

BUDDHA DHYĀNA DANA REVIEW

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Please see [Graphical Image 4.2.1.1](#)

John D. Hughes Graduation Photo

Editorial

The growth in communication of Buddha Dharma in this country and overseas is noted with joy. This growth impacts our Centre and encourages us to take the next needed step in the evolution of our management structure.

At our next Annual General Meeting of our organisation it is to be proposed we increase our number of Vice-President positions.

We have an ongoing interest to prepare our Members for taking on the roles of Vice-President. This means our management team will be "chunkier" and less deterministic than under our former culture.

As an inflow of this simple decision, several more persons become directly responsible for the future of our organisation.

It allows for much job redesign which means more persons take on the "whole" job, not just repeating what was done in the past.

The main reason for the change is that the volume of our "in" correspondence and inquiries has increased over the last year and we are aware it will continue to increase over the next decade.

A critical appraisal of our current response time for "out" correspondence has shown it is lagging in response time from some Sub-Committees. Our new standard is to aim our Sub-Committees towards a one day response time for 90% of all queries.

Our changes in technology means the work will be done differently.

All the Vice-Presidents will have more responsibility for the quality and timely delivery of their work. They will have less need for detailed supervision.

We invite any interested persons or organisations in our local, national and international networks to help specify what they wish so we can better identify and service your future needs with much more ease.

It is natural to suppose that you are aware the proposed Vice-residents may differ slightly in their approach and tactics to lending you a helping hand to service the needs of our Members and friends.

We trust the new Vice-Presidents efforts will get the user interface right to your style and their response time for information transfer gets better within the year.

May you be well and happy,

With metta,

John D. Hughes, Editor.

Five Day Meditation Course 1 - 5 April 1994

A 5 Day Meditation Course was held at the Centre from 1 - 5 April 1994. This course was taught by our resident Teacher, John D. Hughes. The theme of the Meditation Course was: How to Find and Test a Correct "Habitat" for Cultivation.

Preliminary Events

Prior to the 5 Day Course, Members assisted with the organisation and maintenance of the Centre's surrounds to prepare for the wedding of two of our Members. The daughter of John D. Hughes, Jocelyn Hughes, wedded Dr. Mark Shackleton on 2 April.

In a multicultural society such as Australia, there is an ongoing pressure engendered by the necessity to perform both organisational and interpersonally derived roles with the wider community.

Although the groom is a Buddhist, his family and professional colleagues are not followers of this religion. The wedding was performed by the Buddhist Monk Venerable Viriyananda Mahathera who is a registered marriage celebrant under Australian law. Careful planning and explanation to the assembled guests ensured all parties felt happy with the Buddhist aspects of the ceremony.

DAY 1

Members established the correct "habitat" at our Brooking Street Centre by chanting the "Habitat Blessing".

VANDAMI CETIYAM SABBAM
SABBA THANESU PATITTHITAM
SARIRIKA DHATU - MAHA BODHIM
BUDDHA - RUPAM SAKALAM - SADA.

I SALUTE EVERY CHETIYA (pagoda or shrine)
THAT MAY STAND IN ANY PLACE,
THE BODILY RELICS, THE GREAT BODHI, (tree)
AND ALL IMAGES OF THE BUDDHA.

These three main objects of veneration on site are the factors giving past and continuing stability to this Centre's suitable location. These three artifacts are "markers of performance" which verify a Centre as being suitable for teaching Dhamma.

Members were taught an approach of how to explain to non-Buddhists who would be present at the wedding the meaning of the three artifacts.

The approach was to recognise tendencies inherent in human beings which have the effect of limiting the desire to practice in the presence of others who are not of their own persuasion. It does not help others if we adopt a 'Members only' attitude on our own "turf".

Such territoriality may be a vestige from our former lives in higher animal birth or lower human forms. Members pondered how to gain insight to a non-territorial attitude. In particular, of how to come to part understanding of lending a helping hand to others who are invited guests to the Centre.

To practice such Dhamma at our Centre, Members needed to deal with the emotional labour required to harmonise their culture with those of the guests. Dhamma teaching uses such opportunities as they arise so Members can assemble new or enhanced meanings, symbols, capacities and goods to share with non-Buddhist persons.

