

BUDDHA DHYANA DANA REVIEW

Volume 3 No: 3

Registered by Australia Post Publication No: VAR 3103

Oct 1993

Please refer Graphical Image No: ????

Woodblock Print: The Eighth Auspicious Signs
in a Heavenly Realm.

EDITORIAL

In our age of specialisation, Chinese art encliridion such as the KO KU YAO LUN may be thought to be something which may be well studied by those who are interested in the Ch'an "Way of the Brush". The preparation of the English translation (Sir Percival

David, "Chinese Connoisseurship", Faber and Faber 1971 ISBN 0 571 080766) made it possible for Western readers to come to a deeper understanding of the great artistic tradition of China.

At item II: On Ancient Paintings, Section IV, it is stated: "The portrait of Buddhist...should have a benign and righteous expression". So, a benign expression on the face of a Buddhist artefact produced from one national culture can transcend other cultural differences and can be understood by many people of various nations.

Benign words from a particular language are not necessarily benign when they are translated. They are different to paintings. Benign words may be more susceptible to generating national differences opinion even when their intention was to transcend cultural differences.

In this issue of BDDR, there are two articles which are intended to be benign offerings, although, ochone!, viewed from certain possible translations into different cultures, they may appear problematical.

The Submission regarding Higher Education is under Australian parliamentary privilege. To continue our policy (BDDR March 1993) of publishing appeals to help with the 1993 International Year for the World's Indigenous People, we have selected H.L. Barua's appeal for this issue. This Editor has many friends in, and cares for, many persons and Buddhists of Bangladesh. The proposal to unite the Nikayas is a delicate matter. Therefore, I am making a personal appeal to all parties not to view the printed letter from Bangladesh as anything other than benign. Obviously, it requires many who are skilled in the art of Bangala public affairs to devote their unimpeachable qualifications to this exercise in solidarity.

It is not possible to paint a simple portrait of what the result will look like. We have to rely on words.

As Tom Rabdanov, Director of the Institute of Buddhism in Moscow, said at the Dhammaduta Standing Committee of the WFB on 30 October 1992: "... new threats are emerging. Destruction of the environment, ethnic and racial conflicts, local wars, new incurable diseases and spiritual degradation threaten to undermine the very existence of man. (sic) The Wheel of Samsara continues to roll, perpetuating suffering.". While he was talking of his own Country, the same could be said of recent events in Bangladesh. May the discussions needed follow a process of getting there in Buddhist practice.

John D. Hughes, Editor

Submission to Senate Standing Committee on Employment,
Education and Training

INQUIRY INTO THE ORGANISATION AND FUNDING OF RESEARCH IN HIGHER EDUCATION

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Submission to Senate Standing Committee on Employment,
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INQUIRY INTO THE ORGANISATION AND FUNDING OF RESEARCH IN HIGHER EDUCATION

1. DEFICIENCIES IN CURRENT FRAMING

The Australian community of organisational researchers, who are predominantly from western cultures, constitutes a complex organisational system within a particular culture. They dwell in a symbiotic relationship with their funding bodies.

This group collectively has constructed (on the basis of dominant discipline paradigms), the nature and meaning of organisations as much as members of the organisation(s) being researched.

Within this relationship framing, they generally agree on some type of a competency standard held to be worthy of funding. The outcome of research activity, its performance criteria and context and conditions leads to a qualifications system which meets national and international higher education standards.

Within the traditional "realist perspective" of social science, organisational attributes are seen as concepts independent of the observer and subject to the laws and regulations assumed to be inherent in the nature of organisations "out there" waiting to be discovered and chronicled by the researcher.

In the context of an interpretative social constructionist perspective of social science, one experiences an organisation as something that emerges out of the complex social-political network of relationships between individuals in organisations. People (and groupings of people) within this network of relationships with implicit rules, codes, norms, theories and ideologies are held to exhibit organisational attributes based upon the socially constructed meaning of the specific and wider social and cultural context.

2. THE NEED TO "FAST TRACK" RESOURCES FOR RESEARCH IN HIGHER EDUCATION ?

The main need is that Australian higher education researchers have changed or are about to change their work culture to become more productive using a computer database culture.

This is "Best Practice".

We estimate that 12% of researchers who need access to machine searchable resource material are unable to connect with their need.

To give persons in higher education the format they need for information in machine readable form means it is vital we "fast track" the changeover in 1993 - 95.

Our new database project is to design, mass finance and implement our existing resources to provide them with local electronic data bases. We need a 100 fold increase within the next 2 years.

We have no reason to fear rebuilding our Australian infrastructure for this proposed rate of change.

We fear more the future lack of capacity of Australian research in higher education of Buddhist Studies if we do not "fast track" our project.

There are an estimated 320 million Buddhists in the world at present. They are becoming richer and represent a vast reading market for the output of higher education thesis and machine readable databases of Buddhist source material. The countries which had the foresight to source material gain respect throughout many countries.

This submission now directs attention to competition expected from other countries, who are "fast tracking" machine readable databases.

There is a world trend to resource research in higher education of Buddhist Studies.

The sequence of advances in workstation technology during the last decade is noted.

3. WHAT DOES IT REALLY MEAN AND HOW DOES IT IMPACT AUSTRALIAN HIGHER EDUCATION RESEARCH ?

Buddhism, the fastest growing religion in Australia, is also showing growth and/or renewal in our natural trading partners, in the Pacific Rim countries.

Last year, the author as a World Fellowship of Buddhist delegate resided 10 days at a Taiwanese Higher Education Institute which was built over the last eight years. It has an estimated \$500 million infrastructure. It is pleasant, well equipped and resourced.

It seems designed to attract top scholars. One of their present research projects is a 14 volume Ch'an Buddhist Dictionary. They have a policy that the preferred scholar language be English.

Buddhist research scholars who find haven there may well be lost to Australian higher education for a long time. We think the seduction may bring a future loss of our most promising Buddhist higher education scholars.

The same institute is building a \$20 million Monastery at Wollongong in N.S.W. It may function as a recruiting base for the father institute in Taiwan of our young

Australian graduate scholars. In our view, Australia is about to experience a "brain drain".

Other countries, apart from Taiwan, are setting up institutes of Higher Research for Buddhist Studies. Commercially, they can capture a world market for future higher education resourcing.

4. THE CASE FOR BUILDING A WORLD CLASS AUSTRALIAN BUDDHIST LIBRARY FOR COLLABORATIVE RESEARCH

Australian contributions to international collaborative Buddhist studies have been sparse by comparison with other Western nations.

Among significant "Australian" international collaborative contributions to Buddhist scholarship, (provided with A.N.U. "secular" funding) one who stands above others is the work of Prof. De Jong.

In framing these notions, it is not intended to disparage any present efforts made by Australian research scholars who write on the Buddhist religion.

We incline to the view that our two main indicators point to an outcome that present research funding policy may exclude the future realisation of collaborative international standards of Buddhist scholarship within the Australia felix.

There are two main points which we use as academic indicators.

The first indicator is;

Has there been any measurable change in Federal or State Government policies and attitudes to the artificial boundaries of "secular" vis-a-viz "religious" splits in funding practice?

The second indicator is;

Can sufficient infrastructure be held in place by Australian organisations to ensure that Buddhist source material, for example, recent work in progress reviews, recent translations into the English language of ancient texts and artefacts of the right quality, is available for study to the local academic community to manage credible Buddhist research in higher education?

About 15 years ago, at the time when this author established our Buddhist organisation, the indicators showed there seemed to be little possibility that Federal or State Governments of the time had sufficient vision to fund any private Buddhist scholarship and/or library resources in this country.

It was noteworthy that in 1977 the Schools Commission funded this author in an educational project on the reduction of racial prejudice which included using reference to the mindset and actual practice of the major eight small Australian

Buddhist organisations which were multicultural.

This was a funding landmark for research of local Australian Buddhist groups for a higher education project. Prior to that time, there was no systematic study of the actual operations of Buddhism in Australia.

It received much favourable publicity in Buddhist countries overseas at that time because it implied the Australian Government had goodwill to entertain a notion of "others" religious freedom.

Its impact in Victoria forced a review of what could be in State Schools, and it opened the door to Buddhism becoming a legitimate topic for higher education studies. The Schools Commission project flagged up the fact there was little suitable material in Australian libraries for future higher education research in this field.

It seemed to us at the time that if we did not make the effort to build up a suitable Buddhist resource library and artefact collection for sourcing higher education research in this country it would never happen!

In our metaphor, we are the "Champions" of this project.

In spite of the fact that our organisation's Buddhist library resources have sourced much good Buddhist project information to Secondary, University and Post Graduate studies for many years, it is seldom eligible for Government assistance.

