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B.D.C.(U)Ltd Meditation Course 28 March - 1 April 1986.

A five day Meditation Course, conducted by the Director Mr John Hughes, was held at the B.D.C.(U) Ltd. over the Easter weekend.

The techniques employed were Ch'an (Zen) based, with sitting and walking Meditation, and Discourses on selected passages from chosen writings.

The first Text used came from LIFE'S HIGHEST BLESSINGS, The Maha Mangala Sutta, Translation and Commentary by Dr. R. L. Soni, revised by Bhikkhu Khantipalo, Buddhist Publication Society Inc. 1978 Kandy, Sri Lanka. The Wheel Publication No.254/256.

The Translator, in his introduction, says of this Sutta: "Within the compass of a dozen stanzas are included profound counsels and golden rules, which admirably point out the way life's journey should go if it is to reach the haven of perfect harmony, love and security".

The second Text was from THE SURANGAMA SUTRA, translated by Charles Luk (Lu K'uan Yu) Rider and Company, 1966. This Sutra, according to the Buddha, will be the first to disappear in this Dharma ending age. The cover notes explain that Enlightenment in Mahayana Buddhism consists of transmitting the mind into the Great Mirror Wisdom. The Surangama Sutra points directly at the mind which when stirred by the first thought, creates the basic illusion of an ego and splits the Whole into subject and object.

In consequence it is still a primary source for the Ch'an or Zen school.

The third Text was from CH'AN AND ZEN TEACHING, edited, translated and explained by Lu K'uan Yu (Charles Luk) Rider and Company, 1969.

This book is in three parts. The first deals with practice as taught by the Venerable Hsu Yun, the best known living Ch'an Master.

The second part contains six representative stories (kung-ans or koans) of Ch'an Masters, translated for the first time from the Imperial Selection of Ch'an Sayings, with explanations for the uninitiated.

The third section is a translation of the Diamond and Heart Sutras with the Commentary of Ch'an Master Han Shan.

The first day was blessed by the visit of the Venerable THICH PHUOC NHON, a Vietnamese Monk. Participants made food offerings to the Venerable, earning merit and creating an auspicious start to the Course. The Venerable conducted the first meditation session in the Ch'an Academy and gave instruction to aid the Students in their practice.

The theme of the Course was the achievement of Enlightened Mind. Students were guided to use the Five Reflections on food as a mental discipline to recognise the Buddha Nature existing in all beings, but obscured by the clouded mind which is sustained by ignorance.

Stilling the 'monkey mind' in Meditation can lead to the development of Enduring Mind, which is self-sustaining. The Enduring Mind can let go of doubt which allows the Dharma Mirror to appear. When the Dharma Mirror Mind (Nimitta) in Chinese (The Great Mirror Wisdom) is clean and clear of defilements, the reflection shows Samsara with the Three Marks of Existence (Anicca, Dukkha, Anatta) clearly evident.

At this point could it be said that the Mirror Mind is in Samsara or is Samsara in the Mind, or is the Mind dependent on Samsara?

Students were reminded that Meditation was only one eighth of the Buddha's Noble Eightfold Path and all aspects must be practised.

The Teacher encouraged his Students by assuring them that only by vast effort in the past had they earned the merit to bring them the good fortune of hearing the Dharma in such intensity.

As our present good fortune is controlled by our past actions, so our future is dictated by our present acts.

May the Merit of this Course be shared among all Beings.

Four forms of Buddha's Wisdom:

1. The great mirror wisdom
2. Universal wisdom
3. The profound observing wisdom
4. The perfecting wisdom

From THE SUMMARY OF BUDDHIST TERMINOLOGY in English, Editor Wei-Lin Yan, Wen Szu Publishing Co. Taipei, Taiwan.

Please refer Graphical Image No: 19.??1

Photo: Venerable Thich Phuoc Nhon and John Hughes at the Easter Course.

B.D.C. (U)Ltd. Students' Wedding.

On 15 March 1986. Shayne Lang, a Student of this Centre, married Jan Strandgard in the garden of the B.D.C.(U)Ltd.

The marriage ceremony was officiated by Marriage Celebrant Melvyn Bowler, a Buddhist, who is known for his work in the area of drug and alcohol dependence counselling and rehabilitation. (ref. Newsletter No.14, May 1984, p.12).

B.D.C.(U)Ltd Director, John D.Hughes, in loco parentis, and Claire McKercher, a Student of this Centre took part in the wedding ceremony as Attendants.

Scores of guests practised Dana on the day by bringing gifts to the married couple and supplying food for the marriage celebration which took place after the ceremony.

May they be Well and Happy.

L.E.A.

Please refer Graphical Image No: 19.??1

Photo: From Left: Jan Strandgard, Shayne Lang and Shayne's daughter Rene.

A Mnemonic Aid for the Eightfold Path.

B.D.C.(U) Ltd Member, Wendy Clancy, has developed a system to remember the Noble Eightfold Path (Pali: ariyo atthangiko maggo).

1. Understanding - Right (View) (Pali: Sammaditthi)
2. Thought - Right (Aspiration) (Pali: Sammasankappo)
3. Speech - Right (Pali: Sammavaca)
4. Action - Right (Pali: Sammakammanto)
5. Livelihood - Right (Pali: Sammajivo)
6. Effort - Right (Pali: Sammavayamo)
7. Mindfulness- Right (Pali: Sammasati)
8. Concentration - Right (Pali: Sammasamadhi)

1. 2. 3. 4. 5. 6. 7. 8.

USE THESE STEPS AND LEAVE EVERYTHING MARA CAUSES.

W.C.

Ref. HANDBOOK FOR BUDDHISTS by Venerable Dr. H. Saddhatissa Thera, Maha Bodhi Society of India, 2nd. Edition, B.E. 2517/ C.E. 1973 at p. 131.

B.D.C.(U) Ltd Meditation Course 25 - 27 April 1986.

A three day Meditation Course was held at B.D.C.(U)Ltd. from 25-27 April, 1986. Meditation was guided by the resident Meditation Teacher, John Hughes. The theme of the Meditation was on developing a Quiet Mind.

To do this one needs to be aware of the Discursive Mind so it can be dropped (brushed aside, passed over) to allow a brighter Mind to appear.

While sitting in Meditation, with the mind in the present and on the breath (that is not controlling the breath but noting only; short breath, long breath, etc) the Meditator will also note different types of breath depending on the type of mind the Meditator is in at the time.

The Discursive Mind is the mind that plays, rambles, argues and questions, for example, on seeing the untidy house the Discursive Mind says: - Who made this mess? Why do I have to live in this mess? It's not fair, I'm always tidy why can't everyone else be tidy? and so on.

The Intellectual Mind says:- What can we do to keep this house tidy? We could have a cleaning roster, I'll take it to the others and work it out.

The Quiet Mind is the mind that accepts things as they are and knows why they are that way.

There are 4 types of breath - heavy, windy, strained (erratic) and light. By noting the type of breath, the Meditator has a gauge of the type of Mind he/she has.

The Discursive and Intellectual Minds are equivalent to the heavy, windy or strained breaths. The Quiet Mind is equivalent to the light breath.

These should be clearly understood for oneself.

When this understanding viewpoint arrived, the Teacher read VEN PAI SEN instructions stage by stage. These written instructions were given to the B.D.C.(U)Ltd from Mr. Eric Liao of The Australian Buddhist Library. All Members appreciate this great Dharma gift.

To ensure this Expedient Method of Ch'an of VEN PAI SEN becomes more widely known, we are reproducing these auspicious words on this Newsletter. This time-proven way to Enlightenment can help transform lives into "limitless charity and joy".

May all Beings be Well and Happy.

P.M.A.

J.D.H.

THE AUSTRALIAN BUDDHIST LIBRARY
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THE EXPEDIENT STUDY OF CH'AN

By VEN - PAI SEN

THE PRACTICE OF CH'AN THROUGH SEATED MEDITATION

The human body performs a great many different actions. Generally speaking, however, these may be reduced to the following four basic types: walking, standing, sitting, and lying. When speaking of the diligent practice of Ch'an, the ancient masters would say:

Walking, standing, sitting down,
Or lying, one should not desist
From this, for once the practice stops
The opportunity is missed

Or again:

No matter whether you walk or sit,
Your meditation should not stop
Speaking, silent, active, still
Never let the practice drop

From this we can see that Ch'an meditation can be practised while moving around, as well as sitting down. Here, however, I shall speak only of sitting, because it is easier for beginners to apply themselves to the study of Ch'an if they have first mastered the procedures involved in seated meditation. If they try to practice Ch'an without doing this, they will find it hard to compose their minds while moving about; they will not be able to sustain their practice when they are standing; and they will tend to fall asleep and dream if they practise while lying down. Therefore, the other three modes of activity walking, standing, and lying down are less suitable for the practice of Ch'an than quiet sitting. It is true that the masters of ancient times have said:

The Buddha's name is not recited with the
mouth;
One does not practise meditation with the legs

But this was spoken for the benefit of experienced people who are well versed in the practice of Ch'an; or for old people whose bones are too stiff to allow them to sit for long periods; it was certainly not meant for the average beginner. So what I want to speak of here are precisely those methods and rules that need to be carefully attended to by anyone who has become interested in studying Ch'an and is just beginning to practise seated meditation. According to present day masters of the Ch'an School, there are three things that need to be settled or adjusted when one sits down to meditate: namely, the body, the breath, and the mind.

