

# BUDDHA DHYĀNA DANA REVIEW

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Ch'an Painting: "Koala" by Melva Fitzallen

## EDITORIAL

Beginning from the time of the Buddha, the Buddhist Suttas were committed to memory and handed down orally, rather than being recorded in writing. This was in accordance with the tradition of the time where many believed passing them down orally was safer than committing them to writing, since written documents can be destroyed through flood or fire, or stolen. The early Buddhist Councils met not to compile or correct written material as has been done over the past millennium, but to recite and confirm memorised records. Today, there are few Buddhist Monks and Nuns who can recite even one basket of the *tipitika*.

In Northern Buddhism it appears that recording Sutras in written form occurred much later than in Southern Buddhism. The merits to be gained by copying the Sutras are emphasised in almost all Mahayana Sutras. Dr. Kogen Mizuno, Litt.D., one of Japan's foremost scholars of Buddhism, states that the reason Mahayana Scriptures preach the merit of copying Sutras is presumed to be based on the differences between Monastic Buddhism and lay Buddhism.

In the Western world, a number of researchers have attempted to describe the latter phases of the 'maturing self'. These involve the issue of generativity in middle age, which consists of transmitting values, knowledge and beliefs to the following generation. The end goal of these developing processes is a 'self' that is highly developed and fully differentiated from others. However, an individual is always necessarily a 'set of cells' who perennially reflects the context they happen to inhabit at any moment. This point of view, relatively prominent in the disciplines of social psychology and sociology, sees the ultimate determinant of behaviour, the situation or context in which one is found and the roles that are accordingly demanded. From a Western viewpoint, a developed sense of 'self' is often praised as the highest achievement of human beings. By contrast, from a Buddhist viewpoint, such prevailing western ideals show ignorance of the highest Buddhist knowledge which discounts the existence of a 'self' or 'set of selves' through understanding *anatta*.

This Editor has read with interest a reasonable amount of the literature of scientific socio-psychology and, unfortunately, has read popularist interpretations of such literature. The popularist literature understates the extent to which psychometric theory is limited in defining the human condition. The Western view is that the biologically orientated position

is that each intellectual mechanism works pretty much under its own steam, using its own particular perceptual and mnemonic capacities with little reason to borrow space from another module. Therefore, access to the 'cognitive unconscious' is not believed to be always possible in Western thinking. Superficially, the Western thinking seems to be confirming the Buddha's classification that there are many types of consciousness, but still misses the point that there is no 'self' or 'set of selves' involved in this process.

The content of the Buddhist Suttas that are chanted includes such things as *Dhammasanganimatikapatha* (Passage on the Matrix of the *Dhammasangani*) which lists possible mental events, including those in the 'cognitive unconscious'. Therefore, with mindfulness and practice, the chanting leads to sustainable insight knowledge of the elements of the 'cognitive unconscious'. The imprinting of the mental continuum of a person's future state becomes conducive to saner actions preventing them from becoming 'mad, bad or sad'. The best means to imprint the future mental continuum is to make the volitional effort of vocal or mental chanting with the intention of running through the sequence of the text smoothly and in the correct order without lapses. The second best means is to listen with mindfulness to other persons chanting.

The worst means is to listen passively. Western listening habits are developed through the influence of popular culture which comprises the passive hearing of audio tapes, radio, telephone, and/or television sound which tend to make passive hearing the norm.

A desirable training would be to encourage people to actively listen whenever sound is heard from these sources. When active listening becomes habitual, a person is more likely to actively participate in chanting. To overcome the worst case active listening should be practised.

Having developed active listening, the inclination to chant actively can arise, leading to the best case, which is chanting from memory. The only other resolution is to discover the answer to the koan 'who chants the Buddha's name?', which is resolved by knowing *anatta*.

Buddhists need dedicated translators of the Pali and Sanskrit languages who can provide texts of high literary standards in the various languages of the Western world. Buddhists of the Western world should help their compatriots improve their literary standards to the point where they can read these texts with comprehension. One method to achieve this is to encourage persons to chant and memorise the translated Buddhist texts.

John D. Hughes. Editor.

#### FIVE DAY MEDITATION COURSE - 27-31 December 1991

A five day Meditation Course was held from 27-31 December 1991. Teachings were given by Ven. Kassapa Mahathera, Ven Dr. Viriyananda Mahathera and John D. Hughes.

#### Producing the Causes for a Suitable Meditation Environment

The site location of the Centre away from the city turmoil means it was possible for the five day Course to be held at a suitable location. The accumulation of over 15 years' experience in providing meditation Courses within the confines of a rain forest environs of the Centre ensures that suitable material, verbal, emotional and mental supplies of the "nutrients" required by meditators were managed with a minimum of flurry and supplied with ease over the five days.

The additional factor of merit made by B.D.C.(U) Ltd Members in providing the recent use of the Centre's facility for the 1991 rainy season retreat of Bhante Kassapa meant additional Devas protected the area and the Students' well-being, and enhanced the suitability of the Centre's atmosphere for insight meditation.

Just as the measure of the justification for the B.D.C.(U) Ltd' existence is measured to the extent that its prime objective of creating conditions for the Buddha's Teachings be practised to the level of samma samadhi can be managed, so the justification for the Students is that things formerly unknown by them become known.

#### Producing the Causes for Persistence in Practice

While it is the personal background of each sentient being which provides their framework of how they measure their progress through the Middle Way, the real measure is found in canonical texts, such as the Abhidhamma.

Persistence is needed.

A methodological necessity to persist is to have the clear view that continuity and moral responsibility across lives occurs without the Upanisadic *atman* as controller.

Prior to the first day of the Course, John D. Hughes explained that it is useful to Students to persist in maintaining five or more precepts and be considerate to others and themselves.

When a Student holds several precepts and these are affirmed in proximity to the production of a recent wholesome background of causes, insight success may be obtained each for himself or herself.

#### Necessary Conditions for Cognitional Buddha Dhamma

The fundamental views to bear in mind and become clear about are that it is rare to find such a suitable environs; have a desire to learn; be born human with a healthy body and mind capable of learning; a Teacher who can show or merely point the way; that the Buddha Dhamma Sasana is still in the World today; and that the time of any person's death is uncertain to them.