After a five year effort, it was held by the Australian Taxation Office that any donations to our library were not eligible for tax deduction.

We regularly receive gifts, research articles for review, books, journals and artefacts from many countries. A network of UNESCO Ambassadors, Professors from overseas universities and international Buddhist scholars keeps us well informed.

We are not sectarian because we have the sense of keeping the library resources and artefacts international in flavour.

We are not limited to the English language in the context of a multicultural Australia.

The result of 15 years of sustained effort is that our organisation has the beginnings of a credible, Australian-managed, multicultural library and museum-quality artefacts for higher education research. The collection includes photographs, audio tapes and videos of historic interest to many countries.

Apart from servicing the needs of Australian higher education scholars, Buddhist Monks and Nuns, both resident and visiting Australia, of different nationalities, make use of our references.

Our organisation's attitude is positive, willing to "go the extra mile alone" to achieve what we have in mind.

News of our efforts in building and self-funding this substantial and important (in world terms) Buddhist resource Library in Australia found us helped from "unexpected" quarters. At the Sri Lankan International Scholars and Leaders Conference, an official invitation was issued to the author from the Chinese Government officials to visit the mainland.

After 20 years of cultural revolution, this was the first official Chinese Buddhist Delegation's appearance in the community of international Buddhist scholars.

This author was granted Federal funding to accept the invitation for a cultural exchange with the handful of remaining Buddhist Monks, scholars and Buddhist professors in China involved in higher education research.

Funding was from the China-Australia Council (a Whitlam Government initiative) administered by the Australian Department of External Affairs.

We have also had token funding from the Victorian Ministry of the Arts and some funding to run a C.E.P. program for six months.

Apart from these grants, we rely on our members as a self-help, self-funding Buddhist organisation. We are a regional Centre of the World Fellowship of Buddhists and a Member of the Ethnic Communities Council of Victoria.

Our library and artefact assets/resources now total about \$200 000.
For details, refer to our 1993 Sub Committee report.(enclosed))

5. PERFORMANCE DEFICIENCY ANALYSIS OF AN OVERSEAS PROJECT

In undertaking this analysis, we have no intention of disparaging the motives of any institutions or persons associated with the example cited. We are using this example viewed from the economic restraints which must apply to give a comparative advantage for Australian selection and dissemination of research material used for higher education.

In Thailand, two quite separate projects have been completed to transfer Pali texts, their commentaries and translations into machine-readable databases - one by MAHIDOL University in Bangkok, the other by the DHAMMAKAYA Foundation, whose headquarters are situated near RANGSIT, which is north of Bangkok. Each project was seemingly started from a completely opposite perspective, the MAHIDOL project being inaugurated by the university's department of computer science, while the DHAMMAKAYA Foundation was inaugurated by those whose main interest was Buddhism, (though not necessarily in Pali).

Unfortunately, both organisations tend to view the other's project in an unfavourable light. There was no collaboration or co-operation with each other, nor did they pool resources. (2)

At present there are two ways of obtaining a copy from the MAHIDOL project. One is

to visit the university with your own hard disk and have the database copied onto the disk, the other is to purchase a hard disk from the university with the database already installed. The DHAMMAKAYA project has apparently been signed with L. Lancaster to produce a CD ROM disk containing the database material, it being hoped to include other Buddhist texts, such as those from China, Japan, Korea etc. on the same disk(s). Whether or not search routines will include footnotes will depend upon how their accompanying software is written by the people at Berkeley.

Our organisation considers itself fortunate to have access to the fruits of two information bases from separate harvests, but we would view a repeat of such circumstances within Australia as inauspicious, not in terms of subject matter, but in terms of economics.

6. PRACTICAL CONSIDERATIONS ARISING FROM AUSTRALIA'S ADOPTION OF UNITED NATIONS RESOLUTION 36/55

On 8 February 1993, the Attorney-General declared the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. (UN Resolution 36/55). Ref. Commonwealth of Australia Gazette No. GN 7, 24 February 1993. It will form a part of the Human Rights and Equal Opportunity Commission Act 1986

Past practice of Federal and State funding systems had developed a taxonomy which views certain disciplines on the basis of whether they are scientifically-based or non-scientific/ "religious" research.

Previously, implicit and explicit suggestions in governmental responses to funding applications indicated there may be constitutional reasons why "religious" research as such is not to be supported.

Yet, in the past, it was a "safe bet" to allow funding of organisations when they dissected one their aspects or elements and established it as a development project or research fund, stressing it to be of a "secular nature".

On these terms, the development or research project's legitimacy is established as to be eligible for the "secular" funding process.

Article 6 (c1 and (d) of the Declaration reads:

(c) To make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief;

(d) To write, issue and disseminate relevant publications in these areas;

Senator Sue Knowles, Shadow Minister for Multicultural Affairs, has requested us to comment on the terms of the Declaration.

The impact of this Declaration's concepts will probably take some time to work through as did the Equal Opportunity concepts when they were first mooted.

It is important to understand that many other countries will track with great interest how Australia implements the terms of this Declaration. Like it or not, their perceptions of how this matter is handled locally could impact on trade with Australia.

In practical terms, Australia as a trading nation has a burning need to participate more successfully on the world stage. There is a potential billion dollar market for materials which arise from higher education research in Buddhist studies.

Information is predicted to become the fastest growing product in the world.

This is one area where Australia higher education research could develop new and highly defensible forms of comparable advantage relative to those of our trade competitors. In a time where the traditional sources of advantage such as economies of scale, rate of product development, design ability and supporting industry infrastructure move more towards parity with some of our direct competitors; we need to look at the very way we frame our understanding of these and related issues.

The very managers, consultants and academics government uses to develop policy are in all probability the products of the same education systems, universities, work places and management schools of those of our competitors. Without disparaging the fine work done in Australian MBA programs, it is quite noticeable that the dominant framing and discipline paradigms in use fail to recognise the export potential of Buddhist higher educational studies output. Other countries are alert to the fact that this type of product is profitable. Japan and the so called "Japanese way of business" are an example of this phenomena.

For example, there is a 10 year Japanese higher education project underway to translate and produce the classical Chinese Buddhist texts to the Japanese and English language. Our most recent information from Japan is that 14 volumes are now ready for the world market.

Another example can be found in the U.S.A., where a Tibetan "Tipitika" translation project has been completed and published. The copyright ownership is held overseas. Their pre-publication offering cost for one set of the printed English text translation is US \$25,000.

The foreign copyright owners appear to have complied "by way of trade offering" in this country and, prima facie, to have copyright protection under the Australian law.

Prices such as this (given present exchange rates of Australian currency) make widespread Australian availability unlikely. The market value of the aforementioned 14 Volume Chinese/English Ch'an dictionary being prepared in Taiwan, for example, would be far out of the budgetary range of most, if not all, interested organisations. We know of many examples we can give where this billion dollar market is about to be exploited.

Having made our point, it should be understood that leading edge exports of higher education research are able to be developed in Australia. To deliver such product, and

thereby advantage us as a nation seeking to generate wealth, the funding of higher education research in Buddhist studies is our vision for opportunities in trade and wealth creation of the future.

7. DEVELOPING A GOVERNMENT TAXONOMY THAT DOES NOT LIMIT OUR NATIONAL RESEARCH ADVANTAGE

Since a developed Government taxonomy has been lacking in the past, we had to fund the research necessary to develop the new taxonomy frames required.

Our regular consultative organisational review program (CORP) enabled a taxonomy for an effective, coherent blending of traditional and modern methods of research in higher education in Buddhist Studies to be developed.

When it became known we had the correct frames ("respect for") in place to handle Buddhist texts and artefacts, valuable resources were donated from Higher Education Buddhist Institutes in many countries.

These resource-gifts would not have been likely to have been provided to any Australian University, Museum or Art Gallery because such institutions, despite the best intentions, would not have been able to know or provide an acceptable level of the culture of "respect for".

Our expertise enables us to safeguard these gifts with appropriate conservation, selection and dissemination methods, meeting the expectations of the benefactors and ensuring the availability of rare and important resources for the furtherment of higher education in this country.

8. BENCHMARKING - THE FAST TRACK TO RESEARCH FOR AUSTRALIAN HIGHER EDUCATION STUDIES

Since it is now realised that it is probable that "... by the time a child born in 1990 reaches adulthood, 97 per cent of all the information that has ever been generated by humankind will have come into existence since his (sic) birth ..." (3), we know, without doubt, that we need to "fast track" our vision and decimate our former timeline. The reason for saying this is that unless we make a grand effort within the next decade, the control of higher education databases relating to Buddhist higher education research studies could be monopolised by foreign interests.