A. SETTling THE BODY.

The procedures taught by the Ch'an school for adjusting the posture of the body are the first things the beginner should attend to when he sits down to meditate. Before seating himself, he should arrange a bench or platform about two feet square and one foot two inches high to sit on. On this he should place a softpadded cushion to raise his buttocks one or two inches, so that the back bone may be kept straight while sitting. In summer one should use a straw mat, so that the legs will not become stiff and painful after long sitting. When one sits on the raised seat, one must be careful to keep both legs crossed, and not allow them to stretch out or hang down; for extended or dangling legs will be injured by long sitting.

There are two ways of sitting with the legs crossed. One may have only one leg crossed (the 'half-lotus' position), or one may cross both legs (the full-lotus position). How does one sit with one leg crossed? In this case the right leg is bent and placed on the mat, and the left leg is then lifted up onto the right leg. The heel of the left foot is drawn up close to the right-hand side of the lower abdomen, with the sole of the foot facing upwards. The distance between the two knees should be something over one and a half feet, and one should sit up perfectly straight, like a clock. This is the position called in the sutras *ardha-paryanka*, and commonly referred to in English as the 'half-lotus posture'.

And how does one sit with both legs crossed? Here, one first lays the bent right leg on the mat, and places the left foot on the right thigh - just as in the half lotus position. Then the right foot is also placed on the left thigh. (If one has become proficient in sitting crosslegged, one can simply place the left foot on the right thigh, close to the right-hand side of the lower abdomen, and then place the right foot on the left). Then one is sitting in the full 'lotus position', in what the sutras call *Spryanka* and refer to as the 'auspicious position'. One may also reverse the above procedure by placing the right foot on the left thigh first, and then the left foot on the right thigh; this will produce, the *Cajrasana*, the diamond, thunderbolt, or adamantine posture, also called the 'Mara quelling posture'. Either the auspicious posture or the *vajra* posture may be adopted, depending on one's inclination. In Tibetan Buddhism these posture are known by slightly different names, but the lack of a uniform terminology in no way affects the basic idea.

If one's legs are too stiff, so that one cannot get the feet up on the thighs, it will be sufficient to just cross the legs scissor-fashion; or if old age or sickness prevents one from crossing the legs, it will be enough to merely sit up straight. But this kind of sitting cannot be kept up for too long at a time, so it is best to sit and walk, walk and sit alternately then there will be no danger of harming the legs. In the meditation halls of Ch'an monasteries, however, everybody is obliged to sit in the lotus position, because the monks or nuns there live a communal life and are not free to follow their own personal inclinations.

If it is winter and the weather is cold, one must cover the legs, once they have been crossed, with the lower part of a jacket, provided that it is wide enough (say, three feet or so). If the jacket is too small, one may use a blanket or rug, or something of that sort. In any case one must make sure that both legs are well wrapped up, for otherwise they might be adversely affected by the cold and develop chronic pain at some future date.

B. SETTLING THE BREATHING.

Before sitting for an "incense period" of meditation (i.e. for as long as it takes one stick of incense to burn away), one should practise circumambulation for the same length of time, in order to exercise the body and mind. When one has been circumambulating briskly and correct way to breathe, which is to exhale the bad air through mouth and inhale the fresh air through the nostrils. So in the Ch'an meditation hall, after the wooden board has given the signal to stop circumambulating and everyone has halted, the monk in charge will say: "First breathe out sound hsu twice, and then breathe in and out through the nose. Do not breathe through your mouth or you will injure the windpipe". But all this still only concerns the adjustment of one's breathing when one is active and moving about, and our principal topic now is the adjustment of the breathing during seated meditation.

Four different degrees of fineness or coarseness may be distinguished in our inhaling and exhaling. They are called "windy" "heavy" "strained", and "quiet" breathing. When speaking (as we are doing now) of how to adjust the breathing we must regard the first three kinds (windy, heavy, and strained) as signs that the breath, has not yet settled down, for they are coarse and unstable, and prevent collectedness of mind. Only when the breathing is fine and subtle can we say that it has been adjusted or harmonized; and only then can the mind be stilled and the thoughts made clear, so that one is led gradually into practice of true meditation.

How are the four kinds of breathing to be distinguished? "Windy" breathing occurs when we first sit down after circumambulation. Then we can feel the breath blowing in and out of our nostrils like wind, and even making an audible sound. Of this, past Ch'an masters have said: "Windy breathing will scatter the mind". It makes proper application of the mind impossible, so it is a sign that harmonious adjustment of the breathing has not been achieved. "Heavy" breathing occurs when the noise of the breath in the nostrils has gradually faded away, but the breathing itself feels impeded and does not flow freely; so it may still be regarded as a kind of gasping or panting. Of this the ancient masters have said: "Heavy breathing leads to bondage". This also prevents mental application, and shows that the breath has not yet been settled. We speak of "Strained" breathing when although no sound can be heard in the nostrils, and there is no longer any sense of blockage or obstruction, the breath still feels coarse and lacking subtlety as it passes through the nose, and the mind cannot be made calm and still. So Ch'an masters of earlier days have declared that "Strained breathing results in fatigue". Again, the mind cannot be properly applied, and the breathing is unharmonized.

And what is "quiet" breathing? In this case, the breath makes no sound in the nostrils, its flow is not impeded, and there is no sense of coarseness or instability. One is simply aware of the breath going in and out in unbroken continuity, so fine and delicate that it seems almost to have disappeared. Consequently one feels calm and relaxed, by imperceptible degrees, the realm of Samadhi (pure concentration). So the masters of old have said: "Quiet breathing leads to samadhi". When the breathing is quiet, this shows that it has settled down and that the mind is being properly applied to meditation.

Again, when one is about to sit for meditation, he must see that his belt is properly tied - but not done up so tightly as to interfere with the breathing or impede the circulation of the blood. If it is summer, a fan should be used to keep the body cool and drive the mosquitoes away. If you have an "alertness board" (a larger, flat piece of bamboo about one and a half feet long), it should be laid over the crossed legs, with the hands resting on top of it. This will help to keep the mind alert and the body cool. If it is winter, one must be careful not to put on too many clothes. This advice applies especially to beginners, who will inevitably suffer pain in their legs and a certain amount of mental distress when they start meditating, so that their backs will often become damp with sweat. (Experienced Ch'an meditators, on the other hand, are always perfectly calm and quiet).

When the above conditions have all been met, one should close the mouth (according to some authorities, the tongue should be touching against the upper tooth-ridge) and half-close the eyes, resting the gaze on the tip of the nose - for there is a saying that one may see into the mind and heart through the nose. With regard to the eyes, the ancients used to say that beginners should keep their eyes closed to avoid mental distraction and confusion; but more experienced meditators should keep their eyes open, for otherwise they may become torpid and drowsy.

This completes our outline of the method to be a follower when settling the body for meditation. If you can sit in meditation two or three times each day, following the above procedures, with each session lasting about an hour (longer would be even better), then you will find that this is a very effective way of improving your health, curing illness, and prolonging life - even if you cannot practise the deeper aspect of Ch'an meditation. (This has been verified time and again by the experience of the present day who have made a practice of quiet sitting. If you are sceptical try it and see! You will find that it will keep you in good health).

The practice of Ch'an meditation is carried out by the mind. Yet there are many kinds of "mind", so before we can begin our practice, we must know which mind we are to start from - and this requires some further explanation.

According to Buddhist teachings a general distinction may be made between five kinds of "mind", as follows:

1. The physical base or heart-mind. ("Heart" and "Mind" are represented by the same word in Chinese: Hsin). The heart is simply a lump of flesh in the body, formed by a combination of the four elements: earth (symbolising solidity or spatial extension), water (fluidity, cohesion), fire of the "heart" in this sense, we are referring to a purely physical organ. It is a piece of insentient matter... and is certainly not the mind. It is a great mistake when ignorant beings assume that this organ is their mind. The Surangama Sutra condemns precisely this error when it says:

Beings, perverted in their views,
Mistake mere matter for self.

2. The conditioned, discursive mind. The mind, which is equivalent to the sixth consciousness or Manovijana, consists of the thoughts that arise in us in dependence of the six kinds of sense data. Its sole function is to reflect the phenomena that appear to the senses:

It is present when sense-objects are,
And disappears when they are not;
It has no being apart from them,
For it consists of delusive thoughts
Alone: it is not the authentic mind.

What a pity then, that sentient beings make the mistake of regarding it as their mind - for as the Sutra Of Complete Enlightenment points out, "beings foolishly suppose that the shadows created by the six sense-objects are the mind".

3. The appraising mind. This mind - the seventh consciousness or Manas - is the mind with which we think, reason, and ponder. Its function is to consider and appraise unreal Dharmas (phenomenal) while stubbornly clinging to a belief in their reality. When we persist in regarding the five aggregates (form of matter, feeling, cognition, mental activities, and consciousness) that compose our body and mind as a real self, when we can see through nothing, and are unable to lay down our affairs, it is all owing to the pernicious activity of this appraising mind.