To secure and maintain such a stable and meaningful identity an involved individual is faced with the difficulty of presenting consistent images to other people.

As long as this does not threaten core identity, people can follow the scripts they learn from others in order to fulfil their various role expectations. When a threat does arise they are left with the choice to submit or resist.

The sevenfold - reasoning

One method which is far superior to these 'flight or fight' choices (of persons who do not practice) is to review the seven options of any proposition (eg: is, is not, both is and is not, neither is nor is not, all of the above, none of the above, plus the subjective mind that undertakes this analysis). This "Sevenfold-Reasoning" has been well taught to many Members in the Prajnaparamita Teachings that have been given to date.

This method enables the practitioner to identify all the possible response options rather than blindly follow old habit karma. The practitioner can then select the most appropriate action for both themselves and the others. In doing this coming to a better understanding of "lending a helping hand".

Day 2 - Dana Opportunities

The wedding gave Members great opportunities to practice dana and lend a helping hand to 12 Monks and about 80 lay-people guests.

Flower garlands of cream chrysanthemums and yellow roses were arranged by Members in the two marquees built in the garden surrounds. One marquee was built around the new life-size robed Padmasambhava image. (Ed. A rare wedding guest!).

The Monks arrived at 9.30 a.m.; chanted blessings and were offered dana by Members. The Most Venerable Archan Boonpeng Mahathera Temple Bell, named and dedicated on 8 December, 1987, was sounded to share merit. Bodhi Kassapa arranged for all Members and guests to pour water over the hands of the bride and groom.

Although the majority of the attendees at the wedding are of Anglo-Saxon heritage they responded with good will and had respect for the many Buddhist Monks assembled when the Venerables chanted PALI blessings for the bride and groom and all the guests.

As far as we are aware, the marriage celebrant, Ven. Viriyananda is the first Buddhist person registered in this State licensed to perform the Australian civil marriage ceremony. This was the first wedding ceremony performed since he has been registered under the Australian Marriage Act.

Such a civil ceremony allowed our Members to actualise the five styles of friendliness, scholarship, professionalism, cultural adaptability, and practicality.

A video of the ceremony was made and is a valuable resource for the Centre archives.

The management of giving (DANA) or helping should not harm oneself or others.

DANA means grammatically both giving and gift and liberality (PTS (1979) the Katha-Vatthu. footnote 4, p.198. Hence the necessity of retaining the Pali word.

The controverted point is that DANA is (not the gift but) the mental state.

A triple distinction is in reality reduced to two: mental and material. The view held by the Rajagirikas and Siddhattikas recognises the former only.

If dana be a mental state, is it possible to give a mental state away to others? If you assent, you then imply that it is possible to give ANY mental property to others.

It is wrong to say that DANA is a thing to be given.

On Translating Buddhist Sutras

For these reasons, it is better to introduce the word "Dana" directly into the English language and treat it as an otherwise untranslatable word.

The Five Losses

Venerable Piyasilo (1989) refers to Dao An's theory of the "five losses" . These refer to the five points in which the meaning of the original was lost through translation. They are losses caused by:

1. reversing the word order
2. introducing ornate and polished styles (thereby losing simplicity)
3. deleting repetitions (which facilitate ease of memorisation to produce a sound foundation; and, hence additional framing may be built on this pattern.)
4. deleting "nested" passages (eg a passage within a passage) which can result in loss of meaning.
5. deleting repetitive commentaries that appear in subsequent passages.

The Three Losses

In addition to the five losses, Dao An further mentions the "three difficulties" of translation. These are:

1. rendering the 'graceful and inflected Sanskrit' into relatively plain monosyllabic languages.
2. not losing the subtlety of language
3. erroneous translation (this difficulty refers to a need for the Translators' proficiency in the Dharma if they are to effectively transmit the intent of the sutras).

Day 3 - Prajnaparamita Puja

Mr. Francisco So guided Members chanting of The Prajnaparamita Hrdaya Sutra - (The Heart Sutra Puja) between 9.30 a.m. - 3.00 p.m. in the Meditation Hall. Mr. Francisco So, Chinese by birth, has been living in Australia for many years. He has studied and practiced Prajnaparamita texts for more than 30 years.