Our Centre, through our experience and worldwide networks, knows how to:

- * choose the right things to benchmark;
- * involve the right people;
- * have a common understanding of what is involved;
- * gain a thorough understanding of our own situation;
- * choose suitable partners;
- * turn ideas/information from visits into practical improvement project; and
- * manage our improvement projects to fruition.

We understand that our contribution to Australian higher education research as best practice would come from marketing plans which involve our Centre holding copyright in databases which are directed to "user pay" principles. We would provide Australian educational institutions with the use of our databases at cost (or even below cost).

We are not aware of any other organisations which could provide such resources to this country on these terms.

9. NEW PRESSURES ON RESOURCES USED IN THE INFRASTRUCTURE OF AUSTRALIAN HIGHER EDUCATIONAL RESEARCH .

Recently, an unpalatable encounter appeared from the smorgasbord of feeding Australian higher educational resources.

The recent out-of-Court settlement (rumoured to be \$2 million) which one Australian University paid for their infringement of copyright by providing multiple copies of textbook material to their students is merely the first encounter of the future pressures.

This behaviour reflects on the integrity of departments within Australian Universities. It is now perfectly clear that the "old fashioned" infrastructure that ignored ownership of material whether it be in printed or database form must be modified.

It is not the impressive technology which gives an ability to copy databases at phenomenal speed (compared to a photocopier) that is responsible for piracy, but the very basis of a "freeloader" mentality that seems to have permeated the higher education system.

The overseas based information owners are not charitable organisations designed to provide free information for Australian higher education research. Why should they be?

Technically, it is easy to code all database information with its source. We incline to the view that automatic monitoring of copyright material by its lawful owner is not an invasion of privacy.

The author is aware of certain databases in existence in Australia which automatically e-mail to the supplier the fact of their installation and the location (phone number) of the place where they are installed. It would come as no surprise to us if this practice became standard for newly installed databases.

In future, it is most likely we would go along this path.

If this becomes standard and can withstand testing in the Courts, this simple technology could give teeth to recent legislation changes designed to strengthen Australian copyright law.

Legal action may become a growth industry using copyright provisions to protect valuable information appearing on future electronic databases.

The present legal penalties, if applied for each infringement, are sufficient to drive any Australian higher educational system into receivership.

It is fair comment to note that Australian educators have been rather slow to change their attitude towards pirating software and transferring databases (as if they were in the public domain) simply because they lack the funds to purchase software and/or database information at market prices through legitimate sources.

The recognition that they are dealing with a morality question of not to take what is not freely given from a dynamic system is needed.

It is not merely taking the high ground to comment that such amoral (vis-a-vis immoral?) naive attitudes are out of touch with the real commercial world. Any a priori notion, expectation or aspiration that higher education information on databases should be available to Universities at no charge (apart from the copyright requirement to supply a copy of each printed work to the National library) is neither present Government policy nor likely to be viewed by providers as moving against the current.

Does it follow that each data base be deposited?

The future "best cost", effective way to supply our Review publication to others is from an electronic database.

At present, it is paper based, offset printed on A4.

We are planning to purchase an A3 offset printer. This set would increase our format possibilities while lowering unit production costs.

Historically, about 7% of our total income was spent on circulating good information.

Because the old Category "A" (discounted) Australian postage rates are being phased out we must raise more funds.

As a interim measure, we have reduced the supply frequency of our Review to some Australian community groups and Government agencies.

We need to finance new hardware and software to get on line.

The present task of tracking the final format stages to ensure planning alternatives for the Review distribution is to do more with less.

Our projections show information in electronic database form as being cost-effective. They also show the rising costs of circulating Buddhist higher education material in the traditional printed form. The question is how are the structural changes to be funded?

The seduction of reductionist thinking reduces a change process to a nice, neat checklist of parts. The right approach is to accept the complexity and to manage accordingly.

When this situation becomes clear, governments must commit themselves to the balance between different types of research - including "basic" and "applied" research, and "humanities" and "science" research - and be wary of the tendency to marginalise in post-Fordism work places.

As predicted in a 1986 Submission to the Copyright Law Review Committee (4) (copy enclosed), the author's speculations on the meaning of the influence of Western Technology on a new epoch of translation have come into being.

By contrast; the essence of content of the same Tibetan texts are held as English and Chinese translations in our Centre's Library as resources, which we can make available for higher studies research.

Our Company archives and collaborative efforts with the community of higher education researchers mean we have networks built with a proven capacity to locate "rare" (by Australian standards) source documents.

Probably of greater interest to organisations is that higher education research with Buddhist source materials gives the scholar experience in how to interpret new directions his or her human mind(s) experiences from complex changes in everyday life.

Of even greater interest for wider use, is the strange fact that "Buddhism", per se, is apolitical as a discipline. Hence, it may form an element in various systems. In fact, it is an apolitical element coupled to some extent into a given political direction and/or installed into the fabric of social factors in many places of the "newly" industrialised countries on the hub of Asia.

This is because Buddhist culture was widely spread in ancient times. Long-term historical traditions often outlast expedient short-term goals.

A vector form of social analysis of Asian events (echoing Buddhist history) makes puzzles for "outsiders" having a short historical time frame .

However, when a non-vectorial form of analysis is used to study (say) social framing, using Buddhist higher research methodology, such methodology gives a "viewfinder" allowing solutions leading to rational explanations of former puzzles.

Buddhist higher education allows many vectors or boundaries (between disciplines) to fuse or even melt away.

One of the prime difficulties is that the learning benefits of Buddhist studies in higher education cannot be studied without a considerable number of source materials. These materials force persons to make use of the types of minds that welcome multidiscipline studies.

The educational climate in this country may be robust enough to be ready to

"legitimise" cross-discipline approaches to problems.

For example, this month a Professor of Chemistry ("Science") at an Australian University added considerable light to the deconstructionist debate ("Humanities").

Questions of religious freedom comprise many factors. Some of these factors may not be readily understood by any Australian University, Australian Government Embassy or even the Department of External Affairs unless they are sourced by Buddhist higher education research position papers. It would seem desirable to have such input available in Australia.

Factors which position our Centre to influence the direction of higher education research studies include elements implicit in being an active Regional Centre of the World Fellowship of Buddhists, and those associated with obtaining an information "trade off" by our practice of sharing "good" information on a need to know basis, a direct result of our willingness to help others obtain current information.

Our policy of free circulation of our Australian Newsletter (renamed Buddha Dhyana Dharma Review) is under pressure. Our Review, even under our cost restraints, has doubled in circulation in the last 5 years (overseas reprints are allowed).

The Review content has influence upon higher education thought (as current concerns).

Our correspondence files, relating to input and output from 35 countries' aspirations in higher education research in language translation, and local Buddhist studies, comprise a peak archive within this country.

In the U.K.; the British establishment is about to lose a national archive of the respected Buddhist Editor, Mr. Russell Webb. We sent a delegation to London to make efforts to obtain these archives and bring them to Australia to enhance our organisation's holdings. We have been advised by Mr. R. Webb that he had arranged that they are destined to end up at a French Buddhist Monastery set up by Vietnamese Buddhists.

Does it not seem ironic that future U.K. higher education research institutions could be forced to buy back their own Buddhist heritage?

Our Centre holds information provided by Mr. Webb. We are hoping to persuade the French authorities to allow us to copy other of the main Webb documents.

Having ownership of the major Centre of Buddhist archives physically sited on the Australian mainland under Australian control is clearly in the national interest, let alone that of the fastest growing religion in Australia. We stress our Centre's ability and preparedness to assist the planning of Australian research policy to best enhance and make use of our available library resources of Buddhist materials.

Yet we need a voice to argue our case. It would be wise for the Senate Standing Committee of this inquiry to direct some review of what is thought of as the real goal of funding in higher education.

We need a "Champion" to directly "fast track" finance into the higher education research activities as directed from this organisation.

If we are to "fast track" our resources we must find funding for about \$150,000 immediately. Our best option is this be given as a direct seeding research grant from the Government, so we could equip our Australian Centre with the latest technology and keep our lead in the higher education processes of Buddhists.

10. TOWARDS A STRATEGY FOR DEVELOPING A NEW PARADIGM FOR COMPARATIVE ADVANTAGE

This submission includes the strategy of funding to achieve "fast tracking" by an existing peak resource Centre which accepts that complexity of change is well established in Australia.

With its present resources, this Buddhist Centre has a well-known potential for moving with the current of higher research excellence based on its international network of scholars.

It is not just treading water.

It operates by knowing how to source the building of useful logic frames which show what was previously hidden.

This Centre has been self-funding and has a record of building understanding with scholars of our Asian trading partners.