4. The cumulative mind. This mind is the eighth consciousness the Alayavijnana or "store consciousness", which gives rise to all the phenomena of the universe that appears before us, by accumulating, as so many mental images, the faculties that make up our corporeal existence the "vessel" that is the material cosmos, and the "seeds" of continued becoming planted by our activities. This mind is the primal foundation of the universe in which we live, and it has both a real and an illusory aspect, as the Awakening Of Faith indicates when it speaks of the Alayavijnana as being made up of suchness (reality) and ignorance (illusion) in combination.

5. The true and enduring mind. This mind is our natural and innate endowment. It is firm and true; it neither arises nor perishes. Because it cannot be tainted by delusive thinking, it is said to be inherently pure; because it is by its very nature possessed of all virtue and truth, it is called the womb of the tathagatas (Tathagatagarbhi). Such terms as true suchness (Bhutatathata), the Buddha nature, the Dharmakaya, the true nature of things, bodhi nirvana, ultimate reality and prajna all refer to this true mind with which we have been endowed from the beginning. The names differ but the essential meaning is the same. According to Tsung Mi (780-841), the Fifth Patriarch of the Hwa Yen or Avatamsaka School, "all beings have this true mind whose nature is emptiness. From the beginning-less origin of things it is intrinsically pure, bright, and unclouded, luminous with intelligence and eternal wisdom, outlasting the inexhaustible future. Called the Buddha nature or the womb of the tathagatas, or the mind as ground of all things, it was this mind that the Bodhidharma transmitted when he came to China".

From these four kinds of breathing, then, we can see that beginners in meditation must learn to quieten their breathing which has been settled and made harmonious.

It should be noted that this adjustment of the breath for Ch'an meditation is not the same as breath-counting techniques used in the T'ien T'ai Schools Samatha- vipasyana (mental stillness and insight) method. In the latter case the breaths are counted mentally as they go in and out, starting from one, going as far as ten, and then beginning over again from one; or else counting up to ten and then back again, from

ten to one, and so on. This technique of counting the breaths was popular in China during the wei, Chin, and Northern and Southern Dynasties period, and is called in Sanskrit. Anapanasmṛti Or Anapanabhavana. It is an Indian form of meditation, and is also often used when practising Samatha-vipasyana according to the T'ien T'ai method in Ch'an meditation however, the breathing is quietened solely as a means of calming the mind - it has nothing to do with insight meditation. So the ancient masters have said: "If the breathing is settled, evils will cease to arise, and the mind will easily become concentrated".

This then, is how beginners in Ch'an meditation should learn to adjust their breathing. This technique has much in common with the Anapana method, despite the basic difference mentioned above, and it is helpful to compare it also with the breath-counting procedure as seen out in the T'ien T'ai School's Little Samatha-Vipasyana (also called Samatha-Vipasyana For Beginners).

When the legs have been covered, one should sit with the body perfectly erect. One must not lean forwards, for then one is likely to go to sleep. Nor should one lean backwards, for that would cause the breathing to quicken and become tense. Nor should one incline to the right or left; and above all, one should not lean the back against the wall, for this may lead to haemoptysis if kept up for too long. The backbone must be perfectly straight, with the neck lightly touching the back of the collar, and the shoulders level. The hands should be placed in the lap, with the palms uppermost and the right hand resting on the left. (Or else one may lay the left hand on the right). They should lie flat, one on the other, with thumbs touching, and should rest on the calves of the legs just below the navel, but not too close against the body, lest the circulation of the blood be hindered.

Before sitting for meditation, it is best to eat neither too much nor too little: one should stop when one feels about three quarters full. Too much food will make the body feel heavy and the breathing become strained; the circulation will be impeded, and many difficulties will arise during meditation. Therefore, before the monks in Ch'an monasteries sit for meditation after each meal, they must circumambulate the meditation hall for as long as it takes to burn one stick of incense. This is done to safeguard their breath. On the other hand, too little food will provide insufficient nourishment and the body will be weakened. This will lead to feeble breathing and mental anxiety during meditation. So in Ch'an monasteries food is taken at least three or four times every day; and during the seven-day winter meditation session, when the monks sit for about twenty hours each day, the number of meals will be increased to over five or six. This too is essential for the monk's physical well-being.

(TSUNG CHING LU, Ch 34)

From the above discussion of the five types of "mind" we can see that the first, the physical heart, is not the mind; nor are the second and third, or the portion of the fourth that belongs to ignorance to be considered as the real mind. All these are referred to by the Ch'an School as the delusive mind. Only that part of the fourth mind that is true suchness, and the fifth true and enduring mind - only these are called the "true mind" by the Ch'an School. So when we speak here of settling the mind, our meaning is that all aspects of the delusive mind should be brought under control, and that the empty and erroneous thinking to which it gives rise should be halted. In the

practice of Ch'an meditation, therefore, the principle is to "press beyond the mind (the eighth consciousness or Alayavijnana), the will, (the seventh consciousness or Mana), and the consciousness, (the sixth consciousness or Manovijnana)".

Throughout beginningless time right up to our present existence we have lived our lives under the sways of this delusive mind, so now, if we want to check it and prevent it from arising, we will find ourselves faced with no easy task. This is why we must begin our meditation by settling and subduing the delusive mind in accordance with Dharma. All problems concerning good things and bad, must be set aside. You should not give any thought to such matters, but instead, practise meditation in accordance with the Sixth Patriarch's question: "Just at the moment when you are thinking of neither good nor bad, which is your original face"? Nor should you pay any attention to the past or the future, for, as the Diamond Sutra says: "Past mind is inapprehensible, present mind is inapprehensible, future mind is inapprehensible". We should make this our guiding principal in the practice of Ch'an. When we are able to understand that the three minds (of the past, present and future) cannot be apprehended, will it be possible for any thoughts and concepts still to exist?

In short, the beginners of Ch'an should try not to follow delusive thoughts when they arise, and they should disregard any external phenomena that appear. So it is said:

Discard your worries, stop your thoughts,
Lay down all entanglements,
Bring the mind to a single point,
And you will find the way to truth.

The above is a brief summary of the Ch'an School's approach to settling the mind. Former meditation masters also spoke in some detail of the three methods of taming the mind according to the three stages of "entry", "dwelling", and "departure". But this refers to the method of practising mental stillness (Samatha) and insight (Vipasyana): it is not a good way to practice Ch'an meditation, so the Ch'an School does not use these terms. The Ch'an School speaks only of sitting properly, making the breath tranquil, and keeping the mind free of delusive thoughts. When this has been achieved, one can then proceed to "raise the conundrum (Hua-T'ou)" and ponder it with a fully concentrated mind.

Full Moon Dates

Vesak is the full moon in May. The next Full Moon Dates are:

24 May 1986

22 June 1986

21 July 1986

20 August 1986

18 September 1986

18 October 1986

16 November 1986

16 December 1986

B.D.C.(U)Ltd Meditation Course 14-18 May 1986.

A five day Meditation Course was held at the B.D.C.(U Ltd. from Wednesday the 14th of May to Sunday the 18th of May. The main objective of this Course was for Buddhist Practitioners to obtain maximum benefit from reading and Meditation on Buddhist Texts and Commentaries through the use of Clear Mind, which will know the true meaning of words, Dharma and Abhidharma both on worldly and supermundane levels with ease.

To generate a correct mind for learning, the preliminary Meditation was to achieve calm abiding "when the mind is conjoined with physical and mental pliancy... and can be directed... to whatever object of observation one wishes". (1) When calm abiding is achieved there are many signs of progress to recognise, such as for example :

1. The mind has the capacity to purify afflictions.
2. When in Meditative equipoise, pliancy is quickly generated.
3. During Meditative equipoise, all coarse appearances disappear and the mind seems to have mixed with space.
4. Fewer afflictions are generated and those that arise are weak and are immediately extinguished of their own accord.
5. The mind's factor of stability is firm like a mountain, and the factor of clarity is such that it seems one could count the particles in a wall. (2)

The Meditator cognates these signs of progress and that mind can quickly remove all hindrances and karmic obstructions to realising the Dharma pointed to in Buddhist Texts and Commentaries.

Through our past actions, we have caused many obstructions to learning and to cognating directly what is being read. Most Westerners for example, show little or no respect for books, or the knowledge contained in them: by such actions as, leaving them on the floor; writing and scribbling on them; tossing them about and generally doing little to preserve them. This sloppy casual attitude to learning and learning materials, generates blocks and obstructions to ease of learning in all fields, including Dharma.

To remove hindrances, the development of Respect for the Texts and Teachings contained in the Texts is needed. Also needed is the development of Gratitude to the countless beings who have, through great effort, preserved the Buddha Teachings intact for 2500 years so that we are now able to benefit from their use. To do this, send Gratitude and send Loving-Kindness to the Scholars and Monks who write down the Buddha's Teachings, preserve them, Translate Teachings into other languages, or take them to foreign lands.

During the Meditation Course the Preface and Introduction of the Monier-Williams "A Sanskrit-English Dictionary" (3) was read aloud and through this action some appreciation was gained of the vast effort involved in producing such a major work.

Sir Monier Monier-Williams worked on the publication of several Sanskrit-English

Dictionaries for 50 years and, the final Edition first published in 1899 included well over 180,000 words. "This is not mere aggregation of words and meanings but a colossal industry and experience with the actual treatises in the original language.. on almost all subjects appeared therein". (4)

Sir Monier-Williams died just 10 days after completing this huge task.