His experience means he was able to answer questions about the details of this puja practice.

In particular, Mr. So explained the special attributes of the Eight Maha Bodhisattvas and conveyed an understanding of Sukhavati by reciting how it is described in some sutras.

This puja was completed by paying homage to the eight Maha Bodhisattvas, Avalokitesvara, Manjusreya, Maitreya, Ksitigarbha, Samantabhadra, Akasagarbha, Sarva Nivarana Viskhambin and Maha Sthamaprapta and a benediction that all suffering beings in Samsara rapidly set forth for the Sukhavati of Amitabhaya Tathagata.

Many new members participated in the puja and its subsequent blessings.

In the evening, John D. Hughes gave a demonstration of the transferring of merit to 'lend a helping hand', and showed this does not result in annihilation but in more energy and blessings to the practitioner.

The expedient means of the Buddha Dharma became apparent along with the realisation that much of merit goes to hidden agendas in minds which have not strong commitment to 'lending a helping hand'.

Day 4

Members having vows to 'lend a helping hand' were taught it helps to pass on to other persons some of the knowledge/wisdom they had evolved from their own practice at the Centre.

In addition, lending a helping hand may prevent the fruition of unwholesome body, mind, and speech karmas generated in the past by Members.

With such Dharma Dana, unwholesome karmas they had assembled in the past times may not become great negative forces.

The appropriate dana conditions available over the few days of the course meant it was possible to assemble wholesome conditions where the practitioner's merit may be increased.

From their side, Members intending to lend a helping hand MUST decide to cultivate a volitional willingness to assist fellow beings in whatever harmless activities are of importance to those beings.

In time, with persistent effort, an accumulation arises from the worldly side, from doing again and again.

Then, when the time and place arises, just as a rising full moon sheds its light into the dark places, the 'lending of a helping hand' practitioner understands, each for himself or herself, that there is an accumulation of the mind with impartiality (equanimity).

About the same time, a knowledge of Buddhist ethics, the economics of wise use of a wealth of material resources, work skills and a firmer commitment to the deployment of such legacies to bring teachable beings to the Dharma.

As the amount of merit accumulated is increased by the effectiveness of the action, and given the reality of committed person's time constraints, activities here and elsewhere should be shifted towards utilising the methodologies of an information culture.

The difference between involved and committed Members was been stressed. Having found a right habitat in Upwey, committed Members' task is to drive the changes needed to maximise their merit making activities at the Centre.

Bodhisattva Manjusuri

True blessedness extends to those highly and skilfully trained in Vajrayana. Bodhisattva Manjusuri is one such being, as the following story shows.

Many years ago, a Chinese monk decided that he would climb a mountain, upon which he would meditate and win Enlightenment. As he was climbing up the mountain, he met on his way an old man: rag torn and smelling, disgusting and rude. The old man asked the monk if he was going to climb the mountain. The monk answered that he was. The old man requested that since he was also going up the mountain that the monk could carry his bag for him. The monk, who wanted to have nothing to do with the revolting old man, said that he could not be disturbed as his practice was very important.. The old man asked the monk: "Do you have any Vows monk?"

"Yes I do," said the monk "I have many Mahayana Vows."

"Then you should also have compassion for me and carry my bag" argued the old man.

The monk thought about this and decided that since he had made Vows to help all beings, that he ought to help the old man by carrying his bag. So the monk took the old man's bag (that was as light as a feather and set off for the mountain peak. The old man followed clumsily up the mountain behind the monk who strode with ease and confidence.

"Slow down, slow down!" he cried out to the monk, I am an old man: Slow down:"

The old man whinged of pains and tiredness and wrangled remarks at the monk of his disrespect for not thinking of his (the old man's) condition. All this annoyed the monk immensely. He had no choice but to slow down for the old man, and put up with his rude remarks and complaints.

As the monk and the old man made their way up the mountain (the old man's complaining growing worse; the monk becoming even more annoyed), the monk noticed that the bag he was carrying was getting heavier; and the higher they climbed, the heavier the bag seemed to become.