Without departing from the current coherent and progressive philosophy of government initiatives, it is understood that the NBEET - Commission infrastructure study conducted by the Boston Consulting Group has recommended the injection of more than \$120 million into ailing university research infrastructure resources.

We recommend an additional \$200,000 be directed towards "fast tracking" the Buddhist Discussion Centre (Upwey) Limited's much-needed proposed international electronic database facility, including one year's research officer's salary and sundries for such auxiliary equipment and training.

11. RETURNING TO OUR CASE IN POINT

It has been stated that Australia has no world-class academic libraries at present.(1)

Our Centre's mission is to produce a world-class academic Buddhist research library in Australia.

Our next logical step is to put on line our organisation's existing "fifth rate" library.

Our role model is in America, at Princeton University.

It is called the Institute for Advanced Studies of World Religions (IASWR).

It is believed to network on database to about 60,000 clients.

Its publication Asian Religious Studies Information (ARSI), comprises a bibliography with subject and name indexes for recent publications and current research concerning Asian and comparative religious studies.

The author of this paper has been in touch with IASWR's founder, Dr. Richard A. Gard, Acting Editor of ARSI for many years and is sympathetic towards their ideals and prospects for research in Higher Education.

Historically, Dr. Richard A. Gard is now in retirement but is actively pursuing his research interests. Our organisation's publications are microfiched by IASWR. Dr. Gard's activities included keynote speaker and adviser in setting up information systems in Taiwan at Buddhist Institutes.

In October, last year, when I attended the World Fellowship of Buddhists Conference I was advised that a policy decision had been taken to translate and propagate Buddhist Studies in the English language. Such examples abound: for example, the aforementioned Japanese initiative to translate the major Chinese Buddhist texts into Japanese and English.

In Myanmar (Burma) a sixth month long conference revised the English edition of the principal Buddhist texts. Suffice to say there was an explosion in Buddhist higher research throughout the world.

Our organisation has an extensive foundation for a multicultural library with a broad mix of cultural, racial and social elements, although the predominant language used is English. Frequent use of Sanskrit and Pali terms means we can communicate with precision between different nationalities both internally and externally.

Over the last decade, we persisted and have moved along a path from which our present view sees us forming within Australia the ability to deliver a third rate library by world standards.

Our aim of becoming a first rate library specialising in source materials for higher research Buddhist scholarship by Australian standards is within sight.

To deliver our proposed library output, we plan to develop a "library without walls", using modern technology and networking to and from databases which we know are planned in various countries over the coming decade.

It would be money well spent if the government arranged to give a seeding grant to help us "fast track" our mission.

Thank you.

References

1. Prof Frank Larkins
2. Dr. John Masefield, Research Assistant, Pali Text Society

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Korean Calligraphy

A BRIEF HISTORY OF THE NIRVANA ORDER OF KOREAN BUDDHISM

1. KOGURYO

Buddhism was introduced to Korea in 372 A.D. in the second year of King Sosurim's reign of Koguryo by an emissary and the Monk Sundo of King of Earlier Chin who brought with them Buddha statues and scriptures.

Buddhism flourished for 1,000 years in the place of its origin in India and 300 years in China before it was brought into Korea. The Koguryo court and its people treated the emissary and the monk as state guests, and thanked the Chin king with presents. In 374 the Chin King sent Monk Ado, originally a Korean, to Koguryo. Receiving the two monks, the Koguryo court had two temples, Songmunsa and Ibullansa, built for them in the following year. These were the first Buddhist temples in Korea. The court and the people of Koguryo so devoted themselves to the worship of Buddha that 20 years after its introduction, in the second year of King Kwanggaeto's reign, there were already nine temples in the capital city of P'yongyang.

2. PAEKCHE

Paekche received Buddhism 13 years later than Koguryo. Indian Monk Marananta introduced Buddhism to Paekche in 384, in the first year of King Ch'imnyu's reign, directly from India through Western Chin China.

He received a hearty welcome from the king and his subjects. The king had a temple built in the present day Kwangju, east of Seoul, and selected 10 outstanding youth for ordination and propagation of Buddhism. However, nothing is known about the state of affairs of Buddhism for 142 years, that is, until 526, the fourth year of King Song's reign. Monk Kyomik, who had gone to India to study Sanskrit and Vinaya at Sangana Vinaya Temple, returned home with scriptures accompanied by an Indian Monk Paedalda. At the behest of the king, Monk Kyomik along with 28 others translated 70 volumes of commentary on Vinaya, thus becoming the founder of the Vinaya Order of Paekche.

In addition, two scholar monks, Tanuk and Hyein, wrote and published 36 volumes of commentary on Vinaya. We can assume from this that Paekche's Buddhism was centred around Vinaya and its development.

King Song, in the 19th year of his reign, sent an emissary to Yang China to obtain other scriptures such as the Nirvana Order, had a six foot tall Buddha stature carved and composed a prayer in the 23rd year of his reign, and in the 30th year of his reign

propagated Buddhism abroad.

3. SHILLA

It is said that during the reign of King Nulchi of Shilla, Monk Mukhoja smuggled himself into Ison county of Shilla from Koguryo and, hiding himself at the home of Morye, preached the Three Precious Ones...Buddha, Dharma and Sangha... and disappeared after curing a Princess of disease.

Monk Ado, however, staying a few years again at the home of Morye during the reign of King Konch'o, and when the monk passed away three of his disciples preached sutras and vinayas at the home of Morye. From that time on, it is said believers in Buddhism multiplied.

King Pophung tried to propagate Buddhism but thwarted by the opposition of his subjects; consequently, Ich'adon died a martyr. The king had a temple built on the spot of the martyrdom in order to offer prayers for the martyr. In his late years, the king became a monk adopting the name of Popun and lived his remaining years in meditation and asceticism in Hungnyunsa temple. The queen also became a nun assuming the name of Popnyu and lived her remaining life in Yonghungsa temple. These three... monk Ado, King Pophung and Ich'adon, were the three saints most responsible for helping Buddhism blossom in Shilla.

The martyr Ich'adon occasioned the revival of Buddhism in Shilla. Thus, Sundo became the founder of Buddhism in Koguryo, Monk Marananta in Paekche and Monk Ado in Shilla.

The Nirvana Order or school was founded later by Master Podok in 623, in the seventh reign year of King Yongnyu of Koguryo. Podok was born in Yonggang Prefecture of Koguryo, became a monk and after obtaining enlightenment, he lived in the walled city of P'yong-yang. One day an old monk came to his mountain temple, asking him to elucidate the Sutra. He originally declined, but in vain. He finally lectured to the man the 40 odd volumes of Nirvana Order, and retired to a cave in Taebosan Mountain west of the capital city for meditation. A demigod appeared out of the blue, asked him to settle down there, and pointed with his cane to a spot where he stated, there was an octagonal stone pagoda buried. He dug out the place to find the octagonal stone pagoda. He built a temple there and named it as Yongt'apsa, meaning "the temple of divine spirit pagoda". Later he preached on the Nirvana Order, educated his disciples, built many temples in order to expand the influence of his school. Thus he became the founder of the Nirvana School of Koguryo.

Master Podok, the founder of the Nirvana Order, propagated his religion at Panyongsa and other temples until 650 when he moved his base to Kyongboksa in Wansan County in Paekche along with his seven hundred disciples and preached on the Nirvana Order. Many student monks including Wonhyo and Uisang studied under him at that time. Later Wonhyo wrote a summary of the Nirvana Order.

Besides, the disciples of Master Podok included Monk Musang (of Kumdongsa), Monk Uiyung (of Chingusa), Monk Chisu (of Taesungsa), Monk Ilsung (of Taewonsa), Monk

Sujaeng (of Yumasa), Monk Sadae (of Chungdaesa), Monk Kaewon (of Kaewonsa), Monk Myongdok (of Yon'gusa). These monks using their respective temple as a base propagated the Nirvana Order, thus paving the way for the golden period of the Unified Shilla Buddhism.

The five eminent monks of Shilla founded five orders: the Nirvana Order, the Vinaya Order (Namsan Order and Kyeyul Order), the Dharmalaksana Order (Yuga Order, Chungdo Order), the Dharmata Order (Yushik Order and P'asang Order), and the Hwaom Order (Wonyung Order, Punhwang Order, Haedong Order, Wonhyo Order, Uisag Order, Pusok Order). About a century later Nine Zen Mountains were founded: Silsang Mountain, Kaji Mountain, Kaegul Mountain, Tongni Mountain, Songju Mountain, Saja Mountain, Uiyang Mountain, Pongnim Mountain, and Sumi Mountain.

