so on .... Or you can see it simply as the friendly Buddhist place on campus to drop by and say hello. So, stay tuned!

Yours in the Dharma,  
Shan Tong

*P.S. If you wish to make a donation to our centre, bookshelves, books... or your valuable time, please call or email us at [buddhistsa@hotmail.com](mailto:buddhistsa@hotmail.com).*

(Buddhist Festival programme  
cont'd from page 1)

7:30 pm - 9:30 pm

Journeys to Sacred Buddhist Landscapes (Part 1)  
"Buddhist Art of China", slide-lecture presentation by  
Professor David Waterhouse, East Asian Studies Dept,  
U of T. (Sponsored by Trinity College). @ Trinity  
College, Larkin Building, 15 Devonshire Place, Rm 241

TUESDAY OCT 19

10:00 am - 4:00 pm

Buddhist displays and booths in the lobby of  
Sidney Smith Hall.

12:00 pm - 2:00 pm

"In the Spirit of Free Inquiry" HH the Dalai Lama  
in conversation with western Buddhist teachers (107  
minutes), a video presentation. @ Sidney Smith Hall,  
Rm 1087

5:00 pm - 6:00pm

A Workshop of Relaxation & Yoga Exercises,  
Preparation for Buddhist Meditation, led by Ven.  
Bhante Kovida, a Buddhist monk (Bhikkhu) ordained in  
the Sri Lankan tradition and trained under the late Ven.  
Ananda Maitreya. @ New College, Multifaith Room,  
basement, 40 Willcocks St. (corner of Spadina Ave. &  
Willcocks.)

7:00 pm - 9:00pm

"Was the Buddha a Buddhist?" A question of  
relying on Buddhist texts or personal experiences. A  
talk by Professor A.K. Warder, Professor Emeritus,  
University of Toronto, author of "Indian Buddhism". @  
International Student Centre (ISC), 33 St. George St.,  
Cumberland Room

WEDNESDAY OCT 20

10:00 am - 4:00 pm

Buddhist displays and booths in the lobby of  
Sidney Smith Hall.

12:00 pm - 2:00 pm

"Changing from Inside", a video presentation (42  
minutes), a compelling account of a Vipassana  
meditation course taken by 7 women inmates in a jail  
near Seattle. @ Sidney Smith Hall, Rm 2115 (Note: this  
used to be 590. The presentation has been moved!)

7:00 pm - 9:00 pm

Vipassana meditation workshop by Ven. Bhante  
Kovida. @ International Student Centre, Cumberland  
Room

THURSDAY OCT 21

7:00 pm - 9:00 pm

"Town Hall on Buddhist Education in Canada",  
Dr. Suwanda Sugunasiri, Trinity College, University of  
Toronto. An information session on the academic study  
of Buddhism in Canada. @ International Student  
Centre, Cumberland Room

(cont'd on page 5)

# A Book Review :

Venerable Bhikkhu Bodhi's

'*THE NOBLE EIGHTFOLD PATH :*

*Way to the End of Suffering*'

(2nd Ed., 1994, Buddhist Publication Society, Kandy, Sri Lanka )

by Sesath Hewapathirane

The book entitled *The Noble Eightfold Path : Way to the End of Suffering*, is a step by step exposition of the Eightfold Path which illuminates the idea that the teaching of the Buddha, the Dhamma, is formulated not as a set of dogmas or doctrines about the origin and the end of things commanding belief, but as a message of deliverance from suffering which is verifiable in one's own life. Along with that message comes a method of practice, a way leading to the end of suffering. This way is the Eightfold Path, Ariya Atthangika Magga. The aim of the book, as stated by the author, is to contribute towards proper understanding of the Eightfold Path and clarification of its place in the Dhamma.

Bhikkhu Bodhi is a Buddhist monk of American descent, with a doctorate in Philosophy from Claremont Graduate School. He studied the Pali language and the Buddha Dhamma in Sri Lanka, working with eminent scholar monks such as the late Balangoda Ananda Maitreya Mahathero (Sri Lankan), Nyanaponika Thero (German) and Bhikkhu Nyanawoli (British). He is the author of several books on Buddhism including four translations of major Suttas from Pali, the language in which the earliest Buddhist scriptures were written. Since 1984, he has been the editor for the Buddhist Publications Society of Sri Lanka and its president since 1988. He is one of the most outstanding scholars of the Theravada tradition and his works are well known to be objective, unbiased, reliable, and modest.