After a while the monk began to feel tired. The old man still had things to complain about and shouts of "SLOW DOWN" still echoed, but the monk had become quite used to this. It was the bag that now concerned him, and even though he would not say it, his shoulders and back began to ache and he longed to sit down and rest.

The next day they set out again. With great effort the monk heaved the bag over his shoulder and in silence he and the old man walked up the mountain face together. As the day went on the bag continued to get heavier and heavier. The Monk pushed on, determined not to let the old man think that he was weak or incompetent.

The bag continued to get heavier and the old man was moving further ahead, having no thought for the Monk who was at this time feeling so worn and exhausted that he thought he might collapse.

"HURRY! HURRY!" cried the old man, who was now looking younger and more fit than the

Monk had ever seen him.

By now the bag was so heavy that the monk could no longer carry it. Sore and tired, he dragged it behind him, struggling to make even a metre of progress. He looked up the mountain, and saw the old man scurrying upwards.

The Monk rested for a while, then, gathering up his energy he took hold of the bag and pulled on it. But this time the bag would not move. He tugged and pulled and tried with all his effort to drag it, but to no avail. The bag refused to budge even an inch - the monk collapsed on the ground, he was defeated.

"HURRY! HURRY!" came the old man's voice.

Hearing this, the monk exploded in a rage of anger and screamed so loudly at the old man that instantly he stopped and turned around.

The old man looked astonished: "YOU SAID YOU'D CARRY MY BAG! YOU SAID AT THE BOTTOM OF THE MOUNTAIN THAT YOU WOULD CARRY MY BAG! YOU ARE NOT WORTHY TO BE A MONK, A MAN WHO GOES BACK ON HIS WORD IS A LIAR! YOU ARE A DISGRACE TO THE ORDER!"

But the monk did not reply. He was so exhausted he had not the energy to do so, and he sobbed and sobbed without saying a word.

Seeing this, the old man was disappointed. He stopped for a moment then began to walk towards the monk.

As he passed the monk (who was still crying) he looked down, but did not speak. Slowly, the old man made his way back down the mountain.

Then suddenly the monk looked up. "HEY!" he called out to the old man, "You forgot your bag!"

".....I don't need it" replied the old man in an disconcerted (sic) voice.

"But what's in it?" asked the monk.

The old man turned around, picked up the bag with one hand, undid the buckle and tipped it upside down. Rocks of all shapes and sizes came tumbling out of the bag and crashed down the mountain slope. The old man shook the bag two or three times until all the rocks had fallen out and disappeared. "You mean all that time all I was carrying was just a bag of rocks?!" the monk said in dismay.

"Yes." replied the old man bluntly.

"And now you don't care that you lost them all?"

"No"

In disbelief, the monk fell silent. After a few seconds he looked up at the old man

".....who are you?" asked the monk.

Just then the old man transformed into the heavenly manifestation of Manjusuri, Bodhisattva of Wisdom, and then just as quickly he disappeared.

Realising the old man was a manifestation of Manjusuri, he saw with great insight how through this whole humiliating ordeal, the old man had served to crush the Monk's fierce pride and conceit. The Monk travelled no further from where he was and vowed then that he would meditate there and then, until he gained enlightenment. Through practice, this vow was realised.

An additional cause to practice dana occurred on day 4 of the Course which was Director Gilda Grey's birthday. Members of the Centre gathered for one of our Director's birth anniversary. Gilda Grey was born in Burma. Her family migrated to Australia when Gilda was a young girl. Friends helped Gilda Grey wrap the Buddha Dhyana Dana Review on her birthday.

Day 5 -Interfacing the Habitat

It pays to get the user interface right for culture change. For those who persist, clarification and understanding of what is what in this area becomes known. If you follow the controverted point that merit (PUNNA) increases with utility (ibid pp 200-203) you can understand why the stress of the Centre's 'helping hand' approach needed to be shifted towards the utility promise of an information culture paradigm.

Time pressures are being imposed on our information technology to make the improved changes appear and stay. We want involved technical persons to help us.