If the Dhamma is not practised this life, how could such a rare thing be met with at a future life?

## Generating the Volition to Practise

To practise insight meditation now requires intention to practise.

Where strong intention (or Volition) (pali; *cetanabala*) is applied and used in proximity with the arising of wholesome (pali; *kusula*) mental formations comprising the content of worldly (pali; *loka*) "objects" (pali; *arrammaṇa*), Buddha Dhamma concepts are likely to appear in future times.

There are six objects, visible object, sound, odour, taste, body-impression, mind-object. The mind-object (pali: *dhammarammaṇa*) may be physical or mental; past, present or future; real or imaginary. The five sense-objects belong to the corpo-reality-group (*rūpa-kkhandha*, s. *Khandha*). They form the external foundations for the sense-perceptions, and without them no sense-perception or sense-consciousness (seeing, hearing, etc.) can arise. Cf. *āyatana, paccaya*. (app: *paccaya 2.*). (1)

## Causes Leading to Rebirth

In the process of careless reinterpretation of these six objects the seeds of all causes for birth, death and rebirth and redeath are sown, each for himself or herself.

There are many methods to correct careless interpretation of these six objects, each of them regearing the cultivation of mindfulness.

Although the language of instruction appears as the English language, every effort was made to cognate the import of the ancient Pali words.

In the Western world, the so-called 'hard' courses are based on subjects that are believed to help increase our wealth, such as economics, the natural sciences and technology. Of necessity, these subjects are grounded in materialism which is excellent for the enhanced sustenance of many persons. Students of these 'hard' courses develop very strong mindfulness and precision of definition in the subject matter of their respective disciplines.

## The Taxonomy of Buddhism Develops Mindfulness

Precision of language is important to cognition. Buddhist taxonomy is characterised by precision in both connotation and interpretation. It is the preferred manner for supplying the precision of 'hard' language needed to label these six objects.

A "superior" dictionary arises from this taxonomy and allows that several layers or levels of one Pali definition adapt to new needs as insight develops in the framing of a concept.

An intermediate performance indicator of Buddhist practice is how attentively the current mental and feeling arising and falling of the six objects are known as they really are in the present time, and can be expressed in 'hard' language. A higher performance indicator

transcends expression in language because it is direct wisdom above the level of conceptual 'thinking'.

Over time, the 52 factors of consciousness (Pali: *cetasika*) become understood (2).

To stress that themes cannot be narrowed down to specific well-defined issues, instruction was given to prevent practice from being reduced to the level of mere conformity. Students were invited to consider the relevance of the following verses, and then recollect how much time they spent making the active effort to observe their arising and falling *nama-rupa*.

### Verses on a Well-Spent Day (3)

Let not a man trace back the past or wonder what the future holds: the past is but the left-behind, the future ... but the yet-unreached. But in the present let him see with insight each and every dhamma, invincibly, unshakeably, that can be pierced by practising.

Today the effort must be made,  
tomorrow death may come - who knows?  
No bargain with His Deathliness can keep him and his hordes away.  
But one who bides thus ardently, relentlessly, by day, by night -  
him the Tranquil Sage has called the ideal lover of solitude.

On the first day of the Meditation Course, Verses on a Well-Spent Day was commended as a measure of performance. They have the effect of avoiding obstacles to mindfulness of the present in the Meditators.

### Meditation Practices

Ven. Kassapa guided *kayanupassana* meditation. The instructions were to place the mind on the area of the opening of the nostrils and observe the breath without attempting to control it. After a time the perception of breath becomes finer and may be lost. At this point the Meditator should use the body as the object of Meditation. The awareness of breath will return, and the breath can again be used as the meditation object. This practice will result in clarity of mind and calmness, which is necessary for analytical meditation.

The body and mind is a big institution consisting of body (*rupa*) and mind (feeling; *vedana*: perception; *sanna*: Mental formations; *sankhara*: and consciousness; *vinnana*). Whatever arises in these five aggregates passes away. When one is entirely free from attachment to the body and mind, one is liberated. Cultivate strong mindfulness, attain a peaceful state and find enlightenment.

### "Becoming a Buddhist" protocol.

The second day commenced with paying respect to Buddha, traditional Pali form of expression. Public recital of the "Three Refuges" and the "Five Precepts" is the outward form

of "becoming a Buddhist", hence causes for future Buddhist practise.

Insight leading to reasons for the need to appreciate the Opportunities of Buddhist practice in this human birth by increasing the causes of one's own health and long life

Determinism, in the sense that human action is determined by forces independent of the will, is "non-Buddhistic". Action and the result of action frees or binds accordingly as it is or is not free from the poison of craving (Pali: *tanha*).

It is possible for sincere Buddhist practitioners to cognate that repeated practice over the span of this very human life can increase their merit. As confidence (*saddha*) grows, insight arises that the apparently simplistic methods and actions prescribed by the Buddha can influence the length of a wise practitioner's life and health. Health and long life arise from applying various factors expounded in many ways in Buddhist literature.

Unfortunately, some young persons (and to a lesser degree some older persons) in Australia and Western countries, spurred on by ignorance and hatred as well as fear of AIDS, are uninformed of these factors or, if informed, view them as dubious.

In Australia and many Western countries having a strong welfare system, social benefits are generous for illness. It is the view of Dr. Ronald Conway, a Melbourne psychologist, that since the 1960s Australians have mainly any unprompted inherent wish arising to become prematurely sick, grow old and die.

This human life is rare to find. A mentally and physically healthy human life is even more rare.

By considering the presently arising opportunities to practise the Buddha Dhamma, meditation was guided to enable the Students to desire to eradicate any culturally conditioned neurotic wish for premature sickness, the wish for premature old age and the death wish.

Benefits of Maintaining Precepts

Maintaining precepts is conducive to these aspirations.

The next Meditation session commenced with straightening the mind by taking the Five Precepts (or more for those who had taken extra precepts for the course). It was explained that when fear arose there was a natural inclination to either fight or take flight. However, aversion could take a variety of forms and intensities. The effect of aversion in the unskilled is to create a shrinking of the mind. Mental dullness or stupidity, bewilderment or infatuation are cardinal blemishes of character (pali: *moha*)(5).