The book is structured in a simple and organised manner, starting with an introductory Chapter titled 'The Eightfold Path : Way to the End of Suffering'. The subsequent chapters elaborate on each of the factors of the Path : Right View (or Understanding); Right Intentions (or Thoughts); Right Speech; Right Action; Right Livelihood; Right Effort; Right Mindfulness; and Right Concentration. The eighth and final Chapter is titled 'The Development of Wisdom'.

The *Sutta Pitaka* of the Pali Cannon forms the basis of the references for this book, including Pali textual references such as the *Digha Nikaya*, *Majjima Nikaya*, *Samyutta Nikaya*, *Anguttara Nikaya*, and the *Dhammapada*. Quotations are mostly from Venerable Nyanaponika's classic anthology *The Word of the Buddha*, and also from the *Visuddhimagga* (the Path to Purification), the vast encyclopedic work which systematizes the practice of the Path in a detailed and comprehensive manner. The sources of information are authentic and authoritative, as they are original Pali texts and their commentaries.

The author has expounded the Eightfold Path and related complex issues with extraordinary clarity and depth. This book has both scholarly and instructional value with objective and dispassionate treatment of issues pertaining to the subject of inquiry. The arrangement of information and other material substantiating the information and arguments are clearly logical, coherent, relevant, and well structured. As a concise but comprehensive discussion of the Eightfold Path, the book could be considered a scholarly product, focusing on essential information and not attempting to confuse the reader with too many details. The writing style is formal as could be expected of a book on a deep spiritual subject, but it is simple, lucid and comprehensible.

The author, being a monk from the Theravada School, derives his information very much from early literature, and takes the classical perspective; thus, there is no Mahasanghika influence in his writings. He is very successful in showing the relationship between the Eightfold Path, which involves discipline and practice, and the Four Noble Truths, which comprise the main doctrine of Buddhism. In the structure of the teaching, these two principles lock together into an indivisible unity, called Dhamma.

The first chapter succeeds commendably in placing the Eightfold Path in proper perspective. It highlights the significance of the Eightfold Path in terms of the totality of the Dhamma. It begins with the contention that all human problems ultimately can be reduced to the problem of 'dukkha' - variously translated as stress, suffering or a basic unsatisfactoriness running through human lives. What one needs is a way that will end this problem finally and completely. After enumerating in a most lucid way the range of suffering, the causes of suffering and the cutting off of the causes of suffering, the need to eliminate 'avijja' or ignorance in order to gain freedom from suffering is clearly explained. Ignorance is shown as the primary defilement giving rise to all other defilements, or 'kilessas,' such as greed, aversion and delusion.

Since ignorance is a state of not knowing things as they really are, what is needed is knowledge of things as they really are. Not merely conceptual knowledge, but perceptual knowledge, a knowing which is also a seeing. This kind of knowing is called wisdom or 'panna'. Wisdom enables one to understand things as they are in actuality, directly and immediately, free from the screen of ideas and assumptions. Panna or wisdom is the remedy for avijja or ignorance. The training in wisdom centers on the development of insight (vipassana bhavana), a deep and comprehensive seeing into the nature of existence which fathoms the truth of our being in the only sphere where it is directly accessible to us, namely, in our own experience. To free ourselves from all defilements and suffering, the illusion of selfhood that sustains them has to be dispelled by the realization of selflessness. This is precisely the task set for the development of wisdom. Wisdom cannot be gained by mere learning but it can, and must, be cultivated. Wisdom comes into being through a set of conditions which one has the

power to develop. These conditions are mental factors, components of consciousness, which fit together into a systematic structure that can be called a path leading to a goal. The goal here is the end of suffering, and the path leading to it is the Noble Eightfold Path with its eight factors.

The eight steps of the Path are not to be understood as having to be realized in sequence one after the other. Rather, they are a unity, an organic whole. The Eightfold Path is often subdivided into the following three groups : (i) Morality - right speech, right action, and right livelihood; (ii) Concentration - right effort, right mindfulness and right concentration; (iii) Wisdom - right intention and right view. This is the order in which these groups achieve their highest perfection. The Buddha calls this path the 'Middle Way'. It is the Middle Way because it steers clear of two extremes. One is the extreme of indulgence in sense pleasures and the other extreme is the practice of self-mortification. The Eightfold Path gives rise to vision and to knowledge and leads to peace, to direct knowledge, to enlightenment, to Nibbana. To follow the Eightfold Path is a matter of practice rather than intellectual knowledge, but to apply the path correctly it has to be properly understood. In fact, right understanding of the path is itself a part of the practice.