New technology may remove some of the traditional methods of making merit. For example, if we followed the extreme case of having our publications available on line only: giving "old fashioned" paper based copies gratis to visitors may vanish.

Technical persons may seek to delete making such merit.

The end-in-view is to drive the technology changes needed to make it easier to make more merit for Members in what we do. It must be clear to Member's minds that the controverted point that error is unmoral is wrong.

If needed, this may mean that a committed Publications Convenor may arrange to have TWO Committees to oversee the implementation for each merit making function.

In an extreme case, the second Committee may consist of technical persons dedicated to providing on line systems and services.

Separately they cannot represent the Centre's merit policies. The logistics of vis-à-vis relative

power sharing and the quality of user interface between the two bodies could be left to the committed Convenors.

This raises the possibility that variations in role discretion and role expectations may be linked to strategic decisions via the forms of control exercised over different types of "workers" (Salaman 1979).

Committed persons will take care to train themselves to know what conditions will result as their management changes direction, before they 'lend a helping hand'.

Members were taught to accept that a distinction is drawn in Buddhist practice between Monks and laypersons in lending a helping hand to others.

On the one hand, a Monk or Nun may not destroy vegetable growth. (ibid pp. 226 - 229).

The background to this Vinaya, was a Monk of Alavi cut down a tree which happened to be the home of a devata. The Monk wanted the timber to repair the chief Shrine at Alavi.

After being ignored by the Monk; the devata of the tree decided against killing the Monk and, instead, approached Buddha.

She complained to Buddha that in desiring to make an abode for himself, the Monk had cut down her abode. The Buddha directed her to a solitary tree in a certain place.

On the other hand, (without offence), laypersons may prune trees and mow the Centre's lawns.

The Way of the Habitat

What people do to their precepts in their habitat at their own places is not our concern. We are not here to be a judge or confessor nor are we your police officers.

Sooner, rather than later, Members are taught how and why we observe codes to guard our Brooking Street habitat.

What our LAYPERSON MEMBERS are taught to practice at this Centre is to find a suitable location for inhabitants BEFORE we weed or cut down trees. This is part of the WAY of the GARDEN teachings.

Invited heavenly visitors come to hear the Dhamma and share merits. Their other reasons for accepting our hospitality are various.

However, it must be made clear to involved Members what is obvious to committed Members; namely, that their reasons for coming, beyond the fact they were invited, is to and ?? NOT include lending a celestial ear to requests to converse with or help lonely humans who only want "a nice chat" with metta rich superior beings. Some visitors think Devas and Devatas at this Centre are to be treated as their servants. They must be treated as honoured and valued guests.

To perform better, learners who recite the above VANDAMI regularly, will find it assists them.

It is known that the ratio of committed persons to involved persons at the Centre has been increasing over the years.

The Buddha's Teaching helps persons break free from established patterns of identity work. This is thought to be difficult. (Sloan 1987).

It is less difficult for persons who wish to lend a helping hand to others.

May all beings be well and happy.

J.D.H., M.S.
N.P., W.C.

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Five Day Meditation Course - 10 to 14 June 1994

This Meditation Course was taught by Meditation Master John D. Hughes on site at the Buddhist Discussion Centre (Upwey) Ltd. to about 25 Senior Committee Members.

Strong emphasis was given to planning for our Members who will attend the WFB Conference in Bangkok in 1994.

Our delegates, official and unofficial observers have a need to mature their Bodhisattva Vows before the Conference. The Conference Assembly would help seal the vows.

In Australia, the right set of conditions exist for Buddhist education to flourish because Australia has a good information technology infrastructure; is a secular country; has democratic institutions; has freedom of religion; has wealth; has great cultural diversity and citizens have a general respect for law and order.

Australians have become a highly educated race through design and a selective immigration program. In 1993, delegates from twelve nations of the Asia Pacific Economic Co-operation (APEC) program visited Australia to investigate the quality and capacity for transfer of Australia's industrial and technical education training.

Australia has the opportunity to achieve a leading regional position in workplace education because it is linked with new delivery methods, using satellite and Australian-developed distance learning techniques.