B.D.C.(U) Ltd. Committee Member Martin Lawless gave an introductory lesson on the 'bare bones' of the Sanskrit language and its phonetic transliteration with the use of diacritical marks.

Attention was given to the rather elegant method of Professor Jeffrey Hopkins' transliteration scheme for Sanskrit names and titles, aimed at easy pronunciation, using sh, sh, ch and chh rather than s, s, c and ch. (5)

From Tibetan history we learn that the Tibetan written alphabet and written language was invented during the seventh century A.D. by Thon-mi Sambhota at the request of King Srongtsan Gampo for the purpose of translating the precious Sanskrit Dharma Texts into written form that Tibetan people could understand. The pioneers of Tibetan grammar 'had to grapple with infinite wealth and refinement of Sanskrit; they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable how they managed to produce translations at once literal and faithful to the spirit of the original'. (6)

Having developed Respect and Gratitude to the lineage of beings who have preserved the Dharma, we are in a position to clearly understand the true meaning of the Buddha's Teachings. This can be achieved despite instances of poor translation or writings

in-correctly expounding the Dharma due to the Author not having generated for himself a clear mind to perceive directly the subtle and precise meanings of the original Texts.

'Buddhism has been the subject of the most varied fantasies in the West. The few reliable guides are overlooked in the mass of claptrap, humbug, and pure fiction. Inevitably, serious work is less readable than journalistic antithesis and exoticism.... rather than add another volume to the bewildering mass of books on "Buddhism", it seems more constructive to open a door directly on the Pali'. (7)

Of particular importance, the written Dharma, which has been carefully and respectfully translated and preserved in Tibet, China, Sri Lanka, Japan, Burma and so on, by Scholars and Monks, now comes to the West where, due to our cultural and educational background, it is already being polluted through carelessness, impatience and laziness arising from the use of dull mind.

When Western Dharma Practitioners make every effort to see that the quality of practice and learning is of a sufficiently high level, the deterioration of Dharma appearance is then minimized in this Dharma ending age.

May the merit of this Practice help all beings truly understand and actively preserve the precious written Buddha Dharma to create well endowed additional library

resources of use to Monks, Scholars and lay-people over many countries within the next decade, and to preserve and enrich existing libraries for the duration of this Dharma ending age.

F.T.C.

References.

- (1) Meditation on Emptiness - Jeffrey Hopkins, p.87, A Wisdom Advanced Book: Blue Series. ISBN 086 171 0142. London, 1983.
- (2) Ibid p.88.
- (3) A Sanskrit-English Dictionary. Etymologically and Philologically arranged by Sir Monier Monier-Williams; M. A. , K.C.I.E. Pub. Molital, Banarsidass - Delhi. 1970. First Edition published by Oxford University Press, 1899.
- (4) Ibid 3. Quoted from inside dust jacket.
- (5) Ibid 1, p.22.
- (6) A Tibetan English Dictionary by Sarat Chandra Das Rai Bahadur, C.I.E. Pub. Motilal Banarsidass - Delhi. 1979. Preface p.viii.
- (7) Introduction to Pali. Second Edition. A.K.Warder, Pub. The Pali Text Society, London. 1984. Preface p.xi.

Mountain District FREE PRESS, Wednesday, May 28, 1986 at Page 3.

`Double - Culture School Needed'

A PROPOSAL to develop a combined Asian-Australian College in the Shire of Sherbrooke may seem a little unrealistic to some.

However the director of the Buddhist Discussion Centre in Upwey, Mr. John Hughes, believes such a college will help change the perceptions of people from both countries.

The former Ferntree Gully High School teacher believes the development of a university type college, solely for Asian and Australian students in the shire, has tremendous scope.

"Inter-relating the two different cultures is an absolute necessity in this day and age, particularly with the increased number of Asians settling in this country," Mr Hughes said.

"It would be the first of its type in Australia and would be an important asset for the Shire of Sherbrooke."

Mr Hughes said more importantly the college would provide Asian children with an opportunity to gain a western education.

"I have been a regular visitor to Asian countries and monasteries and from my experiences a great majority of the people are keen to have their children educated in the western world," he said.

Mr Hughes said too many Australians were not aware of the beauty of their own environment.

"If they travelled overseas to places like China, Thailand and Bangladesh they would quickly realise how lucky they are," he said.

"Asians themselves have expressed to me their bewilderment at attitudes shown by Australians to their own country."

According to Mr Hughes, the combined boarding residential college would give children of both countries a chance to learn the different cultures.

"Sadly at present Asian children have nowhere to go in this country which corresponds with their environment and viewpoint on morality," he said.

"A boarding residential college would give them this, as well as a chance to mix with Australian students."

Mr Hughes said Sherbrooke would be the ideal location for the college because of the environment and beauty of the area.

"It would bring fame to the Shire and provide employment and business for local people," he said.

"Local builders would be responsible for the development while local grocers and retailers would supply the goods for its running.

The great majority of funding for the project would come from Asia and through fund-raising."

Mr Hughes said he hoped, with a little luck, that the college would be operational within two or three years.

Although optimistic, Mr Hughes said he is well aware of the difficulties he may have in gaining a permit for such a development in Sherbrooke.

"The council's attitude to worthwhile projects at times leaves a lot to be desired, as is proven by the recent Farnell, Gumnuts property issue," he said.

"My long-term aim is to provide advanced knowledge to all students who attend this

college so that they will become ambassadors for their respective countries and business leaders of the future."

Please refer Graphical Image No: 19.??1

Centre,
college.

Photo: The director of the Buddhist Discussion
Mr John Hughes, calls for an Asian-Australian

Possible Translations of Dharmakaya Attributes.

THE SUMMARY OF BUDDHIST TERMINOLOGY IN ENGLISH, Editor, Wei-Lin Yan, Wen Szu Publishing Company, Taiwan, at Page 5, gives the following Translations for The Five kinds of Buddha's Dharmakaya:

(Wu Tzung Fa Sun)

- (1) The body of Buddha born from Dharma-Nature
(Fa Shing Sun Sun)
- (2) The Dharmakaya evolved by Buddha Virtue
(Gung Duk Fa Sun)
- (3) The Dharmakaya with unlimited powers of transformation
(Biang Hua Fa Sun)
- (4) The real Dharmakaya
(Sher Shiang Fa Sun)
- (5) The universal Dharmakaya
(Shui Kung Fa Sun)

J.D.H.

C.W.

M.A.L.

Panchen Lama Visit to Australia.

Bainqen Eroini Quigyi Gyaincain (Panchen Lama) and Mr Peng Chong, both Vice-Chairmen of the Standing Committee of the National People's Congress and others completed an Australian tour as guests of the Australian Government.

John D. Hughes, Director of B.D.C.(U)Ltd had the good fortune to meet the PANCHEN LAMA at a Civic Reception in the Town Hall, Melbourne on 9 May 1986. This Civic Reception was arranged by the Right Honourable the Lord Mayor, Cr. T.C. Lynch and Councillors of the City of Melbourne.

The guests included prominent Chinese of the Australian Community and several Buddhists.

Cr. Wellington Lee welcomed the Chinese Delegation on this historic occasion.

The tour was very successful in developing Chinese-Australian understanding and friendship.

The vastness of the Panchen Lama's Mind is equivalent to 0 mi-t'o-fo. O mi-t'o-fo is Chinese for Amida Buddha in Japanese and corresponds to the Sanskrit Amitabha/Amitayus.

The translation by Kumarajiva, who translated the Pure Land Texts into Chinese, simply uses A-mi-t'o as the transcription of the Sanskrit terms for infinite life and infinite light.

Amita is described as a Buddha of Bliss (Sam bhoga kaya} ref. B.D.C.(U)Ltd Newsletter No.8, June 1982, pp 8-12.

To celebrate this auspicious visit, John D.Hughes presented to the Ch'an Academy four Calligraphy Scrolls given to him by Chinese Abbots during his Chinese visit.

By good fortune, some medicine pills and Thanka reproductions from the Panchen Lama now reside at the Centre.

We reproduce details of the Australian visit, reported in the Beijing Review, Vol.29, No.19, 12 May 1986 at page 8.

LIVING BUDDHA VISITS AUSTRALIA.

Bainqen Erdini Qoigui Gyaincain, vice-chairman of the Standing Committee of the National People's Congress (NPC) and honorary president of the China Buddhist Association, on April 30 addressed a meeting of 200 Australians under the auspices of the Australian Council of Churches.

He called on religious believers to unite and work to translate the concept of compassion and peace into reality. Bainqe, also a Tibetan living Buddha, arrived in Australia on April 29 as deputy head of a Chinese NPC delegation for a 12-day visit. This was his first visit abroad in 30 years.

Briefing the audience on religions in China, Bainqen stressed that the Chinese government guaranteed the freedom of religious belief a basic policy stipulated in China's Constitution. He told his audience that profound social changes had taken place in Tibet in the past 30 years since its liberation in 1952, particularly in the past two years with the implementation of a whole package of special policies.

Bainqen predicted that under the current policies, advanced technology would continue to be introduced to tap Tibet's rich natural resources in order to narrow the gap with the more developed regions in China.

On the night of April 29, Bainqen presided over a Buddhist service for Tibetans residing in Australia.