In six of the eight chapters of the book, the eight factors of the Path are analyzed in-depth, relating one factor to the other, showing their mutual impacts and relationships and the highly integral nature of the components of the Path. Right View is explained in terms of understanding suffering, its origin, its cessation and the way leading to its cessation. For practical purposes two kinds of right view are enumerated by the author. One is mundane right view, which operates within the confines of the world. This involves a correct grasp of the law of kamma, the moral efficacy of action. The other is right view at the supra-mundane level, which consists of liberating oneself from all views, including the Buddha's Middle Path.

Right Intention is discussed in terms of intention of (a) renunciation, (b) goodwill and (c) non-violence. To develop the intention of renunciation, one has to contemplate the suffering tied up with the quest for worldly enjoyment. To develop the intention of goodwill, one has to consider how all beings desire happiness, and to develop the intention of non-violence and harmlessness, one has to consider how all beings wish to be free from suffering.

Right Speech is explained as abstaining from speech that is false, slanderous, harsh, and from idle chatter. Under Right Action, abstaining from such things as taking life, stealing and sexual misconduct are enumerated. Right Livelihood involves giving up wrong livelihood and ensuring that one earns one's living in a righteous way. Five kinds of livelihood are mentioned which bring harm to others. They include dealing with weapons, with living beings (including raising animals for slaughter as well as slave trade and prostitution), with meat production and butchery, with poisons and with intoxicants. Also included are dishonest means of gaining wealth such as practicing deceit, treachery, trickery, and usury.

Right Effort involves the effort to restrain and abandon defilements, and to develop and maintain wholesome states. The reason why effort is so crucial is that each person has to work out her or his own deliverance. Preventing the arising of unwholesome states of mind involves control over the senses. This requires effort and assiduous perseverance.

Heedfulness and clear knowledge in deeds, words and thoughts or mindful contemplation of the body, feelings, mind and phenomena are included in the chapter on Right Mindfulness. The awareness involved in mindfulness differs from the kind of awareness at work in our usual mode of consciousness. The practice of mindfulness involves keeping the mind at the level of bare attention, detached observation of what is happening within us and around us in the present moment. In the practice of right mindfulness, the mind is trained to remain in the present, open, quiet, contemplating the present event. All judgements and interpretations are suspended. Right mindfulness is cultivated through the mindful contemplation of four objective spheres: the body, feelings, states of mind, and phenomena.

Right Concentration discussed in the subsequent chapter is described as the steady fixing of the mind on a single object which is noble, wholesome, and in particular when it is profitable for the pursuit of the goal of deliverance taught by the Buddha. In the narrow sense, right concentration refers to the sphere of meditation, especially to the four jhanas (meditative 'absorptions'). Concentration is not attained all at once but develops in stages.

The Four Noble Truths cover the side of doctrine and the Eightfold Path covers the side of discipline and practice. In the structure of the teaching these two principles lock together into an indivisible unity called the 'Dhamma'. The internal unity of the Dhamma is guaranteed by the fact that the last of the Four Noble Truths is the Eightfold Path, while the first factor of the Eightfold Path or Right View is the Understanding of the Four Noble Truths. Thus the two principles include one another. Given this integral unity, it would be pointless to pose the question which of the two aspects of the Dhamma has greater value, the doctrine or the Path. However, practically the Path is more important because it is precisely this that brings the teaching to life. The Path translates the Dhamma from a collection of abstract doctrines into a continually unfolding discipline of reality. It provides an escape from the problem of suffering with which the teaching starts. Also, it makes the teaching's goal of liberation from suffering accessible to one in one's own experience, where alone it takes on an authentic meaning.

This book is an excellent exposition and analysis of the essential elements of the Buddha's teaching which are common to all schools of Buddhist thought. It is one of the best writings on the Buddha Dhamma in recent years and is fully worth reading, irrespective of religious background. Bhikku Bodhi's book has given me many significant insights and appears to be an important contribution to the clarification of the foundation of the Buddha's thoughts.



Zen Laughter from  
**The Upside Down Circle**  
 笑呵呵的禪

取自  
 倒轉了的圓圈

漫畫中的對話：

1. 噢..
2. 呀格，你在做什麼呢？
3. 我在盯著我的倒影，我盯了那麼久...
4. 我開始覺得倒影便是真的...
5. 真的，真的，是...
6. 是我！我知道。

Each motion of life is transmitted by the sensory system to a center of cognition that receives the input. This creates a feeling of a 'me' that constantly grows and is reinforced by every activity. Soon it becomes so firmly entrenched that awakening is very difficult.