4. KORYO

Koryo maintained, in the earlier years, the five schools and Nine Zen Mountains, until Royal Preceptor Taegak founded the Tien-t'ai (Heavenly Terrace) School, thus promoting the doctrinal and Zen Buddhism. The Ch'ont'ae (Tien-t'ai) adopted as its major scriptures the Mahaparinirvana Sutra, Saddharmapundarika Sutra, Prajna Sutra the Garland Sutra and the Diamond Sutra. The royal preceptor supervised the editing and publication of a 20-volumes commentary on the Nirvana Sutra.

Royal Preceptor Pojo (Chinul) explored new territory by upholding the banner of uniting meditation and wisdom (Chonghye ssangsu). He unified the existing Nine Zen Mountains into the Chogye Order, thus there were two Zen Schools along with the Ch'ont'ae (Tien-t'ai) and the five doctrinal schools of the Nirvana, the Vinaya, the Dharmalaksana (Pobsong Order), the Dharmata (Pobsang Order) and the Hwha'-om (Huayuen) (garland). However, in the late Koryo period the Zen School again divided into the Nine Zen Mountains until the Royal Preceptor T'aego reunited them into a single school.

From the late Koryo to the early Choson period, there were 12 doctrinal and Zen orders, each competing with the other to revive Buddhism.

5. CHOSON

The founder-king T'aejo of the Choson dynasty tried to promote, instead of suppressing Buddhism, by appointing Monk Muhak as his royal preceptor, publishing Buddhist scriptures, offering prayer to Buddha for the welfare of the new dynasty and its people, and appointing high and eminent monks of Ch'ont'ae-Jong (Tien-t'ai-Jong) School to positions of dignity. However, King T'aejong suddenly espoused the cause for suppressing Buddhism and promoting Confucianism. He reduced the number of temples of the Chogye and Ch'ongji orders to around 70, the Ch'ont'ae (Tien-t'ai) related orders to 43, the Hwha'-om (Huayuen) and Tomun orders to 43, the Chaun orders to 36, the Chungdo and Shinin orders to 30, the Namsan orders to 10, and the Nirvana Order to 10.

The new kingdom not only reduced the number of temples but also that of monks. They reduced the 12 orders of the late Koryo period to seven including three Zen orders (the

Ch'ont'ae (Tien't'ai), the Chogye, and the Ch'ongnam) and four Doctrinal orders (the Nirvana, the Garland, the Chaun and the Chungshin). Later, further reductions were made: a total of 18 temples were allocated to the Doctrinal order (the Nirvana being given Kyongboksa, built during the Paekche period) and the Zen order were also given 18 temples.

During the reign of King Myongjong, the government designated Pongunsa in Kwangju as the headquarters of the Zen order with the eminent Monk Pou as the chief abbot as well as its minister, while Pongsonsa became the headquarters of the doctrinal Order with the eminent Monk Sujin as its minister.

The dual system of Zen and Doctrinaire of Pyogam and Paekkok were unified into one by the eminent Monk Sosan and P'oyang, who preached the unity of Zen and Doctrinaire orders.

All the orders were united into T'ong Pulgyo (all embracing Buddhism) in Korea. Nevertheless, even though they attached paramount importance to the Zen doctrine of "not setting up scriptures", they specialized in the Mind Sutras, by the time of Paek Mo (1631-1700), when the various orders of Zen concealed their true nature to such an extent that they no longer needed to put out the slogan of Zen order. Zen monks preached on the Garland Sutra, the Lotus Sutra and Nirvana Sutra. Thus was born the Lecture Hall System in which eminent monks preached on the sutras, until 1912 when the Japanese Government General in Korea reorganized the Zen and Doctrinaire Schools into 30 Dioceses, with Pongsonsa in Yangju, Kyonggi-do and Yongmunsa in P'yongyang as the headquarters of the Doctrinaire School; and Pongunsa and Pomosa as those of the Zen School. And in 1924 Hwaomsa was designated as the Religious Academy for Zen and Doctrinaire Schools, thus making the number of dioceses 31. Later, the Japanese established the Central Secretariat for the Zen and Doctrinaire Schools.

With the nation's liberation from Japan in 1945, the Central Secretariat of Choson Buddhism was established in Seoul with one diocese in each province, each temple running a Zen Meditation Hall and Lecture Hall.

When the government returned to Seoul from exile in Pusan in the wake of the Korean War, the government's effort to purify the temples led to the chronic feud between the celibate and married monks. After the military revolution in 1961, the Reconstruction Committee for Buddhism set up the Chogye Order of Korean Buddhism by merging the celibate and the married monks.

1970 saw the appearance of 18 orders such as T'aego-jong, Chingak-Jong, Wonhyo-jong, Ch'ont'ae-jong (Tien-t'ai-Jong), Yonghwa-jong, Miruk-jong, Pobsang-jong, Taehan Pobhwa-jong, Pomun-jong, Pulip-jong, Ilsung-jong, Chaengt' o-jong, Chinon-jong, ch'onghwa-jong, Hwha'-om-Jong (Huayuen), and Han'guk Pobhwa-jong.

In the meantime, in the early 1960's, the eminent monks Pak Han-yong, Chin Chinung, Pak Taeryun, Po Songu, and eminent scholars Kwon Sangno and Kim Pogwang decided at Pobhunsa to re-establish the Nirvana Order, and asked Kim Pogwang to write the chronological history of the Nirvana Order. Thus Dr. Kim was

able to prove that the Nirvana Order has been alive for 18 generations from founder-monk Podok.

They advertised this fact in the newspapers and were about to begin propagation but their effort was ended in failure due to the feud between the celibate and married monks. It was Monk Haeam who finally revived the Nirvana Order. He was born in Kanui-dong, Najin, Hamgyong-pukto in the Japanese occupation period and he became a monk and obtained enlightenment after 1945 at Wibongsa temple, the headquarters temple for both the Zen and doctrinaire orders, in Soyang-myon, Wanju-gun, Cholla namdo. He established a temple in Yokkok-dong, Puch'on City, Kyonggido in order to propagate the Nirvana Order through lectures on the Nirvana Order. So many faithful gathered around him that he had the headquarters temple, Wabul Chongsa, built in Haegongni, Yongingun, Kyonggido, and registered the Nirvana Order in 1987 with the Ministry of Culture and Information as a religious juridical person.

The Sakyamuni Buddha is the founder of the Order.

The Main Buddha for worship is also the Sakyamuni Buddha (the Nirvana Buddha).

The founder of the Order is Master Podok of Koguryo.

The Reviver of the Order is Monk Haeam.

Its doctrine is "All the sentient beings have the Buddha nature".

The Nirvana Order is the major scripture of the Order.

The Nirvana Order also registered the name of the Order, the Yolbanjong (Nirvana Order) of Korea Buddhism with the Office of Patent and inaugurated the first primate of the Order.

Thus the Nirvana Order has been maintaining its life for more than 1,300 years as one of the keynotes of Korean Buddhism.

Please refer Graphical Image No: ?????

The Korean Buddhist Nirvana Order Dharma
Wheel Emblem

Hemendra Lal Barua

- (Retired) Senior Inspector of T. T. Es. Bangladesh Railway
- Ex. President, Bangladesh Buddhist Association (B.B.A) & Bangladesh Regional Centre World Fellowship of Buddhists (W.F.B). Chittagong Buddhist Monastery. Buddhist Temple Road. Chittagong.
- Founder & Executive President Kausalyamayee (Govt Managed) Primary School. Fatehnagar. Upazila-Raozan, Chittagong.
- A Member of a goodwill Buddhist Mission of Bangladesh Government to Nepal, Sri Lanka & Thailand in the Year 1980
- A participant as a leading Delegate of B.B.A to the 15th, 16th & 17th General Conference of W.F.B held in Nepal. America & South Korea in the year 1986, 1988 & 1990 respectively.
- A participant of many Symposiums & religious Congregations held

in the Countries of the Eastern Globe.

- The writer of a book 'Bangladeshi Bouddhader Itibritta' (Bangladeshi Buddhists Annals).

DATE : 7th July, 1993,

To
The Learned Editor
Mr. John D. Hughes Dip. App. Chem. T. T. T. C.,
BUDDHA DHYANA DANA REVIEW,
Buddhist Discussion Centre (Upwey) Ltd.,
A. C. R. 005 701 806
33 Brooking St., Upwey,
Melbourne, Victoria, AUSTRALIA - 3158

Dear Brother in the Dhamma,

Your esteemed BUDDHA DHYANA DANA REVIEW, nowadays, has viewed as the highest circulation in the entire universe, comparing with any other Buddhistic circulation in propagating the real teachings of Lord Buddha.