Please refer Graphical Image No: 19.??1

Photo: THE PANCHEN LAMA

Photograph from THE AGE, Monday 12 May, 1986 at page 11.

Please refer Graphical Image No: 19.??1

TRANSLATIONS OF
HUGHES
MOUNTAIN

Photo: PHOTOGRAPH AND
CALLIGRAPHY PRESENTED TO MR. J. D.
BY THE ABBOT OF THE GOLDEN
MONASTERY.

MR. HUGHES HAS PRESENTED THIS CALLIGRAPHY PLUS 3 OTHER PIECES TO THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD. AS A TRIBUTE TO THE PANCHEN LAMA'S VISIT TO MELBOURNE, 9 MAY 1986, AND NOW ON DISPLAY IN THE CH'AN ACADEMY, AND APPEARING IN THE CH'AN ACADEMY NEWSLETTER NO.2. COPIES OF THE CH'AN ACADEMY NEWSLETTER NO. 2. ARE AVAILABLE ON REQUEST AT B.D.C.(U) LTD.

CALLIGRAPHY IN LI-SUU STYLE.
OVERALL MEASUREMENT 220 MM X 120 CM
HEIGHT OF CALLIGRAPHY 92MM X 115 MM

CALLIGRAPHER'S SEAL ON TRANSLATED WORK "SNOW SADNESS"
COPY OF THE SEAL DRAWN BY MARTIN LAWLESS,

Translation by eminent English/Chinese Scholar, Dr. Constant Wong M.A. Ph. D. -
Dr. Wong is a direct descendant of 'The Sage of Calligraphy' Wang Hsi-chih (AD 307-365)

"YOU SHOULD HOLD ONTO NOTHING TO GIVE TRUTH TO THE MIND".

Translation of the same text by Shigyoku, highly respected Australian resident
Japanese Calligrapher, and English by her Daughter-in-law, Dr. Yuriko Kitaoui.

"IF YOU REALISE ALL THINGS OF SUBSTANCE ARE IMPERMANENT,
THEN YOU WILL FIND THE TRUTH AND ATTAIN BUDDHA MIND".

Translation of the same text by Mr. J. D. Hughes.

"THE AFFLICTED MIND OF HOLDING, GRASPING AND SORROW FALLS
FROM THE TRUE MIND WHEN HOLDING AND GRASPING CEASE."

Calligraphy can be used as an external Meditational Device. Just as the Translation arrived at by different people `reading' the same piece may vary in words, the essence is the same. In external Meditation the real object outside occupies the mind. With practice, understanding can come through Meditation.

2530th Vesak (Lord Buddha's Birthday) Ceremony and Mass for the World Year of Peace, 1986 - Vietnamese Buddhist Association of Victoria, 25 May 1986.

John D.Hughes and Members of B.D.C.(U)Ltd attended this Vesak Ceremony which was held at Collingwood Town Hall.

The opening address was given by the Most Ven. Thich Phuoc Hue, President of the Vietnamese Buddhist Association of Victoria, and Chairman, Buddhist Federation of Australia.

The Ceremony included flower and incense Offering, Chanting and the release of pigeons.

Speakers included The Hon. Mr. Peter Spyker, Minister for Ethnic Affairs, The Hon. Mr. Roger Pescott, Shadow Minister for Ethnic Affairs, representing the Hon. Mr. Jeff Kennett, Leader of the Opposition, Victoria, Mrs Rosemary Varty, M.L.C., member for Nunawading Province and John D. Hughes, Director of the Buddhist Discussion Centre (Upwey) Ltd.

The Ceremony appeared on Channel 7 T.V. Station News that evening. A report from THE SUN News-Pictorial, 26 May 1986 at page 7 is shown below.

The Vietnamese Buddhist Community are to be congratulated on their excellent organisation of the most important day in Buddhist Practice.

Dr. Duc Tho Nguyen, Assistant Vice President, The Vietnamese Buddhist Association of Canberra and Surrounding Districts Inc. has been advised from the Department of Territories, Canberra on 8 May 1986, that the Minister has approved the granting of a lease to your Society and the National Capital Development Commission has been requested to identify a site and to prepare appropriate development conditions in order that a formal offer of the lease may be made to the Society.

We are certain that all Australian Buddhists rejoice with our fellow Vietnamese Buddhist Practitioners at this auspicious news.

May all beings be well and happy.

J.D.H.

Collingwood rejoices for Buddha
By STEPHEN MEESE

COLLINGWOOD Town Hall yesterday became a makeshift temple as more than 1000 Vietnamese celebrated the 2530th birthday of Buddha.

The Ethnic Affairs Minister, Mr Spyker, dressed in a blue suit, and other state and federal MP's joined colorfully-robed monks and nuns in offering incense to Buddha and praying for world peace.

They later released pigeons into the wilds of Collingwood to symbolise the deliverance and rebirth of followers of Buddhism.

Vesak Day, which celebrates the birth, enlightenment and death of Buddha, is the most important religious festival for the world's 700 million Buddhists.

The Buddha was born in northern India in about 560 BC and was brought up as a prince.

At the age of 29 he renounced his luxurious surroundings and left his wife and child to search for spiritual enlightenment which he found through meditation.

A Buddhist monk of 50 years, Thich Phuoc Hue, led the chanting before an altar laden with gifts of fruit, flowers and a three-tiered birthday cake.

Thich Phuoc Hue, president of the Vietnamese Buddhist Association of Victoria, said peace was the central theme of Buddha's teachings.

He asked the gathering to pray for their countrymen and women still in Vietnam.

Wesak at Loden Mahayana Centre - Melbourne

On the evening of Friday 23rd May, 1986, John Hughes and approximately 20 Students from the B.D.C.(U)Ltd attended a Puja at the Loden Centre.

Geshe Acharya Thubten Loden, Spiritual Head and Leader of the Tibetan Buddhist Society Ltd. (Inc.Vic.) led the Puja Ceremony.

John Hughes and the Venerable exchanged gifts on this most auspicious Buddhist day.

The Tibetan Buddhist Society Ltd. (Inc.Vic.) is a non profit organisation registered in four States of Australia.

Mr Toby Gillies is Chairman and Executive Director.

Head Office: 178 George St, East Melbourne, Vic. 3002. Australia.

Phone : (03) 417 3831

175 Denison Rd, Dulwich Hill, N.S.W., 2203. Australia

Phone : (02) 569 0918

10 Lomond Terrace, East Brisbane, Qld. 4169. Australia

Phone: (07) 391 5723

7 Alvan St, Mount Lawley, W.A. 6050. Australia.

Phone: (09) 370 1795

300 Bothin Rd, Fairfax, California, 94930. U.S.A.
Phone: (415) 453 4121

All Members of this Centre wish the Society success in all their new ventures.

J.D.H.

B.D.C.(U)Ltd Vice President Visit to Taiwan.

B.D.C. (U) Ltd Vice President, Mr Vincent Cavuoto and his wife, Committee Member Mrs Nella Cavuoto visited Taiwan Institute for Sino Indian Buddhist Studies.

The Venerable Shig Hui Wan is Founder of I.S.I.B.S. and welcomed our Members on 20th May 1986. On the 21st May 1986, they visited Ven. Ching Hua Uppalavanna at I.S.I.B.S. (formally Franny Sime of B.D.C.(U) Ltd Committee).

They then visited The Cool Purity Exhibition of Ven. Shig Hui Wan's Calligraphy and Paintings held at the University

Examples of Ven. Shig Hui Wan's works appear in LAUTERNDE FRISCHE Ausstellung zeitgenossischer buddhistischer Malerei aus China, Veranstaltet vom Kunstant Charlottenburg, Berlin, which is available in the B.D.C.(U)Ltd Library.

J.D.H

Please refer Graphical Image No: 19.??1

B.D.C.

Photo: Ven. Ching Hua Uppalavanna with
(U) Ltd Members Vince and Nella Cavuoto.

Please refer Graphical Image No: 19.??2

Photo: Calligraphy at the Cool Purity
Exhibition.

Buddhist Iconography And Practices.

1. Healing Buddha.

Over many years, John Hughes resident Teacher at the Buddhist Discussion Centre (Upwey)Ltd, has collected a number of Buddhist Images and Sacred Artifacts.

A knowledge of Buddhist Iconography can be very beneficial as an aid in the

development of certain wholesome types of consciousness.

For example, the Practitioner wishing to develop Wisdom, may pay Respect before an Image of the Bodhisattva of Wisdom, Manjushri, generating the thought, 'by the effort of this practice may I become equal to Manjushri in Wisdom'.

A similar practice would be to offer light before an image of the Buddha generating the thought, 'by offering this light to the Buddha may I attain Brightness of Mind'.

It should be considered that the Historical Buddha, Sakya-Muni (6 th Cent. B.C.) did not have Buddhist Images as aids to his own Meditation, in fact the first Images of the Historical Buddha in human form were made in the 2nd Century A.D. in India. Prior to that time the Buddha was represented by symbols such as the Eight Spoked Wheel, The Pillar, The Bodhi Tree, Stupas, Deers, Footprints and an empty throne. Recent archaeological discoveries of rock paintings in Pakistan show half-man, half stupa representations of the Buddha.