Woof is trying here to shatter the process of this image-making.

我們生命的每個運作，都是由我們的感官把資料送到來認識資料的中心樞紐，由此我們認定和執著「我」的體驗，這個我執，經過經驗的累積，便越來越深刻，直至這我執把我們迷得難以夢醒過來。

在這個故事裏，W禪師要呀格破碎製造「自我」的過程。

Excerpt from the "Upside Down Circle" by Zen Master Gilbert. Reprinted with permission from the publisher, Blue Dolphin Publishing, P.O. Box 8, Nevada City, CA95959 (800) 643-0765. \*The Chinese notes are written by Shan Tong for "Wisdom".

(programme cont'd from page 2)

**FRIDAY OCT 22**

6:30 pm - 9:00 pm

Buddhist Movie Night: "Why Has Bodhi-Dharma Left for the East?" A film presentation, about Zen practice in a traditional monastery in remote Korean mountains and a Zen master bringing his disciples to face the reality of the self. (English subtitles) @ Sidney Smith Hall, Rm 2102

**WEEK #2**

**MONDAY OCT 25**

7:30 pm - 9:30 pm

Journeys to Sacred Buddhist Landscapes (Part 2) "Sri Lanka - 3rd Century BC to 13th Century AD", a video presentation by Dr. Suwanda Sugunasiri, Trinity College, University of Toronto. (Sponsored by Trinity College). @ Trinity College, Larkin 241

**TUESDAY OCT 26**

5:00 pm - 6:00pm

A Workshop of Relaxation & Yoga Exercises, Preparation for Buddhist Meditation, led by Ven. Bhante Kovida. @ New College, Multifaith Room

**WEDNESDAY OCT 27**

7:00 pm - 9:00 pm

"The Four Noble Truths", a talk by Professor Bhante Punnaji. Ven. Bhante Punnaji is a Buddhist monk of the Theravada lineage of Sri Lanka. He has taught meditation and Buddhist philosophy in North America for 30 years and is an expert on the comparative study of Freudian psychology and the Buddha's teachings. @ International Student Centre, Cumberland Room

**THURSDAY OCT 28**

7:00 pm - 9:00 pm

Pudgalavada, a lecture by Professor Leonard Priestley who currently teaches Buddhist philosophy and Chinese philosophy in the East Asian Studies Department, University of Toronto. @ University College (UC), 15 King's College Circle, Rm 163

Everyone Welcome.

Suggested Donation: \$2 per evening presentation to support club operations.

Sponsored in part by SAC

Contact: David, BSA, (416) 413-9182 or Sesath, UTBC, (416) 620-7227. e-mail: buddhistsa@hotmail.com

# Why do you want to be a Buddhist nun?

by Heidi Chan

Last week, I was confronted by this question, "Why do you want to become a Buddhist monastic?" The person who asked me this question apparently views monastic life as an escape from the world and from human experience. She sees the monastery as a sanctuary where monastics are immune from the problems of the world and the suffering of people and are free from social responsibilities. Her opinion is that in order to understand suffering and be relieved from the unsatisfactoriness of human experience, one must live in the world and have first-hand experience of pain and suffering. Otherwise, if one had no distractions, cultivation would be too easy. Monastics, she argued, don't experience any frustration and pressure from work, don't have to face unpleasant people, and don't have to worry about their financial status. They are all escaping from an existence they can't endure.

I initially explained to her that becoming a monastic allows one to devote more time to study Buddhism and to cultivate oneself so that one can better teach the Dharma to others. Later I brought up the question of whether it is easy or common for most people to even have the intention of becoming a monastic. I asked her to think of how many people would readily and happily renounce their worldly life and join the Sangha; how many people would be willing to give up money-earning, give up relationships and the chance to get married, to live in luxury, and to enjoy various forms of entertainment. Of course, there are people who want to enter the monastery precisely to escape the responsibilities of household life, but those who have genuinely renounced family life to pursue the Buddhist path do, I feel, deserve a certain amount of respect. In some traditions, the training for monastic life is so arduous that some are unable to complete years of mental and physical discipline.