The keeping of the Five Precepts clarifies the mind, prevents the shrunken mind, and opens the path to experiences which reduce the inclination to shrink from the aversion. The importance of sound as a source of aversion (frequently vowel sounds, e.g. death rattle) was discussed.

### Circumambulation in a "Heavenly Garden".

The next practice was walking meditation in the form of circumambulation of the Meditation Hall. The Students carried incense, Dhamma books, images and artefacts and other offerings. These were placed on the Buddha altar at the completion of this practice. The instructions were to maintain mindfulness throughout the practice as if walking in a Heavenly Buddha Dhamma garden (The Chinese calligraphy on each of the four gates of the Centre's garden include this term).

### Pure Land Practice.

A superior place to practice would be in the Pure Land garden. The Pure Land School is generally considered to be founded as the White Lotus Society in China by Hui-yuan (c. 400 C.E.).

The fourth session was guided by John D. Hughes to promote meditation on a Pure Land (Skt *Sukhavati*) garden (6). At the conclusion of the reading of the description of the garden in the Middle Length Pure Land Sutra, Students were given small jewels by John D. Hughes to meditate on as leaves of the Jewel trees of Pure Land.

As Buddhist Yogi C.M. Chen has explained in reference to Pure Land Practice (6), diligence is needed for good rebirth, not indulgent laziness.

The final session of the evening commenced with the following paragraph from the Teaching of Buddha by Bukkyo Dendo Kyokai (7).

### The way of Pure Land practical attainment

The mind of faith is the mind of sincerity; it is a deep mind, a mind that is sincerely glad to be led to Buddha's Pure Land by his power. Therefore, Buddha gives a power to faith that leads people to the Pure Land, a power that purifies them, a power that protects them from self-delusion. Even if they have faith only for a moment, when they hear Buddha's name praised all over the world, they will be led to his Pure Land.

### Bhante Kassapa *Nama-Rupa* Teachings

Day three of the course commenced with guided *Samatha* Meditation by Ven. Kassapa. This type of Meditation quietens the mind and the Student is able to tame the five senses (seeing, hearing, touching, tasting, smelling) and bring the mind into the present.

Ven. Kassapa taught *Nama-Rupa* (mind-body) and how everything perceived is a combination of *nama* and *rupa*.

The essence of the Teachings was to observe, differentiate and understand *Nama* (mental states) and *rupa* (physical objects).

*Nama* (mental state) is quite separate from *rupa*, the physical object that is seen, heard, tasted or physically contacted.

The Students were later guided in the Bloated Corpse Meditation by John D. Hughes (9). This develops a very strong and one-pointed mind which is then able to focus clearly.

On the fourth day, we were most fortunate to hear Abhidhamma Teachings from Venerable Kassapa on the classification of mental states (*citta*) and mental objects (*ayatana*) (2).

The first classification of consciousness was into:

- 1: *Karma cittas* - mind action (freshly made in present)
- 2: *Vipaka cittas* - resultant (arising in present from past action)
- 3: *Kriya cittas* - neutral or empty (inoperative).

The classification was then further divided into

- 1: *Karma cittas* - wholesome or unwholesome:
- 2: *Vipaka cittas* - wholesome or unwholesome:
- 3: *Kriya cittas* - not karma producing or resultant.

In order to view the arising of these different *cittas*, the following example was provided by Bhante: Suppose as we are sitting now in the present, a sound arises. This sound may be pleasant to us, or unpleasant. Whether the sound is pleasant or unpleasant to us is conditioned by our past action, i.e. it is not by chance that some people work in a sawmill with very loud and harsh sounds whereas others may work in a library with soft and gentle sounds. The sound arising is conditioned and the impression arising on our minds when hearing it is a *Vipaka citta* (whether we are pleased or displeased).

What happens next in the sequence will be the *Karma citta*. Our response could be to 'react' and comment (even mental chatter).

Saying, for example 'I wish that noise would stop, I hate it' or 'This is great music, I think I will buy the record' These reactions are karma forming through either aversion or attraction. We could say the first statement is a *karma citta* rooted in hate and the second is rooted in greed. Further, the mind has lost contact with the present and is post cognitive. Unwholesome *cittas* as demonstrated above do not have mindfulness associated with them.

A wholesome *karma citta* would be for the mind to hear only, to keep the mind in the present moment, guarded by mindfulness, to not play with the arising sounds. Both unwholesome and wholesome *karma cittas* create or condition the future arisings of our mind.

The Buddhist training of intending to keep the mind in the present produces a mind that stays mindful. Provided this is not interrupted with a further instruction, the mind will 'go straight'.

The *Kriya cittas* are not cultivated in Buddhist practice.

Buddhist practice emphasises the importance of dedicating the merits made by us to some particular purpose or direction. Our Teacher, John D. Hughes, explained the difficulty that arises if we do not dedicate merits of our practice.

Without the dedication, our merit will not be linked to any particular purpose. That unlinked merit will arise at some time, but not necessarily in association with the process of Buddhist practice or realisation. For example, merits made may produce a heaven birth at some future time. However, without dedication of those merits, that birth may not be a Buddhist Teaching heaven. The birth may remove from us contact with Buddha Dhamma and create many more aeons wandering in *samsara* with no particular direction. That merit has only served to keep us in the world with no path or purpose.

#### Ch'an Practice.

On the afternoon of the fourth day of the course, several Meditators practised Ch'an Meditation. To access the Ch'an Mind, the Meditators applied mindfulness to the present and focused only on the object at hand.

The Meditators applied this mind to picking up leaves or working in the Centre's Garden, Walking Meditation, and grinding ink in preparation for Ch'an Painting.

The Ch'an Practice undertaken here enabled the Meditators to gain access to Right View and Application of each task undertaken.

#### Reviewing the method of going to the Three Refuges

On 30 December 1991, John. Hughes spoke of the importance of establishing Buddha Dhamma Sangha Refuge and the correct method to do so.

Firstly, the Meditation Teacher instructed the Meditators to examine if they had the intention to take Refuge in *Buddha Dhamma Sangha* when they had chanted "*Namo Buddhaya, Namō Dhammāya, Namō Saṅghaya*" at an earlier session. The majority of the Meditators realised after close examination that they had in fact no intention at that time.