The first examples of Buddhist Iconography as we know it today were made in Gandhara in North Western India. These early representations of the Historical Buddha were influenced by both Greco-Roman anthropomorphic ideal, and the complex metaphysical system of traditional Indian Iconography provided a basis from which developed the present symbolic interpretations of Iconographic forms.

In some Buddhist Images, the position of the hands and body relate to specific symbolic interpretations that the maker of the Image intended to convey. With an understanding of these various gestures (Sanskrit Mudra) the correct meanings can be identified.

Mudra or symbolic gestures, usually made by the hands or fingers can be divided into two aspects. The first group form an important part of particular religious ceremonies and are usually performed by the Meditation Master to 'Seal' or assure the authenticity of the practice.

The second group are concerned with Iconographic representations and are sometimes used to illuminate episodes in the life of the Historical Buddha or to identify deities within the Buddhist pantheon.

The symbolic gestures prevalent in Buddhist Iconography are not an afterthought intended to enhance the appearance of a work, rather they form an integral part of the representation.

One of the Images at the B.D.C. (U)Ltd is The Guru, Padmasambhava in symbolic manifestation as 'The Master of Healing Azure Radiance Tathagata' or 'The Lapis Lazuli Radiance Tathagata' (Sanskrit, Bhaisajya Guru Vaidurya Tathagata). This particular Image of the Buddha is represented in the seated position with his right leg crossed over his left. This is sometimes referred to as the Lotus or Vajra Posture. He is holding a medicine bowl in his lap with his left hand, and his right hand is holding a Healing Herb in the gesture or Mudra of Bestowing Blessings. Around the plinth are representations of the Eight Buddhas of Healing. (1)

Viewed from one level of understanding, the entire Buddhist Practices revolve around the central concept of healing or cleansing oneself of the three poisons of Hate, Greed and Ignorance.

The principal Mantra of the Healing Buddha contained in The Bhaisaijya Guru Vaitureya Prabha Rajaya Tathagata Puja is: Namo Bhagavati. Bhaisaijya Guru Vaitureya Prabha Rajaya. Tathagataya Arhati Samyaksambuddhaya. Tadyatha. Om. Bhaisaijyi. Bhaisaijya. Bhaisaijya. Sumudgati. Svaha.

Copies of this Puja are available from the Buddhist Discussion Centre (Upwey) Ltd upon request.

R.M.A.

Reference (1) Tibetan Buddhism, L. Augustine Waddell, Pub. Dover Publication Inc, 1972. Reprint of 1895 edition, at p.354, gives a list of the Eight Buddha's of Healing:

- 1) Sans-rgyas sman-gyi bla Bedurya'i `Od-kyi rgyal-po
"King of Beryl-Light, The Supreme Healing Buddha".
- 2) mNon-mk'yen-rgyal-po Is red in colour.
- 3) Ch'os-sgrags-rgya mts'oi-dbyans. Is red in colour.
- 4) Mya-nan-med-mch'og-dpal. Is light red in colour.
- 5) gSer-bzan-dri-med. Is yellowish-white in colour.
- 6) Rin-ch'en-zla-wa. Is yellow-red in colour.
- 7) mtsh'an-legs yons-grags dpal. Is yellow in colour.
- 8) In the centre of the group is placed, as the eighth, the Image of Sakya Muni Buddha.

General References.

Tibetan Buddhism. L Augustine Waddell, Pub. Dover Publications Inc. 1972.
The Healing Buddha. Raoul Birnbaun, Pub. Rider, 1980. ISBN 0 09142451 8
Mudra. E. Dale Saunders. Pub. Pantheon Books Inc. N.Y. 1960.
Tibetan Sacred Art. Detlef Ingo Lauf, Pub. Shambhala. 1976.

Please refer Graphical Image No: 19.??2

Buddha
Photo: Tibetan Bronze Image of Healing
(Bhaisaijya Guru) located at B.D.C.(U)Ltd.

Height	15.5 cm.
Base Width	11.5 cm.
Base Depth	8.5 cm.

Above Image is tapestry of Double Dorge made
by

Ven. Ching Hua Uppalavanna.

Site Development - Concept Master Plan Proposal for the Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey.

Background.

When the B.D.C.(U)Ltd was founded on the 9th September 1979, John Hughes, the founding Director, gave to the Membership of this Organisation free use of his house and garden at 33 Brooking Street, Upwey, for the purposes of Buddhist Meditation Practices and Teachings.

John's home is the headquarters of the B.D.C.(U)Ltd and the house is therefore open to Members, friends, and the public 7 days a week.

The existing house is a very modest freestanding timber building which is almost 80 years old, and in need of some essential repair and maintenance work.

The real charm of the property is the landscaped garden in the grounds of the B..D.C.(U)Ltd. The now largely well established garden has been designed for low maintenance and maximum seasonal aesthetic appeal for Members and friends.

New Building Works

February 1986 saw the successful completion of construction of the Ch'an Hall for Meditation and Ch'an Painting.

New landscaping works around the Hall have added to the Centre's charm and functionally, have provided on-site car parking facilities for up to eight vehicles.

B.D.C.(U)Ltd Directors and Members are now keen to undertake a second round of construction works in the Centre grounds.

It has been proposed that a building project should be undertaken to construct a freestanding, two storey building with an accommodation hall for visiting Monks, Lamas and Geshees on one level and an administration and business office, lecture hall and additional Library on the second level.

In addition to this project, the building of a Crisis Accommodation Facility is also planned, when approval and funding becomes available (C.A.P. Crisis Accommodation Program).

These projects are to be undertaken and completed on the site without any adverse effect on the Centre's Chi. Chi is the positive equalizing energy of elements in natural balance.

To this end John Hughes asked B.D.C.(U)Ltd. Member, Wendy Clancy to prepare a Site Development - Concept Master Plan Proposal.

The Definitions.

Concept - Conceived in the mind, a notion, thought, a genetic idea abstracted from particular instances.

Master - A mechanism or device that controls the operation of another; a controlling principle.

Plan - To design, to arrange in advance, to have in mind.

Proposal - A suggestion, to form or put forward a plan or intention.

The Intention.

The value of such an exercise is that when a FORWARD PLAN is prepared, to the Membership's approval, then the practical, emotional and individual issues of greater and lesser importance can be resolved or compromised in the present rather than in the future.

A visual image helps consolidate the final development goals in the minds of the Members.

Accurate costs and specifications can be established for Fundraising purposes.

As Funds become available the time required to start and complete any project is considerably shortened, as all design and planning conflicts have been resolved.

Should a philanthropic person, family or organisation wish to donate funds and resources to the B.D.C.(U)Ltd, then the Members can immediately present a forward plan and cost estimates in respect of the Centre's future development, which may inspire and satisfy the would be benefactor's aims for the wise and fruitful use of their donation.

Goals Achieved.

At the B.D.C. (U)Ltd General Committee Meeting, during the Easter Meditation Course on 25th April 1986, the Membership gave formal approval for the adoption of the Concept Master Plan Proposal as presented by Wendy Clancy on behalf of the Centre Maintenance Sub-Committee.

Mr. Les Seward, Architect, has kindly agreed to prepare working of drawings for the Monks Hall and Office Wing.

To date, Julie O'Donnell and Geoff Radford have offered funds and construction skills to initiate this project.

In conclusion, may the Great Merit of these initiatives be the cause for many people to find friendship and Refuge from suffering, immediately.

Also, if there is anyone who could assist in the development objectives of the

B.D.C.(U)Ltd, we would be greatly pleased to hear from you.

W.C.

Meditation Classes at B.D C (U)Ltd.

Meditation instructions and Teachings are given by John D. Hughes every Monday and Friday evening at 8.OOp.m.

Buddhist Teaching and information is available at other times by arrangement with John D.Hughes.

For details phone: 754 3334. All these Teachings are free of charge.

THIS NEWSLETTER CONTAINS DHARMA MATERIAL PLEASE KEEP IN A CLEAN PLACE.

This Newsletter is published and printed by the Buddhist Discussion Centre (Upwey) Ltd.

J.M.L.

Please refer Graphical Image No: 19.??1

Plan Drawing: Site Development - Concept Master
Lot 21, 33 Brooking Street, Upwey.

Revised Standards for Advertising Alcoholic Drinks on Australian Television.

On 23 January 1984, John Hughes put in a submission on desirability of moderating alcohol advertising on television.

The Australian Broadcasting Tribunal News Release NR6 /1986 has been received at this Centre.

Page 1 of this News Release reads as follows:

The Australian Broadcasting Tribunal has revised its standards for the advertising of alcohol on television, effective from 1 July 1986.

The new standards will allow advertisements for alcoholic drinks to be televised only during adult viewing time, and by a sponsor during live sporting telecasts on Saturdays and public holidays, with the exception of Christmas Day and Good Friday.

The new standards allow the televising of advertisements for alcohol:

- i) between 8.30 pm on any day and 5.00 am on the following day

ii) between 12.00 noon and 3.00 pm on schooldays

Previously, alcohol advertising has been prohibited on Sundays.

Recognising that alcohol is an adult product, and because of the significant attraction of television to children and adolescents, the Tribunal's new standards will remove alcohol advertising from the time-zone when programs popular with children and teenagers such as "A Country Practice", "Knight Rider", and "The A-Team" are currently televised.