My friend also brought up the idea that monastics have no idea what is going on around the world and don't really care. I provided her with the example of the Buddha's Light International Association, which dispatched hundreds of monks and nuns from its headquarters in Taiwan to various disaster areas to provide aid and give condolences to the victims of the September 21 earthquake that destroyed a large inhabited part of the island.

Of course, I didn't possess the ability and penetrating wisdom to alter her opinion by the end of our discussion. However, after contemplating the question for a few days, I now feel more prepared to answer her question in more detail the next time I see her.

By living a lay life, we might often come in contact with unpleasant experiences which give rise to negative or painful thoughts and actions. If we have not cultivated ourselves well enough to deal with certain situations and people, we might perpetuate our own and other people's negative karma. And since everything in the world is interdependent and interconnected, our actions might produce a ripple of negative effects upon the world around us. Furthermore, if we have not developed the ability to articulate the Dharma, we might confuse people even more through our conversations despite our good intentions. Also, when living a lay life, we might often be tempted to indulge in conversations that give rise to unwholesome and erroneous thoughts and leave others trapped in ignorance and attachments.

The Buddha taught that the way to the end of suffering is living according to the Eightfold Path, which consists of (in the category of wisdom) 1. Right Understanding, 2. Right Thought, (in the category of virtue) 3. Right Speech, 4. Right Action, 5. Right Livelihood, (in the category of meditation) 6. Right Effort, 7. Right Mindfulness, and 8. Right Concentration. In my view, "right association" is conducive to virtuous living, leading to the purity of our body, speech, and mind. During our cultivation, we should refrain from interacting with those who may lead us to develop negative thoughts, and encourage ourselves to associate with others who are also studying and practicing the Dharma. Viewed in this way, the monastery can provide the student of Buddhism with right association to other followers of the Dharma in addition to a solemn and peaceful environment.

On the other hand, there is no question that we are able to realize the Dharma while living within society. As the Vimalakirtinirdesa-sutra has demonstrated, a layman can realize equally, if not more profoundly, the teachings of the Buddha. In fact, what is important is not to become attached to any opinion as to which lifestyle is better. According to the teaching of the Buddha, everything is relative: monastics are only such in relation to laypersons, and vice versa. Teachers and students, monastics and laypersons, are all interdependent and interconnected and they are known only in relation to each other. Whether one ends up in a monastery or practices Buddhism within society depends on numerous factors that condition the environment in which we cultivate ourselves; rather than grasping onto opinions and ideals, we should be diligent and mindful under all circumstances.

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“感謝”

Our Sincere Thanks to:

Patron 贊助者: David Hampton

Supporters 支持者: Mr. Kalyan K. Sarkar

An Anonymous Buddhist

*Visit our web sites*

**Wisdom** < <http://members.home.com/wisdom.tor> >

**University of Toronto Buddhist Community**

< <http://www.campuslife.utoronto.ca/groups/buddhist> >

## Buddhism on the Web

by David Yeung

For the past two years, the University of Toronto Buddhist Community has made its presence known through its web site, < <http://www.campuslife.utoronto.ca/groups/buddhist> >. The web site has proven to be a valuable resource for those who are interested in the study and practice of Buddhism at the university.

Buddhist practitioners will find the events calendar most useful. The calendar shows, in a visually intuitive format, upcoming Buddhist and Buddhism-related events on campus. Visit it frequently to find out up-to-date information. If you prefer to receive information through e-mail rather than on the web, you can sign on to our electronic mailing list.

For those who attend our regular Wednesday meditation sessions with Bhante Kovida, we have prepared some handouts as an aid to the meditation exercises. The handouts are also online.

We have compiled a page of links to Buddhist media files on the internet. On this page, you can listen to lectures, traditional chants, and modern Buddhist music.

For a little bit of fun, you can send a free e-mail postcard through our web site. Choose something with a Buddhist theme or pick from a wide variety of pictures. You can also upload your own pictures or music.

There is also an online survey on Buddhism. Please take a few minutes to complete it.

We have some links to other useful sites. Visit the Buddhist Student Association home page < <http://members.home.com/wisdom.tor> > to read articles previously published in our newsletter *Wisdom*, and to get the same information about our events. If you are looking for a Buddhist temple anywhere in Canada or a listing of Buddhist events happening in and around Toronto, you'll want to check the "Buddhism in Canada" website. If you need to find Buddhist sutras in any language, you'll want to follow the link to "Buddhist scriptures".

At the moment, we are starting a webbing of Buddhist student organizations at universities and colleges from around the world. We are also compiling a list of professors of Buddhism.