The Teacher went on to explain that to recite the Buddha Refuge without intention is similar to saying; this is a Refuge I have no intention to maintain or go towards.

In order to establish correct Buddha Dhamma Sangha Refuge, the Meditator must prompt an intention to do this, on a wholesome mind. You must then ensure that the wholesome mind stays, and be aware of what is appearing on your present arising and falling karmic stream.

Just as you put a coloured dye up stream and it will subsequently appear down stream at a future time, so it is important to intentionally generate the Buddha Dhamma Sangha Refuge now and for the future.

In the evening of the fourth day of the course, the Meditation Teacher, John D. Hughes, spoke of the importance of having the Right Intention. He explained by way of analogy how the untrained mind's use of intention could be compared to a person preparing and cooking some porridge only to leave it half way through and go off and become involved in another task. The mental intention was correct, but the mind was interrupted before the result was achieved.

In Meditation, the Meditators could see that having heard the Teacher's Dhamma instruction, the mind would follow it for a short time, then introduce a new instruction itself. This new instruction is like a second attempt to do the meditation, then a third, and so on. Unfortunately, the outcome is confused, so nothing much that could be relied upon is achieved at all. The original direction is lost and confused and the purpose of the practise destroyed.

The Centre wishes to acknowledge the benevolent kindness of our *kalyana-mitta* Ven. Dr. Viriyananda Mahathera on his attendance during the Course. The Centre's Meditation Hall is named after this Venerable Abbot.

His practical help has set in motion the process for the Centre's future acquisition of a complete set of the Pali Canon in English translation and he has offered to accompany a delegation of Members of this Centre to attend the forthcoming W.F.B. Conference in Taiwan in 1992.

During the evening of 31 December 1991, a social event of some Members saw in the New Year.

Bhante Kassapa arrived prior to midnight and arranged the recital of a rare "Bell Puja" praising the Buddha in the first watch of the new year. Merit was shared with many beings including the Devas visiting the Centre's garden surrounds.

May the merit arising by means of the activities of this Course help the Buddha Sasana prosper in suitable locations (10) and give long life to our Members, their families and our many friends and protectors.

This article was compiled and edited by J.D.H. from notes supplied by those who attended the Five Day Course.

J.D.H.

#### References.

- (1) Nyanatiloka Buddhist Dictionary - Manual of Buddhist Terms and Doctrines, Pub. Buddhist Publication Society, Kandy, Sri Lanka, p. 23.
- (2) Govinda Anagarika B. The Psychological Attitude of Early Buddhist Philosophy, Pub. by Kusumlata for Nag Publishers, Delhi, pp. 171-172.
- (3) Pali Chanting with Translations, Pub. by Mahamakut Rajavidyalaya Press, Bangkok 2526/1983, pp. 46 - 47.

- (4) Conway, R. Lumbering Dinosaur Threatens our Health The Australian Newspaper, 7 Jan. 1992, p. 8.
- (5) A.C. Marsh A Glossary of Buddhist Terms pub. Sri Satguru Publications, Delhi, Third edition 1986 ISHN 81-7030-025-8 at p.56.
- (6) G.M. Chen A Systematised Collection of Chenian booklets Pub. U.S.A. Vol. 2 Booklet No.67 The Practice of the Pure-Land School Simplified Part 1, p.1083
- (7) Shinshu Seiten - Jodo Shin Buddhist Teaching, Pub. by Buddhist Churches of America, 1978, pp. 22 - 34.
- (8) Bukkyo Dendo Kyokai The Teaching of Buddha, Pub. by Buddhist Promoting Foundation, Tokyo, Japan. 587th Edition, 1987, p. 358.
- (9) B.D.C.(U)Ltd Newsletter No. 10, p. 3.
- (10) Consider the Oadvice of the English translation by Won-myong Sunim and M. Mueller Inspiring Yourself to Practice in Newsletter of Lotus Lantern International Buddhist Centre Seoul, Korea, Vol.3 Jan-Feb 1992. p.3

" Some people, in spite of their outstanding ability and wisdom,  
 Choose to live in the busy atmosphere of the city.  
 All the Buddhas feel pity and concern for such people.  
 Other people, although they have not yet developed  
 A deep practice,  
 Still choose to stay in the contemplative atmosphere of the mountains.  
 The sages feel a great joy  
 When they see such people".

PHASES OF THE MOON 1992

<u>NEW MOON</u>			<u>FIRST QUARTER</u>			<u>FULL MOON</u>			<u>THIRD QUARTER</u>		
D	H	M	D	H	M	D	H	M	D	H	M
Jan 5	09	09	Jan 13	12	32	Jan 20	07	28	Jan 27	01	27
Feb 4	04	59	Feb 12	02	14	Feb 18	18	04	Feb 25	17	55
Mar 4	23	22	Mar 12	12	35	Mar 19	04	17	Mar 26	12	30
Apr 3	15	01	Apr 10	20	06	Apr 17	14	42	Apr 25	07	39
May 3	03	44	May 10	01	43	May 17	02	02	May 25	01	53
Jun 1	13	56	Jun 8	06	46	Jun 15	14	49	Jun 23	18	11
Jul 30	05	35	Aug 5	20	58	Aug 13	20	27	Aug 21	20	01
Aug 28	12	41	Sep 4	08	38	Sep 12	12	16	Sep 20	05	53
Sep 26	20	40	Oct 3	00	11	Oct 12	04	03	Oct 19	14	12
Oct 26	06	33	Nov 2	19	11	Nov 10	19	20	Nov 17	21	39
Nov 24	19	11	Dec 2	16	17	Dec 10	09	40	Dec 17	05	13
Dec 24	10	42									

The Day (D) Hour (H) Minute (M) of each Phase of the Moon is given in Eastern Standard Time

-Courtesy of the Museum of Victoria

## MEDITATION COURSE DATES 1991-1992

Versak - to be announced.

Five day course 17 - 21 April 1992

Five day course 5 - 9 June 1992

Five day course 24 - 28 September 1992

Five day course 27 - 31 December 1992

Teacher: John D. Hughes

Courses run from 9 a.m. - 10 p.m. each day.

At least five Precepts should be maintained.

No charge.