Since Buddhism is not confined to any country or any particular Nation fundamentally, it is Universal, Buddhism is, therefore, Unique, mainly owing to its tolerance, non-aggressiveness, rationality, practicability, efficacy and Universality.

I have been receiving your Review almost regularly since long. And thus, pray to TRIPLE GEMS your sound health and long life vis-a-vis the longevity of your journal based on Buddhists and Buddhism of the World.

In our mother land - Bangladesh, there are only 12 lacs of Buddhists out of the total population of 12 Crores. And amongst Buddhist Monks with total Buddhist population of 6 lacs only as residing in the plain area of Bangladesh, mostly concentrating in Chittagong and Cox's Bazar Districts. There are two "NIKAYAS OR SECTS" namely (1) SANGHARAJ NIKAYA and (2) MAHASTHAVIR NIKAYA, resulting, the rivalry between them do exist vehemently, which utmosty necessitated unification for their peaceful and honourable co-existence.

Our Buddhist Society in Bangladesh is influenced and ruled by our Venerable Buddhist Monks, (Persons) which is inevitable. And now, it is headed by Venerable Mahasangharaj Sreemat Shilalankar Mahathera of Sangharaj Nikaya (Sect) and Mahasangha-Nayaka Sreemat Visuddhananda Mahathera of Mahagthavir Nikaya (Sect).

To this effect, myself approached with an fervent appeal stating the real facts in details to Ven. Mahasangharaj Sreemat Shilalankar Mahathera on 16th February, 1882 and simultaneously to Ven. Mahasanghanayaka Sreemat Visuddhananda Mahathera on 21st February, 1882 for unification at their earliest convenience.

Five (5) copies of the said appeal in English along with my passport size photograph are enclosed herewith for your kind publication through your esteemed

REVIEW. And this would definitely create a congenial atmosphere in the line of affairs from all quarters of home and abroad.

Subsequently, a unification on a “get together basis “ has been held on 18th June, 1983 at Chittogong town as initiated by the Bangladesh Buddhist Association and Bangladesh Bouddha Kristhi Pracher Sangha, where both the Religious Chiefs opined for unification of NIKAYAS (SECTS) eliminating all discontents, quarrels, ill-feelings etc.

Such commitments were also made in the past, but without any fruitful results. And it is still prolonging. As a result, this has paved the path of suspicion and lack of sincerity of purpose in the leadership of our Religious guide.

The Buddha’s first sermon ie :- (Pali) “ Manopubbangama dhamma, manosetta manomaya; manosace paduthena, bhasati Va Karoti Va, tato nam dukkhamanveti, cakkam'va vahato padam.”

(English) “ Mind precedes all mental states, Mind is their chief; they are all mind - wrought. If with an impure mind a person speaks or acts, suffering follows him like the wheel that follows the foot of the ox.”

So, there should not be any more deviation from such a sacred commitment.

Hence, we are anxiously awaiting for the sincere and immediate action in it.

Dear Brother,

Kindly accept my warmest regards and convey the same to your other learned colleagues.

An early action will be highly appreciated.

Yours sincerely,

Enclosure: As mentioned above,

(Hemendra A Lal Barua)

An Eminent Buddhist Leader &
Ex. President, Bangladesh Buddhist Association-
53, Alkaran Lane, Chittagong - 4000,
Bangladesh- Phone No. 222888.

Hemendra Lal Barua

- (Retired) Senior Inspector of T. T. Es. Bangladesh Railway
- Ex. President, Bangladesh Buddhist Association (B.B.A) & Bangladesh Regional Centre World Fellowship of Buddhists (W.F.B).

- Chittagong Buddhist Monastery. Buddhist Temple Road. Chittagong.
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 - A participant of many Symposiums & religious Congregations held in the Countries of the Eastern Globe.
 - The writer of a book 'Bangladeshi Bouddhader Itibritta' (Bangladeshi Buddhists Annals).

DATE : 1st Falgoon, 1398

14th February, 1992.

Venerable Mahasangharaj Sreemat
Shilalankar Mahathera,
Shantidham Vihar, Mirzapur,
Hathazari, Chittagong

Venerable Mahasanghanayaka
Sreemat Visuddhananda Mahathera,
Sudarsan Vihar, East Guzra,
Raozan, Chittagong.

Sub:- An earnest appeal for unification of Nikayas by eliminating immediately all discontents, quarrels, ill-feelings etc. owing to the existing ritual differences of Nikayas or Sects among the Buddhist Monks residing in the plain areas of Bangladesh.

Venerable Chief Priests,

1. My humble reverence for both of you. In the 19th Century Nikaya or Sectarian disparity centering around the behaviour regarding Sila (precepts) and Vinaya (the code of monastic discipline), was created by the then Bhikshu Sangha of this region. It is recognised by History and this disparity has passed on to you (to both the Nikayas ie. to the Bhikshu Sangha of "Sangharaj Nikaya" and Mahasthavir Nikaya") from generation to generation even today. As a matter of consequence of the evolution of time discontents, quarrels, ill-feelings etc. do exist vehemently among the Buddhist Monks living in the plain region of Bangladesh owing to the causes referred to above.

2. On the other hand, according to the prevalent rituals we, the lay devotees, have been following and maintaining the holy Bhikshu Sangha of our own Nikayas, what are known as "Sangharaj Nikaya" and "Mahasthavir Nikaya". As a result we, the Buddhist lay devotees of both the Nikayas, have been succumbed to the stream of disparity of a particular Nikayas as stated earlier. It is also referred that practically our Buddhist Society is influenced and ruled by our parsons. It is inevitable.

3. All kinds of social works (including matrimony) are prevalent among us

without any distinction of Nikaya as referred to above. Whenever any sort of ceremonial occasion takes place we, the laymen along with the respective Bhikshu Sangha of ours are divided. Even almost all the Venerable Members of the Bhikshu Sangha of both the Nikayas by birth are brethren or sons by the intermixture of our blood (ie. irrespective of Nikaya). In these circumstances, realising deeply in what an embarrassing situation we, the lay devotees or both the Nikayas have fallen and as such, I may expect its immediate cessation and with this end in view, I put forward my importunate request for reunion.

4. Evidence based on reality and information show that formerly (1966 is particularly remarkable) Bhikshus of both the Nikayas proceeded along way for unification of Nikayas, but mysteriously it came to an end without bearing any fruit. As a result, now, Bhikshus along with laymen of the plain region of Bangladesh, have become subject to criticism in the National arena also owing to the causes as stated earlier. There is no more scope to conceal this censure. Therefore, the unification of Nikayas is indispensable and there is no alternative way to this.

5. I, as an old social worker, have been appealing heartily through speeches, articles and booklets at different times for the reunion of the Bhikshus of both the Nikayas. Besides, whenever on any issues of Buddhist Society as well as National issues, I met with honourable higher authorities, Ministers, and President of the Government of Bangladesh, they often cordially expressed their goodwill for the reunion of Buddhist Monks along with laities for the interest of Buddhist society as well as National interest.

So, Venerable Vadantas, with the object of reunion of the Bhikshus of both the Nikayas, I put forward very obediently the following proposals for your kind \ information as well as for immediate consideration and decision:-

(a) As real followers of Theravada Buddhist Philosophy, it is inevitable to the Buddhist Monks of Bangladesh to observe strictly the Vinaya-Sila (precept). Otherwise where is the real existence of elevated ideal of life of the Bhikshus of Theravada sect ?

(b) Formation of "Supreme Sangha Council" with Buddhist Monks of Bangladesh. Inclusion of the Bhikshus of greater Chittagong Hill Tracts to this Council is wise and better. Abolition of the sectarian acquaintance of the Bhikshus. Later on, all the Members of the Sangha will be designated as "Theravada Buddhist Monks". To welcome the two most dedicated religious leaders Viz:- Ven. Mahasangharaj Sreemat Shilalankar Mahathera (92) as a lifelong Chief of the Sangha and Ven. Mahasanghanayaka Sreemat Visuddhananda Mahathera (85) as a lifelong Executive Chief of the proposed Council. Let all the Bhikshus be guided by the "Supreme Sangha Council" (under the constitution to be composed) under the joint leadership of the aforesaid two religious leaders.

(c) The priority of age of the Bhikshus of both the Nikayas eg. Sangharaj Nikaya and Mahasthavir Nikaya be fixed originally from the date of ordination till the great day of unification of the Nikayas and according to the rules of Vinaya both of them be accommodated each other.

(d) This unification would be an historic one. On the way of materialise this initiative, some plotter irrespective of Bhikshus and laymen of our Buddhist Society may obstruct it with a view to nullify this noble mission. As and when greater a portion of Monks and laymen are in favour of such unification, so your firm determination and leadership at present are in the face of a challenge. Success is sure by the united efforts of Monks and laities.