The new standards continue to recognise the long standing association of alcohol advertising with the sponsorship of live telecasts of sporting events on Saturdays and public holidays.

The new standards have been determined after extensive consultation with television and advertising industry bodies, government health authorities, community groups, sporting associations and liquor industry representatives.

Copies of the standards are available from each of the Tribunal's State offices, or by writing to the Australian Broadcasting Tribunal, PO Box 1308, North Sydney NSW 2060.

For further information contact:
Rosemary James, Public Relations Officer
(02) 922 2900

The Copyright Law Review Committee (in Australia).

In August 1983, the then Attorney-General, Senator Gareth Evans, Q.C., referred questions of proposed changes to the provisions of the Copyright Act (in Australia) concerning import of overseas material.

In 1984, the Committee decided to seek submissions and decided to form a Sub-Committee to analyse these submissions.

The Copyright Law Review Committee published a DISCUSSION PAPER IMPORTATION REFERENCE (Pub. Canberra, February, 1986).

On 12 May 1986, John D. Hughes, Dip.App. Chem. T.T.T.C. Director of The Buddhist Discussion Centre (Upwey) Ltd presented the following submission to the Copyright Law Review Committee.

1.0 Introduction.

This submission deals with copyright issues which may arise for Buddhists in Australia who wish to practice their religion, where practice involves texts or pictures.

2.0 The Complexity of Buddhist Practice concerning external meditational devices.

External meditational devices could include religious Buddhist text or a picture. `External' means external to volume of the Buddhist practitioners own body. In external practice the real object outside occupies the mind of the meditator. This is to be distinguished from `internal', where the object of the meditator's mind is occupied by his own body, feelings, self-images and mental events.

The instructions for meditation may arise in the mind from use of `external' or `internal' material objects, (rupa in Pali). External rupa meditations may involve objects, such as, for example, a written text of Buddha's Teaching or a written Commentary on such Teaching. Internal rupa meditation involves using one's body as the rupa form.

There is no one corresponding English word which can convey the concept rupa, but, roughly, it may be translated as body or form. Its ultimate analysis is that of the so called four great elements. This submission does not intend to elaborate on the detailed use of external rupa but merely notes their vital importance for certain practices. So, in practical terms, for a copyright frame of reference, it is sufficient to note, external rupa may include printed texts, printed pictures or images and `artistic' works, such as Buddhist Images or Relics. For the purposes of this submission, these are termed external meditational devices.

3.0 Short History of the use of English Printed Material in Buddhist Practice.

It should be a self-evident fact that Australian born Buddhists, who are fluent only in the English language receive translations of Buddhist texts and commentaries from other languages, such as the Chinese, Pali, Sanskrit and Tibetan languages.

In the 2500 years passage of the present Buddhist Era, it is only comparatively recently that the correct Buddha's Teachings have been available in translation in the English language, as Buddha's Teaching comes to the Western World.

In general, it seems the Western World prefers external meditational devices and, in fact, they are being marketed commercially as another consumer product. The literacy of the Western World is a factor in this Buddhist Path.

This Western thirst for external meditational devices arises from such events as The World's Parliament of Religions held in Chicago, USA, in 1893, where considerable numbers of Westerners were exposed to Buddhist Teachers of some power.

The Pali Text Society was founded in the U.K. in 1888 with the purpose of translation of Buddhist Texts into the English Language.

In 1983, its Journal, Pali Buddhist Review, underwent union with LINH-SOH-PUBLICATION D'ETUDES BOUDDHOLOGIQUES, a European Specialist Journal covering Sanskrit and Chinese Buddhist translations.

It is estimated less than one thousandth of one percent of Buddhist Texts and

Commentaries have been translated into the English Language to date.

4.0 Influence of Western Technology on new epoch of Translation.

Due to recent advances in technology and translation programs, it seems likely the next two decades will produce an explosion of translation of Buddhist material. For example, a long-overdue, if ambitious, systematic programme to render the entire Canonical corpus of Chinese Buddhist Texts in English has been launched by Bukkyo Dendo Kyokai (Tokyo). They hope to publish an initial series of 139 texts (in 100 volumes of translation) by the end of the century.

The Institute for Advanced Study of World Religions is upgrading its computer base and enlarging its computerized information service project. The I.A.S.W.R. is located at the State University of New York, U.S.A.

Buddhist Text Information (on computer) has been a feature of I.A.S.W.R. for several years. A further factor is the establishment of Tibet House in 1985 by the Dalai Lama in India. This project will engage translation of Tibetan Buddhist Texts into English and other languages.

In July 1981, the Societas Uralo-Altaica held a symposium in Hamburg on research of Buddhist languages. In Australia, The Buddhist Discussion Centre (Upwey) Ltd has undertaken the translation and publication of some Buddhist material over the last few years. It is hoped to increase this activity in the next decade.

5.0 Potential Copyright Difficulties on Buddhist Translated Texts.

The translations produced to date are published by B.D.C.(U)Ltd on their Australia Newsletter, which runs to over 300 copies per issue. The B.D.C.(U)Ltd Newsletter is distributed free of charge to Buddhists and Scholars in about 22 Countries. In the normal course of events, such a publication size would be presumed to exceed 'research and education' uses which may fall outside copyright infringement consideration. However, the B.D.C.(U)Ltd Newsletters are not for sale, profit or material gain.

The Library resources of B.D.C.(U) Ltd include interalia, books and publications, together with audio tapes of Buddhist Chanting (Puja) in various languages. Where a printed text source is known, publication details are given.

However, many translated texts are donated to B.D.C. (U) Ltd which are: "PRINTED FOR FREE DISTRIBUTION". as a typical example, B.D.C. (U)Ltd has copies from Thailand of BODHINYANA, a collection of Dhamma talks by Venerable AJAHN CHAH which states:

"All commercial rights reserved".
COPYRIGHT 1982 by The Sangha,
BUNG WAI FOREST MONASTERY.
"... However, permission to reprint
for free distribution may be obtained
upon notification".

These represent English translations of Thai language talks by the Venerable.

Other 'Free Distribution' books do not have such copyright details explicitly documented. For example, The DRAGON-KING SUTRA STANZA, translated by C.M.Chen in U.S.A. dated 6/7/73 from Chinese to English seems devoid of any expression of copyright, on the one hand; unless the words "I was trusted by the Sat. group of Berkeley, California, U.S.A. to translate it into English", in the introduction implies some proprietorship by the "Sat group". On the other hand; C.M.Chen states:

"... hope(s) that every reader
does like to repeat it".

By way of further example, some English translated duplicated notes MUTTODAYA, THE HEART OF DELIVERANCE. from Thailand has an Introduction including the words:

"In the future, if there is
wish to reprint, also for free
distribution as a gift of Dhamma,
permission is hereby free granted".

All these are examples of printed texts, which have great use as external meditational devices, seem, to the author of this submission, as suitable material for reprinting and free distribution.

6.0 The words "by way of Trade Offering" in Section 37 and 38 of the Copyright Act 1968.

However, since some persons have donated money to assist free distribution of translations, concern is felt that such free distribution could be considered 'by way of trade offering'.

There is no comma in Section 37(a) after the word 'trade' in your APPENDIX A of your Discussion Paper. If this were amended to read:

" ... hire, or by way of trade,
offering ...".

it would be evident the free distribution would not be a 'trade offering'.

However, as worded: (without the comma.) 'by way of trade offering' might imply the free distribution was a 'trade offering'.

In Section 38(1)(a) of your APPENDIX A the section reads:

"... by way or trade offers: ...".

There is no comma between 'trade' and 'offers' so the free distribution planned could be read as trade offers.

The author does not know if a donation arising from a free distribution of an external

meditational device which resulted in a donation to the Buddhist Discussion Centre (Upwey) Ltd, a Charitable Organisation, registered under Section 16 (3) of the Victorian Companies Act, would mean the article would be a `trade offering'.

To the best of the Author's knowledge, the printing and free distribution of Buddhist translated material is not a `trade offering' but a religious practice of DANA.

DANA is a Pali word which can be roughly translated as `generosity' in the English language. The highest Dana is Dharma Dana, that is, giving a person Dharma. The Sanskrit word Dharma (in Pali-Dhamma) in this context, can be translated as `Teaching devices' or `external meditational devices'.

7.0 Section 38 (2) Effect of Dana Transactions.

If this analysis of the construction of these Sections of the Act is correct, it means that the Copyright Act 1986 is too wide in scope because it would inhibit Buddhist religious translation practices, which have been in use for millenniums.

It is very difficult to distinguish between the free gift of a translation of some device and the free donation of money or goods by the recipient. Because action A and action B occur together, Action A does not, of necessity, cause Action B.

In fact, Venerable Buddhist Monks have given the author many Dharma gifts in foreign languages over many years and the Author has given gifts and money for religious purposes to such Venerable Monks. Translation to the English language has been undertaken in some cases. However, such operations were not, for the purpose of trade, nor were the actions `trade offerings' in either case. However, if it was considered Section 38(2) (a) applied to such distribution and it was thought such actions were `for the purpose of trade', infringement might be held in Australian Courts by construing of the words `and other dealings'.