## CH'AN TRAINING WORKSHOPS

28 March 1992

25 April 1992

2 May 1992

30 May 1992

18 July 1992

25 July 1992

29 August 1992

12 September 1992

19 September 1992

28 November 1992

Teacher: John D. Hughes

Sumie Master Andre Sollier will hold seminars in Ch'an painting on:

7 March 1992

27 June 1992

31 October 1992

## CH'AN ACADEMY ANNIVERSARY

Wednesday, 5 February 1992 to commemorate the opening of the Ch'an Academy on 6th February 1986. 10 a.m. to 9 p.m.

## PRAJNA PARAMITA TEACHINGS

Commencement date to be set.

John D. Hughes has declared his intention to Teach the Prajna Paramita in 100,000 lines for a period of three years and three moons. These Teachings will be one session per week.

## INTRODUCTORY/PREPARATORY CLASSES FOR PRAJNA PARAMITA

Monday nights from 10.00 - 11.00 pm  
These classes will commence 25 May 1992.

WEEKLY MEDITATION CLASSES

Monday and Friday nights from 7.30pm.  
Teacher: John D. Hughes

AUTHOR LIST OF CONTRIBUTORS TO REVIEW VOL1, Nos 1-4, 1991

Key to Postscript Initials.

P.N.	Ven. Dr. Prajna Nandasri (India)
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R.M.A.	Roger Armitage
F.T.C.	Frank Carter
V.C.	Vincent Cavuoto
J.O'D.	Julie O'Donnell
M.F.	Melva Fitzallen
G.M.G.	Gilda Grey
J.D.H.	John D. Hughes
L.L.	Lynette Lehmann
M.M.	Maree Miller
M.A.M.	Maree Miller
J.O'D.	Julie O'Donnell
D.S.	Dorothy Sadler
D.J.S.	Dorothy Sadler
J.M.Y.	June Young

INTERNATIONAL BUDDHIST LIBRARY SURVEY

John D. Hughes has commissioned this survey. He is particularly interested in small Buddhist libraries. This issue of the Review contains a Survey of Buddhist Libraries. Please accept our offer by completing these forms.

Where you feel the pressure of time restraints, we would welcome even a partially completed survey form. We feel small Libraries "know-how" and insights are likely to be valuable.

We are basing our actions on the view that statistical inference can be used to design further rational and effective quality into the B.D.C.(U).Ltd Buddhist Library, instead of the ad hoc and arbitrary tests frequently used in earlier versions of our library.

Preliminary results of the Survey could be presented by the September Review this year. If you know of any other Buddhist libraries in your Region, we would be pleased to hear from them. Wishing that the Dhamma be preserved must be put into practical action in

making it easier for Buddhists to locate the written Dhamma. One of this Centre's current projects is to raise monies for a complete English translation of the Pali Canon. May all be well and happy.

J.D.H.

### OPENING OF THE NEW KAGYU E-VAM CENTRE

On 14 December 1991, the Kagyu E-Vam Buddhist Institute celebrated the opening of its new premises at 673-691 Lygon Street, Carlton North (Ph: 387 0863).

This occasion also celebrated Venerable Traleg Kyabgon Rinpoche's tenth year in Australia.

Approximately 150 guests and visitors were greeted with warmth and friendliness by Venerable Traleg Kyabgon Rinpoche, members and friends. Seven members of the B.D.C.(U) Ltd accompanied the most Ven. Dr. Viriyananda to the opening of this newly established Buddhist Centre.

Traleg Rinpoche, Ven. Kassapa, Ven. Viriyananda, Geshe Doga, Phra Soma, Phra Dhammatgawesse, Ven. Lama Trijam, Ven. Thich Huyen Ton, Rev. Thien Tam and Thubten Donyo showered those present with blessings as they chanted, each in their respective traditions, including the Five Precepts, or not doing harm to others through body, speech or mind; The Three Refuges of Buddha, Dharma and Sangha; the *mettasutta* or generating loving kindness towards all beings; and the *Mahaja Mangala Datta* or the ceremony of auspiciousness.

Traleg Rinpoche extended wishes of good will and expressed the intent that all traditions of Buddhism and religious sects be welcome at that Centre to work together for the benefit of other beings.

A 'Buddhism in Psychotherapy' conference is planned for 1992.

The Institute has a busy programme, with more planned for the future. Besides regular, twice-weekly group meditation sessions open to everyone, and weekly teachings for the Ngon-dro students who have committed themselves to the Kagyu practices, courses and retreats are run frequently through the year on Buddhism and related subjects. A weekly study group is also to be part of the curriculum of activities at the Institute.

One of the major events in the KEBI calendar is the annual Buddhist Summer School. Since its inception in 1989, this week-long seminar has attracted more than 18,000 people to a variety of courses, and the Institute has hosted a number of distinguished teachers from overseas in the Kagyu and other Buddhist traditions.

We hope that these new premises provide a stable environment in which to teach, study and preserve the Dharma and the Kagyu lineage in Australia.

L.L. and R.A.

## HOW BUDDHISTS SHOULD WELCOME THE TWENTY-FIRST CENTURY

By Ananda W.P. Guruge (Ambassador of Permanent Delegate (Sri Lanka) in Paris, France)

In the last decade of the twentieth century, we focus our attention on the new century that will soon dawn with promise and anxiety, hopes and fears, aspirations and apprehensions. Humanity would look back on the last two centuries in particular with an unprecedented sense of pride, achievement and fulfilment but, nevertheless, with also a disquieting feeling of disappointment, if not dejection.

While gloating over the spectacular successes in science and technology, conquest of nature, inroads into space, mastery over disease, advances in communication and the like, we wonder whether all these achievements are of equal benefit to humankind as a whole or whether these have been accomplished with justifiable means. At what price have we achieved an incredible prosperity for a relatively small fraction of humanity? In the process, how much irreparable damage have we done to planet earth through our greed and ignorance by polluting the irreplaceable natural resources?

With continuing destruction of the ozone layer and the resulting global warming, to what extent have we endangered life on earth? How many thousands of species, both flora and fauna, have become extinct in the face of our wilful encroachment or unpardonable neglect? How much more irreparable damage will we do until humankind becomes fully conscious of its ecological responsibility? I have no doubt that there arises a tinge of guilt in the mind of every responsible human being as he or she asks himself or herself these ineluctable questions?