The web space is provided by the Student Affairs Office, through which the University of Toronto Buddhist Community is a recognized club at the University of Toronto. The site can also be accessed using the address < <http://buddhist.sa.utoronto.ca> >.

We need pictures for the postcards, links for the media page, and help with web site maintenance. If you have any suggestions or comments about the web site, or would like to contribute, please contact David at [buddhistsa@hotmail.com](mailto:buddhistsa@hotmail.com).

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凡慷慨支持【慧光】者的姓名，將于本刊一一刊登，我們更會把一年內所出版的【慧光】寄到府上，以表衷誠致謝。



The **Buddhist Student Association** at the University of Toronto distributes *Wisdom* free of charge. We hope to have your **FINANCIAL SUPPORT!!!**

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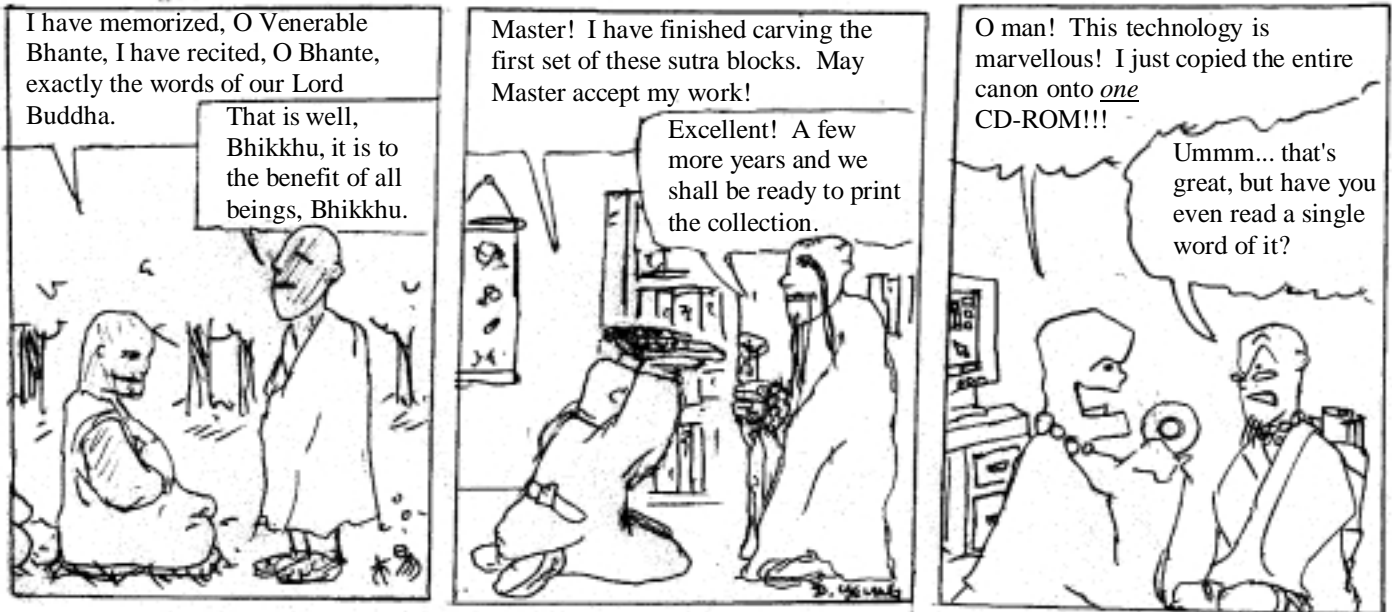


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# 佛友記 之 太方便 Too Convenient



- (一) 弟子：「師父，我已朗讀了，亦已緊記了佛陀的教誨。」  
 師父：「很好，很好，你能夠為眾生而修學，是最好的了。」
- (二) 弟子：「師父，我已把第一組的佛經雕刻在木塊上，請師父過目吧。」  
 師父：「太好了。我們只需要多二、三年的光陰，便能把佛經印好，流通各地！」
- (三) 師弟：「嘩！新科技真的很方便呢！只消一刻，便能把整套佛經收錄在光碟中！」  
 師兄：「但是... 你有没有仔細地去咀嚼它的内容呢？」

Translated into Chinese by W. Chan

*Comment:* Modern technology makes the teaching of the Buddha easily accessible. But no matter how much information or knowledge we have at our disposal, it is worthless unless we put it into practice.

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