Otherwise, our future generation and History will not forgive us.

(e) This ceremony of unification should be performed in a befitting grandeurly manner in the National as well as in the International aspect by inviting Veteran religious leaders from Buddhist Countries of Theravada.

At the end, I pray to the TRIPLE GEMS for your long life and keeping in good health and again paying my tribute to both of you, I finish herewith my open-hearted representation.

Yours obediently,

(Hemendra Lal Barua)
Ex. President,
Bangladesh Buddhist Association
53, Alkaran Lane, Chittagong,
Bangladesh. Phone. 222888

- N.B:- (1) On 16.02.92 Myself alongwith Prof. Jyotish Barua, Dept. of Pali, University of Chittagong handed over this representation to Ven. Mahasangharaj Sreemat Shilalankar Mahathera at Shantidham Vihar, Mirzapur, Hathazari, Chittagong after an open-hearted discussion.
- (11) On 21.02.82, Myself alongwith Prof. Jyotish Barua, Dept. of Pali, University of Chittagong handed over this representation to Ven. Mahasanghanayaka Sreemat Visuddhananda Mahathera at Sudarasan Vihar, East Guzra, Raozen, Chittagong after open-hearted discussion while Ven. Sreemat Sugatananda Mahathera, Prof. Dr. Ranjit Barua, Dept. of Pali, University of Chittagong, Mr. Indubhusan Barua, Dr. Suman Barua and others also were present.

(Hemendra Lal Barua)
Ex. President,
Bangladesh Buddhist Association,
53 Alkaran. Lane,
Chittagong, Bangladesh
Phone : 222888

A.C N. 005 TO1806
33 Brooking St. Upwey 3158 Victoria Australia. Phone 754 3334.
World Fellowship of Buddhists Regional Centre.

21 May 1993

Our Ref: WFBVIET

The Rt. Hon. Paul Keating Prime Minister
Parliament House
Canberra ACT 2600

Dear Prime Minister,

Subject: Creating a climate of goodwill for the Australian visit of the Prime Minister of the Socialist Republic of Vietnam, His Excellency Mr. Vo Van Kiet.

I am writing on behalf of the World Fellowship of Buddhists - our Centre being one of the Regional Centres in Australia of the WFB.

I am seeking your help on a delicate matter which could build goodwill towards Asia in general and Vietnam in particular. At the WFB Conference in Taiwan last year, it was agreed that a "goodwill delegation" be sent to Vietnam when the time is right.

The Members of this delegation chosen by the conference for this task include a Malaysian Ambassador to UNESCO, a senior Indian politician, a Sri Lankan Buddhist journalist and editor of Buddhist Publications and myself.

As you are aware, from your discussions with Buddhist Leaders goodwill is generated by being kind to other persons. Loving kindness has a long history and involves using the mental faculty of loving kindness. This good heart/mind over time brings harmony and goodwill into formerly difficult situations.

One of my Meditation Students has been teaching English in Vietnam for a few years. The latest information provided to me in a letter dated 30 March 1993 written in Saigon includes the following observations :

"Thanks for another interesting newsletter. I've been passing them on to a lecturer at the Buddhist University here in Saigon. The communist government in Vietnam, while not encouraging religion, does respect the right of citizens to practice religious freedom. Catholicism and ritualistic form of Mahayana Buddhism are therefore flourishing. These major philosophies spiced with some animistic beliefs, such as leaving food for the kitchen gods, represent the greatest divergence from communist ideals I suspect. Even party members may sometimes house an altar to Quan Am in their livingrooms. And apparently one leading communist party official on his deathbed requested that his body be placed in the pagoda where he could hear the chanting and smell the incense and not be so cold".

Over the last decade, our Centre has had extremely cordial relationships with

Vietnamese Monks and Vietnamese lay people in Australia. We have provided the facility of our Buddhist Centre for their religious purposes many times. We all agree on the principles of loving kindness to heal the hearts/minds of persons as a common practice. I had the honour of attending on the Most Venerable Vietnamese Chief Buddhist Monk in Australia many times and most recently at the WFB Taiwan Conference.

I have had discussions this week with Ven Thich Quang Ha of the Sakyamuni Buddhist Centre in Canberra. We agree that any illwill manifested towards His Excellency the Prime Minister of Vietnam at a demonstration which we believe is planned, is the antithesis of true Buddhist practice.

If you deem it expedient to acquaint His Excellency the visiting Prime Minister with these views in a favourable light it would help the proposed WFB "goodwill delegation" achieve a further normalisation in such delicate matters as the Buddhist religion. Naturally, since Buddhism is not opposed to other religions, it would help all religions in that area. I would be obliged if you could make this face of the real Buddhist position clear. If the opportunity arises, you may quote me to journalists to help them present this side of the Buddhist picture.

We commend your goodwill initiative in inviting His Excellency the Prime Minister of Vietnam to visit Australia and wish you every success in continuing Australian aid to Vietnam.

As Editor of our publication, Buddha Dhyana Dana Review, which goes to 35 countries, I seek information about the visit to build goodwill towards Asia.

Yours respectfully,

John D. Hughes
Dip. App. Chem., T.T.T.C.

PLANETARIUM

Melbourne Planetarium 328 Swanston Street
Melbourne 3000 Vic. Australia
Phone (03) 669 9942, 669 9854, 669 9973
Fax: (03) 6631490

From Steve Fleming
Fax # 61 3 663 1490
Number of pages 1
Topic Moon Phases

PHASES OF THE MOON 1993

New Moon				First Quarter				Full Moon				Third Quarter			
D	H	M		D	H	M		D	H	M		D	H	M	
				Jan	1	13	38	Jan	8	22	37	Jan	15	14	01
Jan	23	04	27	Jan	31	09	20	Feb	7	09	53	Feb	14	00	57
Feb	21	23	05	Mar	2	01	46	Mar	8	19	46	Mar	15	14	16
Mar	23	17	14	Mar	31	14	10	Apr	7	04	43	Apr	14	05	39
Apr	22	09	49	Apr	29	22	40	May	6	13	34	May	13	22	20
May	22	00	06	May	29	04	21	Jun	4	23	02	Jun	12	15	36
Jun	20	11	52	Jun	27	08	43	Jul	4	09	45	Jul	12	08	49
Jul	19	21	24	Jul	25	13	25	Aug	2	22	10	Aug	11	01	19
Aug	18	05	28	Aug	24	19	37	Sep	1	12	33	Sep	9	16	26
Sep	16	13	10	Sep	23	05	32	Oct	1	04	54	Oct	9	05	35
Oct	15	21	36	Oct	22	18	52	Oct	30	22	38	Nov	7	16	36
Nov	14	07	34	Nov	21	12	03	Nov	29	16	31	Dec	7	01	49
Dec	13	19	27	Dec	21	08	26	Dec	29	09	05				

These times are the instants that the four phases of the Moon occur for that year.
They are expressed in the form Date, Hours, Minutes.
All times are Australian Eastern Standard Time.

PLANETARIUM

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328 SWANSTON STREET
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FAX: (03) 663 1490

MOON PHASES 1994

Note: Times are A.E.S.T.

New Moon		First Quarter		Full Moon		Third Quarter	
Date	Time	Date	Time	Date	Time	Date	Time
						Wed Jan 5	10:02:35
Wed Jan 12	9:12:24	Thu Jan 20	6:28:40	Thu Jan 27	23:24:	55Thu Feb 3	
18:08:11							
Fri Feb 11	0:31:57	Sat Feb 19	3:49:22	Sat Feb 26	11:17:06	Sat Mar 5	2:55:22
Sat Mar 12	17:06:44	Sun Mar 20	22:16:22	Sun Mar 27	21:11:37	Sun Apr 3	
12:56:53							
Mon Apr 11	10:19:10	Tue Apr 19	12:36:17	Tue Apr 26	5:47:03	Tue May 3	

0:34:30

Wed May 11 14:04:29	3:08:39	Wed May 18	22:51:58	Wed May 25	13:41:27	Wed Jun 1
Thu Jun 9 5:32:54	18:28:33	Fri Jun 17	5:58:35	Thu Jun 23	21:35:10	Fri Jul 1
Sat Jul 9 22:42:05	7:39:23	Sat Jul 16	11:13:40	Sat Jul 23	6:17:57	Sat Jul 30
Sun Aug 7 16:42:46	18:47:13	Sun Aug 14	15:59:26	Sun Aug 21	16:48:57	Mon Aug 29
Tue Sep 6 16:25:26	4:34:50	Mon Sep 12	21:36:03	Tue Sep 20	6:02:35	Wed Sep 28
Wed Oct 5 2:46:21	13:57:13	Wed Oct 12	5:19:23	Wed Oct 19	22:19:50	Fri Oct 28
Thu Nov 3 17:05:40	23:37:33	Thu Nov 10	16:15:58	Fri Nov 18	16:59:04	Sat Nov 26
Sat Dec 3 5:08:29	9:56:07	Sat Dec 10	7:08:19	Sun Dec 18	12:19:07	Mon Dec 26

These times are the instants that the Four phases of the Moon occur for that year.