The spectre of hunger, malnutrition, disease and preventable death stalks over vast continents as deserts advance at a galloping pace over once smiling green fields and millions are driven away from their homelands in search of the barest means of survival. Two thirds of the world's population lives in abject poverty deprived of a minimum of food, clothing and shelter even to ensure them a modicum of human dignity. A billion adults, mostly women, remain illiterate and have no access to essential knowledge for better and more dignified living.

Alongside poor, debt-burdened developing countries, which ask for nothing more from the world than a fair and reasonable price for the products of their labour, are those rich nations which still think that a pittance of foreign aid - more often than not with strings attached - is all they owe their less fortunate fellow humans. But the tragedy is that the same kind of exploitation of the poor and the weak which we unhesitatingly condemn in world forums does exist in diverse forms within every nation.

With mind-boggling advances in knowledge, we had hoped that science and technology would solve problems of food, health, housing, communication and environment. Instead what we see is that close upon half a million of the best scientists in the world devote their supremely invaluable talents to the perfection of increasingly deadly weapons of destruction.

Yet we are mesmerised by them to such an extent that even forums dedicated to world peace do not see the incongruity of expressing gratitude for what are called non-military spin-offs of military research. Not only re the fears of a deliberate or accidental nuclear holocaust real, but the fact is undeniable that the arms race deprives nations of their scarce resources for development and the indiscriminate arms sale has brought violence and insecurity to everyone's doorstep. The much-publicised end of the super-power Cold War could hardly generate a sense of global peace and confidence before great nations began disintegration with resulting danger of potential conflict.

With developments in human and social sciences, we also hoped that we would discover ways and means of improving interpersonal relations and pave the way for societies to eliminate social inequalities and that men, women and themselves in a collective effort to enhance their opportunities for a better life. But these remain receding goals even as we understand more and more the needs and the motivations of humankind. The human and social scientist may not throw up his hands in despair at the moment, but will insist that human nature still needs to be understood.

Yet, with our increasing awareness of global social problems, we are appalled by the deterioration of basic human values. How else could human society allow innocent children to be abused and neglected, women to be exploited and humiliated and the most dangerous narcotics and drugs to be peddled about with no scruples whatsoever?

It is with such a balance sheet that we prepare ourselves for our different roles in the new century. We are elated with the gigantic victories of humankind in diverse fields but, at the same time, we are perturbed by the accusations of our inner conscience. We cannot deny that we have paid too dearly for our materialistic achievements, whose beneficiaries are only a small minority. This inordinate price has been not only in terms of the damage to the environment but more so in terms of sacrificing basic human values of equity and social justice, kindness and compassion, moderation and generosity.

If this truly is how we feel, are we not in the same frame of mind as Emperor Asoka on the day he was victorious in his war against Kalinga? Here was a conqueror who, at the height of his military career, asked himself if the price of victory paid in terms of human lives and suffering was justified or permissible. His conscience, undoubtedly, replied with a resounding 'No'. Therefore, he abandoned war and violence for ever and expounded *Dharmavijaya* or Conquest by Righteousness as the one and only noble pursuit for both monarch and commoner.

Emperor Asoka's principles and methods of *Dharmavijaya* are as relevant to us in our present crisis as they were twenty-three centuries ago. It was founded on the conviction that the human being is basically good and just and all that is necessary is to help one to guide one's life on a simple and practical code of ethics.

It is undeniable that Emperor Asoka found this code of ethics in the Noble Teachings of the Buddha. But Asoka did not tell his people that he was teaching them Buddhism. He made no reference to even the fundamental doctrines of the Buddha such as the Four Noble Truths, the

Noble Eightfold Path or *Nibbana*, because it was neither philosophy nor ultimate emancipation that concerned him. But the essence of Buddhism he gave his people through all means of dissemination of information which were current in his day.

Further, to show that it was virtue that he valued and not individual sects and schools of religion, he not only supported every traditional religion but strongly advocated inter-religious tolerance and amity. His most fervent plea was not to speak disparagingly of other religions but to seek co-operation so that the essentials of righteousness could be jointly developed through each and every one of them.

With Asoka's magnificent example to emulate, we, who have chosen to be guided by the Noble Teachings of the Buddha, should examine in what way Buddhism, with its rich diversity of observances around its noteworthy doctrinal unity, could serve humanity today. With the Buddha's overarching emphasis on the Four Sublime States of *Brahmavihara*, namely *Metta*, loving kindness, *Karuna*, compassion, *Mudita*, Sympathetic or Participatory Joy and Felicitation and *Upekkha*, Equality and Equanimity, Buddhism cannot but be conscious of the glaring imbalances which divide humanity today. Our attention needs to be focused on how Buddhists, in unity, could dedicate themselves to bring about the most urgent of all conquests by righteousness and that is to conquer greed and avarice, hatred and violence, and delusion and ignorance so that all beings shall be happy and contented and each, in his or her own way and pace, shall strive for their ultimate deliverance from misery and suffering and endless births and deaths.

*Sabbe satta bhavantu sukhitatta!*

A.G.

#### Bhante Kassapa Maha Thera Dana Day - 24 November 1991

Bhante Kassapa spent his 1991 vassa retreat at the B.D.C.(U) Ltd Centre. Bhante arranged a *Dana* day at a private house at Bayswater, Victoria, for many of his Sri Lankan colleagues and Members of the B.D.C.(U) Ltd.

Several speeches echoed aspects of good will including those by Bhante Kassapa, Mr Martinus, Bhante's sister, Ruby Fernando, and friends and Members of the B.D.C.(U) Ltd.

John D. Hughes' speech detailed the ten perfections listed in Theravadin tradition.

"The first perfection is *Dana*, which we practice today. *Dana* is usually translated as meaning being generous. We have our own different cultural personalities when giving, which we could call "masks for tasks". When we have the *Dhamma* as our guide, we can see through the cultural masks into the hearts of others, then we see different levels of generosity appearing as liberal, benevolent, giving and unselfish intentions prompting the benevolent action of generosity.

During his vassa at the B.D.C.(U) Ltd, Bhante has shown us how to respect cultural differences on *dana* presentation. At the same time, he has taught us to know *dana* has the same good face behind these "masks". That is how we know we are Buddhist brothers and

sisters in the *Dhamma*.