8.0 Proposed Amendment desired to exempt translated Dharma Dana from operations of the Copyright Act 1986.

It is not considered that there was any intention of the Copyright Act 1986 to prevent higher translation Buddhist Practice of Dharma Dana. Nevertheless, it may be that it would be effective to prevent certain Buddhist and other religions practices in this Country.

Many Eastern Religions use translations Dharma Dana as practice, and it was common even in early Christian practice.

To clarify the intention of the Act, an amendment as suggested should be added to exclude making an offence of a practice which has been practiced for thousands of years.

Accordingly, to clarify the uncertain position, it is proposed that a new section 38 (3) be added; reading:

38(3) For the purposes of the

last preceding sub-section the free distribution or the offer of free distribution of religious articles shall not constitute an infringement of the copyright.

9.0 Benefits of the Amendment-A tolerant attitude.

It would remove uncertainty of what constructions the Courts could apply to the proposed wording of the Copyright Act 1986. An excluding amendment is sought to protect translation of Buddhist Texts as Dana practice.

The Australian commercial market for such foreign books or pamphlets is negligible. The translation to the English language of a few Stanzas from such books and their free distribution is unlikely to affect publishing companies who depend for much of their income on turnover from imported books.

A benefit of the use of translated material provide free, is that it assists tolerance of various religions in a multi-cultural Australia, and, more especially, understanding of the minority group of Australian- born Buddhist Practitioners to appreciate the practice of non-Australian-born Buddhists of Asian origin who are now resident in Australia.

In turn, the Australian translations could inspire Buddhists of Asian origin to back translate to their own language, where the excerpt may not exist in that language.

Of the hundred or so Buddhist Groups in Australia, very few members have the capacity at present to undertake translation into acceptable English language and use of such translations enables them to become better Australian citizens.

The Buddhist Discussion Centre(Upwey)Ltd is one of the groups which follow this path. It is a non-commercial activity of benefit to all Australians because the material which cannot be read in the original becomes available for school projects by Australian children if they so wish, and, hopefully brings tolerance to their minds.

The Buddhist Discussion Centre(Upwey)Ltd Newsletter is available on request at no charge.

The Author is prepared to elaborate these ideas if requested.

Submission to the Committee of Review of Migrant and Multicultural Programs by John D.Hughes, Dip.App.Chem. T.T.T.C., Director of The Buddhist Discussion Centre (Upwey)Ltd.

Issue 1 (February 1986) of the Newsletter from the Committee of Review of Migrant and Multicultural Programs and Services has been received by B.D.C.(U)Ltd.

The Federal Government has established this Review to look at the programs and services that assist overseas born residents and their families to participate fully in Australian Society.

The Review will be undertaken in two stages. The Committee's task in the first stage is to advise the Government on the principles which should provide the basis of future Government policies and to come up with a practical and achievable plan to implement these policies. The second stage will look at and evaluate a range of existing programs and services.

The Committee is chaired by Dr James Jupp. The other members are: Mrs Nina Skoroszewska OAM; Mr Steve Karas and Mrs Concetta Benn.

The Committee is to report to the Minister on the first stage of the Review in Canberra.

The Buddhist Discussion Centre (Upwey)Ltd posted a Submission to this Committee on 28 April 1986. This Submission reads as follows:

1.0 A Problem of Dissection.

The Australian migration program has established a considerable number of persons of Asian homelands in this country. The majority of these persons are Buddhists, at least in one of the religions they follow it is not uncommon for Asian persons to pay respect to several religious practices without conflict.

It is not uncommon for Asian persons to pay respect to several religious practices without conflict.

This eclecticism has its origins in the religious and political history of various Asian Countries, and is a factor of transcendence of the presumption that various religions must be in conflict and/or that there is no worth in "OTHER" religions.

Buddhism itself has been classified by many Western Scholars into different "Yanas" as if there were several distinct "Buddhisms" and they tend to ignore wise advice by advanced Buddhist Leaders that their classifications and notions are exercises in impropriety, since their dissection leads them to an opinion that one Buddhist "Yana" is superior to another. In terms of Western method this is normal, but it is not of benefit to the well-being of such Scholars, since the action of slandering some "Yana" is certain to bring karmic retribution to that person. Buddhists cultivate thoughts of compassion for such Scholars and have the wisdom to try to explain the problems.

2.0 A Problem of Frame of Reference.

The outpourings of such Western Scholars may influence the thinking and actions of Australian born Social Workers and other Government Officials who read such works. Their frame of reference is distorted by what appears to their type of mind; a systems approach to a service problem.

3.0 Strategies to Guide the Provision of Buddhist Community Aid.

The need is to communicate the above ideas. A small educational program for Social Workers throughout Australia is considered the ideal arrangement to meet this need.

The Buddhist Discussion Centre (Upwey)Ltd is equipped to provide material for such a program, if funding is provided.

Victorian Working Party on Cultural Policy.

In a policy statement entitled Environment and Leisure - the Next Four Years which was released prior to the election in March 1985, the Victorian Government made a commitment to develop a Cultural Policy.

A Discussion Paper, TOWARDS A CULTURAL POLICY (Pub.January 1986) has been prepared by an interdepartmental Working Party to stimulate public discussion and debate, and to provide the opportunity for community comment on the Government's proposal to formulate a cultural policy for Victoria.

John D.Hughes, Director of The Buddhist Discussion Centre (Upwey)Ltd prepared a Submission which was presented to The Minister for the Arts and to the Working Party on Cultural Policy and others, in the last week of April 1986. This Submission reads as follows:

1.0 Present Situation.

The present Victorian Arts Report 1984-85 (12th Annual Report) presents the present "state of art" in a succinct manner and indicates present policies are producing some admirable results. The submission does not consider displacing these policies, values and objectives.

A basic premise of this submission is that the level and nature of Government funding available for cultural development, indeed for a cultural renaissance, does not need to be increased above existing levels.

2.0 A new direction for manipulating latent artistic professionalism.

Traditionally, Artists stem from lower income families in Australia. This is understandable because higher income families promote the concept that their children should follow "the professions" (presumably viewing artistic expression time as a "soft option"). In certain periods of human history exceptional creativity has occurred over several parts of the world, such as city-states in Italy, feudal estates in Germany, Maharajas in India and Principalities in Tibet.

This submission does not intend to present formal analysis of the parameters necessary for exceptional creativity but presents the notion that the main parameter is that higher income families' children were conditioned to include artistic creativity as a "profession" equal to the classic professions. In those eras, artists were expected to

exhibit proven high intelligence and high morality as a prerequisite to training in the artistic "profession"

In the present climate of opinion little, if any, demands in these two areas are made of intending Victorian students.

As a consequence, students unable to qualify for "the professions" are allowed entry to the "soft option" of artistic institutions. In fact, the high intelligence Victorian students have proven their excellence in the science and business professions and lower intelligence Victorian students are at art schools and trade schools.

There is much documented evidence to support this observation. There seems to be an implicit notion unfortunately that high intelligence and profitability is the antithesis of artistic creativity.

This notion is a dangerous assumption without base and is popular folk-lore in Victoria. Break this nexus and Victoria can benefit financially and socially from a cultural renaissance.

This submission proposes manipulation of the mental and social constructs of Victorian realities to liberate latent artistic professionalism amongst the children of higher income families. The objective of this submission is to provide a notion that the "true artist" has two character components, a high intelligence and a high morality base.

It is important to note that this paper is not promoting any limit to funds that are already going to teaching institutions, art schools, community art projects and arts scholarships. The quality art and artist which will arise from these organisations are in part the cornerstones of today's cultural life.

This paper is proposing that there is a real accessible and self resourcing social group, which when challenged by specific artistic and cultural promotions and creative initiatives will contribute as a class to a cultural regeneration in Victoria.

3.0 Possible Pathways to the Goal.

Promote status art exhibitions, forums and competitions to those with no formal tertiary art training but having a tertiary professional qualification.

Entry conditions should be strictly observed. The art exhibitions and forums could include all the Fine Arts including painting, sculpture, music, film and printmaking and calligraphy:

Viewing would be regulated, if possible, to the target children area and their parents.

4.0 Conclusion

It is not considered that the target children should be supported, other than by their parents.

If seed funding became available to this Centre, we would be willing to develop a

complete method of marketing this concept and others which could be used by your Ministers' staff to develop arts policies.

Ch'an Painting Classes.

Ch'an Painting Classes are being held in the Ch'an Academy on the premises of B.D.C. (U)Ltd.

No charge is made for these Teachings.

Class Times: Sunday 11 - 12.30 pm

2 - 4.00 pm

Monday 10 - 12.00 am

2 - 4.00 pm

Friday 3 - 4.00 pm

Ch'an Teacher Melva Fitzallen will guide.

J.M.L.

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Consultant Services available.

John D.Hughes & Associates offer Consultant Services for Staff and Management Development, Performance Measurement and Systems Approach to Management.

Insurance and Superannuation policies can be arranged.

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On page 34 of this Newsletter, The Pali and English Translation in script form was done by Committee Member, Mr. Martin Lawless.

Martin also wrote the Chinese Characters in other parts of this Newsletter.

May he be well and happy.

Please refer Graphical Image No: 19.??1

Calligraphy: Martin Lawless

"Birth giving rise
to decay and death,
sorrow, lamentation,
pain, grief, and
despair are produced.
Thus this whole
mass of Suffering's
Arising is."

- Buddha