They are expressed in the form Date, Hour, Mins, Sec.

A DAY IN CASUALTY

A thirty-eight year old man walked into casualty the other night, just after I had commenced my shift, complaining of a sudden, severe pain in his back between his shoulder-blades. He said it was so bad that it caused him to writhe around on the ground in agony, unable to gain any relief, and vomit quite profusely. His only previous contact with doctors had been for problems with high blood pressure and manic-depression, for which he regularly took a number of medications.

When I came to examine him my initial impression was that he was unwell, that there was indeed something wrong. His blood pressure I noted to be different in each arm, though stable, and I discovered he had a heart murmur, something he had not been told he had previously.

Putting all this together, I was concerned that he may have been having an aortic dissection. This is a rare, frequently fatal condition which is caused by blood from the aorta the major blood vessel leaving the heart which supplies the rest of the body with blood entering a tear in the inner layer of the aorta. Because this blood is under high pressure it causes that inner layer to split from the outer layer, and an abnormal cavity is formed. With continuing high pressures that cavity enlarges and begins to track along the length of the aorta. Eventually, branches arising from the aorta, including those which supply the brain, become involved and their ability to transmit blood is

severely impaired. The effects of this need little explanation.

I organised some tests for the man, who was continuing to have very nasty bouts of pain. An X-ray of his chest was normal, as were a number of blood tests I ordered. I consulted my superiors, who agreed that the man's condition was a concern, and telephoned one of the on-call specialists to ask him to come in and perform a CATSCAN on the man. In over 90% of cases like this, a CATSCAN will tell whether an aortic dissection is occurring or not. The time by this stage was about 03.00, and the radiologist had to be convinced to come in the middle of the night! But come in he did, and about an hour later we had the result - normal.

At this stage I could easily have said "enough", and brought the man into hospital for observation. Luckily for him I didn't. My suspicion that there was something seriously wrong with him, far from being quelled by the normal CATSCAN, was still burning. I phoned the on-call physician at 05.00 and related the story and my concerns to him. He agreed that further investigation was warranted and that the patient needed to be transferred to a better- facilitated hospital. I arranged an ambulance to take him to the nearest such place, where there was a more elaborate X-ray facility and, if needed, heart surgeon available.

The next night I received a message from that hospital, telling me that the man had had an aortogram (a special type of X-ray that enables the inside wall of the aorta to be visualised) on arriving, which showed that he did in fact have an aortic dissection. He went straight into the operating theatre and had open heart surgery to correct the abnormality. His life was saved.

I relate the above account to illustrate the lessons I learnt from the experience. On a gross, medical level, the importance of placing greatest weight in one's own clinical, or subjective, impression was highlighted. Had I not listened to the patient himself, to my own physical assessment of him, had I been distracted too much by the findings of the CATSCAN and other tests and not heeded that "sixth sense" that told me he was unwell, he almost certainly would have died.

In medical jargon this is called relying on one's "clinical acumen" ; that is, that more, and more valuable information can be gained through one's direct experience than from any purely objective source. Of course that is not to say that that which is obtained from the exterior is of no use. The medical knowledge which I had obtained over many years of study at university enabled me to assemble the pieces of the puzzle my "direct experience" of that patient presented me into a sensible form, from which I could postulate a diagnosis and act accordingly. Without that knowledge the "direct experience" would be lost, its significance unrealised. A mathematician, for instance, despite the best of intentions and many skills for doing much good in the world, would not have had the ability to deduce the seriousness of the man's condition. Likewise, I would have had no hope teaching the man the finer (or even grosser) points of chaos theory - but, then again, this would not have saved his life!

The point is that these two types of learning, experiential and intellectual, complement each other and make the desired understanding far more profound. The acquisition of Dharma- knowledge is no different. The Mangala Sutta highlights the importance of developing an intellectual framework for comprehending the Dharma: "Patience, obedience, sight of the Samanas and religious discussions at due season - this is the Highest Blessing." The Buddhist Texts and their translations and commentaries are present in abundance to this end, and the necessity and immeasurable benefit of preserving these and related resources is evident. But no amount of theoretical knowledge can gain one True Wisdom - make the

correct diagnosis, as it were. Only direct experience, or insight, can do this, and meditation is the vehicle for realising these.

Yet not any old meditation will do. There is in western society at present a burgeoning 'meditation industry', as people turn away from traditional sources of comfort and security in their never-ending quest to make sense of and be at peace with this world. In our papers every day are advertisements to this end, and many dedicated and genuine people are behind the movement. Please let me say here that this article in no way intends to slander, denigrate or offend those involved. On the contrary, all beings dedicated to the alleviation of others' suffering are worthy of the highest praise and encouragement. But the Buddha Path is clearly laid out and part of it is "Right Meditation".

Let us return to the casualty department to illustrate the point. In most casualty departments there is a continuously frantic air. Patients moan and groan, machines whirr and go "beep", ambulances howl in and out, and doctors and nurses rush about from one sick person to the next. When I was attempting to diagnose my patient that night this was exactly the case, yet when taking his history and examining him I had to block out these distractions if I was to help him to the best of my abilities. To do this I made a few adjustments to the environment, drawing the curtains around his bed (also providing a little privacy) and switching the light on to better focus on him. When he was speaking I did my best to concentrate on his words and gain as much insight into his symptoms as possible. In western medicine this aspect of the doctor-patient interaction is given the most importance. Finally, when examining him my attentions were directed fully to gleaning the maximum information from his body. When I placed my stethoscope on his chest to listen to his heart, for instance, and heard a faint, though definite murmur, I had to bring my hearing consciousness to the very forefront of my mind in order to distinguish the murmur from other types which could have had quite different consequences in terms of the diagnosis. Had, at any of these stages, I received an incorrect view of what was actually occurring the potential for disaster (in terms of my patient's well-being) was high. Fortunately for him and me I have been lucky enough to have received good medical teaching.

The parallel with "Right Meditation" is that, while there are many ways to use a stethoscope, to draw out the analogy, there is only one that will make the correct diagnosis. While many beings offer many ways to freedom from suffering, only the Buddha and His Path guarantee it for all. Like a glass of dirty, muddied water, there are some methods that will still the water and let the mud settle, but the real secret to always having fresh water is to remove the mud. The Buddha outlined the way to do this and it is up to those who are interested to seek it for themselves.

M.J.S.

Please refer Graphical Image No:

Photo: Buddhist Discussion Centre (Upwey) Ltd. Members
at the Moomba Water Pageant March 1993

Please refer Graphical Image No:

Diagram: B.D.C.(U) Ltd ORGANISATION CHART

MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE (UPWEY)
LTD FOR 1993-94

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Five day course 1 - 5 April 1994.

Five day course 10 - 14 June 1994.

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No Charge.

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The Prajnaramita in 100,000 is being taught on Monday evenings from 10 pm to 11 pm. This will be for a period of three years and three moons. Those who wish to learn the Prajnaramita must make a commitment to attend each week.

WEEKLY MEDITATION CLASSES

Monday and Friday nights from 7.30 pm.

Teacher: John D. Hughes.

KEY CONTRIBUTORS

John D. Hughes

Hemendra Lal Barua

Dr Mark J. Shackleton MJS

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Rotatorium

Hemendra Lal Barua

(Retired) Senior Inspector of T. T. Es. Bangladesh Railway
Ex. President, Bangladesh Buddhist Association (B.B.A) & Bangladesh
Regional Centre World Fellowship of Buddhists (W.F.B).
Chittagong Buddhist Monastery. Buddhist Temple Road. Chittagong.
Founder & Executive President Kausalyamayee (Govt Managed)
Primary School. Fatehnagar. Upazila-Raozan, Chittagong.
A Member of a goodwill Buddhist Mission of Bangladesh Government
to Nepal, Sri Lanka & Thailand in the Year 1980
A participant as a leading Delegate of B.B.A to the 15th, 16th & 17th
General Conference of W.F.B held in Nepal. America & South Korea
in the year 1986,1988 & 1990 respectively.
A participant of many Symposiums & religious Congregations held
in the Countries of the Eastern Globe
The writer of a book 'Bangladeshi Bouddhader Itibritta' (Bangladeshi
Buddhists Annals).