The second perfection is *sila*, which is usually translated as meaning being moral. You are fortunate with morality when you meet with a person who has the wisdom not to mistake an unwholesome action for a wholesome action, or not to mistake a wholesome action for an unwholesome action. Bhante is a living example of such a person.

He is the kind friend who can point to what is what. Bhante's *sila* actions are exemplary, as is his clarity of wisdom.

The third perfection is renunciation. Although the word concept, "renunciation" is basic in all religions, views are many in this area.

1. Christianity: Colossians 4:2, "Set your affection on things above not on the things on the earth."
2. Confucianism: Mens 7.2.23, "For mind development there is nothing better than restricting one's desire".
3. Judaism: Ecclesiastes 7:2, "The day of death is better than the day of one's birth".
9. Islam: S-Ibrahim, B Adham, "Take God as thy companion and leave mankind alone".
5. Jainism: N599, "I renounce attachment and absorb myself in non-attachment and the soul is my only support", N594, commentary, "There are six essential duties which have been prescribed for a saint, renunciation is the second duty."
6. Sikhism: Nanak M I-309, "Abandon love of family and love of everything."
7. Shinto: Japanese, "Practise the art of giving up".
8. Taoism: C.T.5, "Whenever there is attachment there is bondage."
9. Zoroastrianism: Mkh. 2:13, "Form no covetous desire so that the demon of greediness may not deceive thee."

In Buddhism, it is said in verse 271-272 of the Dhammapada, "Not by mere morality and duty, nor by much learning, nor even by gain of concentration, nor by lonely lodging do I enjoy the bliss of renunciation, not resorted to by the worldling". (1)

Bhante enjoys the bliss of renunciation. How can we distinguish the concept of renunciation in the Buddhist sense? There is a subtlety about the matter. If you were to give up attachment to human artefacts and your mind dwelt upon the artefacts of the *rupa* heavens, in what sense have you given up anything at all? When the mind is well cultivated, it does not grab at the events of the five senses, seeing, hearing and so on. Bhante practised well over many lifetimes to come to the right view on this matter.

Personally, I found and continue to find Bhante's ability in the third perfection an inspiration, as is his practice of many other perfections.

Bhante has been kind enough to document some of his impressions and Teachings at our Centre. We have printed these writings in our latest issue of Buddha Dhyana Dana Review. Our Members printed the Review yesterday, and it is auspicious I am able to provide copies today.

I am pleased to announce that the same edition of our Review details that Bhante has accepted appointment as *Sangha* Patron of our Centre.

On behalf of all those here today, I thank you, Bhante for the Great Blessings you give to so many sentient beings.

From the good causes we have made, may all beings be well and happy. Thank you very much. *Sadhu, sadhu, sadhu.*"

A talk was then given by Ven. Muwagama Gnaseeha Maha Thera of Sri Lanka on the law of cause and effect, and the sharing of merits for the benefit of others. A video was made of this excellent *Dhamma* talk, and can be viewed at the B.D.C.(U)Ltd.

#### Ceremony of the Wish Fulfilling Tree

The following Saturday, 30 November 1991, the *Dana* Ceremony continued in the form of a *Vassa* Day, which is the traditional seasonal offering of robes to Monks after the Rainy Season. It was extended with the "Ceremony of the Wish Fulfilling Tree" at the Centre at Upwey, which is annually performed at many temples in Sri Lanka.

This Wish Fulfilling Tree was prepared and gifts that may be useful to the Monks such as pens, toothbrushes, razors, and dictionaries were wrapped and tied to the branches of the tree. Ven. Kassapa explained that this was an offering to the *Buddhas, Dhammas and Sanghas* of the past, present and future times in the ten directions, and that once the tree and gifts are offered, they become fully the property of *Buddha, Dhamma and Sangha*. The lay people present should be careful when looking at the tree to not regard it as in some way still their property.

The Monks who attended included Ven. Kassapa, Ven. Viriyananda of Melbourne Thai Buddhist Temple, Box Hill; Ven. Dhammagavesi of 66 Regent Ave., Springvale; Ven. Samchhay and Ven Ngeth Sarin of Noble Park; and Ven. Mony Lim of Springvale.

We wish to thank Ven. Viriyananda for his kind help, Ven. Kassapa for initiating this special offering day and the other Monks present for their participation.

J.D.H. and F.T.C.

Buddhist Discussion Centre (Upwey) Ltd

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World Fellowship of Buddhists Regional Centre.

INTERNATIONAL BUDDHIST LIBRARY DIRECTORY

It is our great pleasure to inform you that an International Buddhist Library Directory is being compiled during 1992. Currently, there is no publication of this type available to the world community of Buddhists.

We invite your Library to participate in this Directory.

The Directory will list Buddhist Libraries exclusively, and it will promote an appreciation of the skilful methods available to preserve written Dharma resources. It will be of particular interest to those groups and individuals who are planning to provide a Buddhist Library or planning further development to their existing Buddhist Library.

It may be added that we are inviting all sizes of Buddhist Libraries to obtain a listing in the International Buddhist Library Directory.

An extensive International Buddhist Library Survey has been developed (following pages) to provide an effective and thorough source of information on which the Directory will be based. Please complete the survey clearly and accurately as much of your entry in the Directory will be in your own words.

We intend that the International Buddhist Library Directory will be freely available to participants towards the end of this year.

We shall be grateful if you would please promptly return the completed survey.

Frank Carter. B.Ec.  
Director.

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World Fellowship of Buddhists Regional Centre.

INTERNATIONAL BUDDHIST LIBRARY SURVEY

1. NAME OF ORGANISATION.....

2. NAME OF LIBRARY.....

3. ADDRESS..... TELEPHONE.....  
..... FAX.....  
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If your library is not located at this address, please provide the current address of your library below.

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..... FAX.....  
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4. YEAR WHICH THE LIBRARY WAS FOUNDED. ....

5. DAYS PER WEEK THE LIBRARY IS OPEN.....  
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6. HOURS WHICH THE LIBRARY IS OPEN.....

7. NAME OF LIBRARIAN .....

8. HAS THE LIBRARIAN HAD ANY TRAINING Yes No (please circle).

IF YES, PLEASE DESCRIBE THE LIBRARIANS TRAINING .....  
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9. NUMBER OF LIBRARY ASSISTANTS .....

10. NAME OF PERSON COMPLETING THIS FORM.....

11. PLEASE PROVIDE A DESCRIPTION OF THE LIBRARY COLLECTION.  
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12. DOES YOUR LIBRARY SPECIALISE IN ANY PARTICULAR AREA OF BUDDHIST LITERATURE?

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OTHER COMMENTS

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13. ARE YOU PLANNING ANY CHANGES WHICH WOULD AFFECT THE COMPOSITION OF THE COLLECTION OVER THE NEXT 5 YEARS?

Yes No (please circle)

IF YES, PLEASE DESCRIBE THESE CHANGES

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14. WHAT LANGUAGES ARE REPRESENTED IN YOUR LIBRARY? (Please indicate approximately what percentage of your collection is in each language listed.

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..... % ..... %  
..... % ..... %

15. APPROXIMATELY HOW MANY PUBLICATIONS ARE IN YOUR COLLECTION?

Books..... Journals..... Tapes.....

Other (Please list) .....

16. HOW DID YOU BUILD UP YOUR LIBRARY COLLECTION?.....

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17. WHAT ADVICE WOULD YOU GIVE TO OTHER DHARMA ORGANISATIONS PLANNING TO DEVELOP A LIBRARY?"

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18. WHAT LIBRARY DEVELOPMENTS ARE PLANNED OVER THE NEXT 5 YEARS?

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19. WHAT METHODS DOES YOUR LIBRARY EMPLOY TO PRESERVE PUBLICATIONS FROM DETERIORATION?

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20. HOW DO YOU RATE THE LIBRARY COLLECTION (C) AND LIBRARY FACILITIES? (F) (Place an 'C' for collection and 'F' for facilities)

EXCELLENT .... VERY GOOD .... GOOD .... FAIR .... INADEQUATE....

FURTHER COMMENTS

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21. WHO CAN BORROW PUBLICATIONS FROM THE LIBRARY?

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22. WHAT PERCENTAGE OF YOUR BORROWERS USE THE LIBRARY WITHIN THE FOLLOWING FREQUENCIES?

- 15 + BOOKS PER MONTH .....%
- 10-15 BOOKS PER MONTH .....%
- 5-10 BOOKS PER MONTH .....%
- 2-5 BOOKS PER MONTH .....%
- LESS THAN 2 BOOKS PER MONTH .....%

23. PLEASE LIST ANY LIBRARY MEMBERSHIP FEE OR ANNUAL SUBSCRIPTION. MEMBERSHIP \$.... SUBSCRIPTION \$.... OTHER USER CHARGES \$....

LIST OTHER CHARGES.....

24. DESCRIBE THE BORROWING PROCEDURE OF THE LIBRARY.

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25. IS THE COLLECTION CATALOGUED?    Yes   No

IF YES, WHAT CATALOGUING SYSTEM IS USED? E.G. Dewey, UDC, Other?

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26. DO YOU HAVE A PRINTED CATALOGUE?    Yes   No

IF YES, CAN A PRINTED OR FLOPPY DISK COPY PLEASE BE PROVIDED TO US WITH THIS SURVEY?                      Yes   No

27. IS YOUR LIBRARY COMPUTERISED?    Yes   No

IF YES, WHAT IS THE COMPUTER SYSTEM (Hardware) YOU ARE USING?

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28. IS A MODEM INSTALLED ON YOUR COMPUTER SYSTEM?    Yes   No

29. WHAT BACK U.P.S. OR SECURITY MEASURES HAVE YOU INSTALLED FOR YOUR COMPUTERISED DATA STORAGE?

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30. WHAT IS THE SOFTWARE SYSTEM OR PROGRAMS YOU ARE USING?

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31. IF YOU WOULD RECOMMEND THIS SOFTWARE TO OTHER BUDDHIST LIBRARIES PLEASE EXPLAIN WHY.

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32. IF YOUR LIBRARY IS NOT COMPUTERISED, ARE YOU PLANNING TO DO SO?

Yes   No    IF YES, WHEN WILL COMPUTERS BE INSTALLED?

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33. DOES YOUR LIBRARY HAVE A PHOTOCOPIER?                      Yes   No

34. IF YES, WHAT PRECAUTIONS DOES YOUR LIBRARY TAKE TO PREVENT INFRINGEMENT OF COPYRIGHT WHEN BOOKS ARE BEING

PHOTOCOPIED?

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35. DOES YOUR LIBRARY HAVE A PRINTING FACILITY? Yes No

IF YES, PLEASE DESCRIBE THE PRINTING FACILITY

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36. DOES YOUR LIBRARY PRODUCE ANY PUBLICATIONS? Yes No

IF YOUR LIBRARY PRODUCES A REGULAR NEWSLETTER OR JOURNAL, COULD WE PLEASE HAVE A SAMPLE COPY? Yes No

PLEASE LIST ANY REGULAR PUBLICATIONS YOUR LIBRARY PRODUCES.

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37. PLEASE LIST THE BUDDHIST JOURNALS YOUR LIBRARY RECEIVES REGULARLY

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38. DOES YOUR LIBRARY CONTAIN EXCESS STOCKS OF ANY PARTICULAR PUBLICATIONS WHICH YOU WOULD LIKE TO EXCHANGE WITH OTHER BUDDHIST LIBRARIES EXCESS STOCKS? Yes No

IF YES, PLEASE LIST ANY SUCH PUBLICATIONS BELOW.

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39. EXPRESS AS A PERCENTAGE, HOW MUCH IS YOUR LIBRARY CONTRIBUTING TO YOUR ORGANISATION'S TOTAL DHARMA PROPAGATION ACTIVITIES. ....%

40. IS THIS PERCENTAGE LIKELY TO INCREASE OR DECREASE OVER THE NEXT 10 YEARS? INCREASE..... DECREASE.....

IF THE CHANGE IS SIGNIFICANT PLEASE EXPLAIN WHY?

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41. OTHER COMMENTS (Other factors not included in this survey which you consider are important).

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42. WOULD YOU LIKE TO RECEIVE A COPY OF OUR INTERNATIONAL BUDDHIST LIBRARY DIRECTORY PUBLICATION? Yes No