An organisation exhibits six main educational features: Assigned roles; Internal interest groups; Social stratification; Shared beliefs; Participation and communication; and Dependencies. (Clancy, 1989)

Members of our proposed Delegation to the WFB Conference need to be assigned roles and study these six main educational features prior to their attendance at the WFB Conference.

Their study will also need to include knowledge of our Centre's tangible and intangible asset base. Our Company's intangible asset base includes royalty free copyright in coherent Buddhist educational material.

Many Buddhist Scholars from overseas countries contribute to our publications. Over the last fifteen years, shared beliefs appear throughout these publications. It is gratifying to notice the euphonious style of our publications which network into thirty five countries, as Dharma Dana.

This published material has been consistent with our five styles over the years because it was edited by John D. Hughes GDAIE. , Dip. App. Chem., TTTC.

Future educational material must echo our evolved style. Our evolved style, termed 'LIFETIMES OF LEARNING' is articulated as the cultivation of Friendliness, Practicality, Professionalism, Cultural Adaptability and Scholarship.

A document proposed by John D. Hughes, Acclivity Needed For Our Centre's Utility of Work As Output was reworked to include resolutions from the last three WFB Conferences.

Members listed the WFB resolutions relating to Buddhist Education.

The wide scope and character of the WFB resolutions are mirrored in the Centre's education activities and training.

Meditation with 'vision' is superior to the usual methods of study. Participants on the course recognised a need for an education 'viewfinder' to see the 'world picture' of current Buddhist training, planning, and the lands where the Buddha Sasana exists with strength so Buddhism can flourish.

These local factors provide a suitable set of conditions for learning, practising and propagating Buddhist Teachings.

Having met with these conditions in Australia, it is within our constitution to allow Members to develop their roles and make merit for the benefit of themselves and others at the local , national and international levels of education.

The best connectivity network for roles at an international level is to co-operate with the WFB.

At the 18th WFB Conference held in Taiwan in 1992, it was recommended and resolved that the Dhammaduta activities of the World Fellowship of Buddhists, should consistently implement a meticulously planned project with the objective to make Buddhism available to every person in the world in his own language by the year 2000.

An Adhoc Committee is to be established under the direction of the Standing Committee On Publications, Publicity, Education, Culture and Art. It would be authorised to publish and distribute to Regional Centres and other interested parties such as promotional and marketing materials as may be deemed appropriate by the Chairman of the above Committee.

The Adhoc Committee would work through correspondence , facsimile transmissions and other means to plan, create and publish the materials.

Members meditated upon the question: 'How does one ensure the indefinite continuation of our enterprise's education OUTPUT is relevant and useful to the World Buddhist Community'? Our Centre wants to create suitable roles to achieve the 'right mix' of Members and colleagues who will be the next generation of planners and workers of 'global' Buddhist education texts and commentaries in the English language on a wide area network which may provide useful input to the WFB Committee. Over 140 languages are spoken by sections of the migrant population in multicultural Australia. The Government provides free tuition for migrants so they can acquire written and spoken skills of English as a second language.

Our Members have become more conscious of their everyday use of vocabulary and pronunciation by meeting with overseas Monks and Nuns who visit our Centre. Communication with visitors whose second language is English has been an ongoing routine at the Centre for more than a decade.

At times, our Members Australian accents form English dialects.

These accents appear to show 'mispronunciation' in Pali speech. This may lead to slower communication through misunderstandings and misinterpretations with persons who learnt to speak Pali in "Oxford" English or other dialect outside this country.

One of main resources of the Buddhist Discussion Centre (Upwey) Ltd. is written material produced for Members and others to use to learn the Buddha Dhamma.

In retrospect, we can posit that the use of ancient Sanskrit language meant that Buddhist concepts could move across regional borders and its historical significance as a medium for social stratification of the Sangha within various Kingdoms meant a common vinaya could be tracked by most Buddhists.

The ancient wisdom of having a key language for 'Buddhadharma' meant participation and communication by educated persons was possible resulting in a common code of shared beliefs.

What is called 'Buddhism' in the English speaking Western World was called 'Buddhadharma' in the Sanskrit of the old Indian monastic Universities.

Before entering into any debate on Buddhadharma, it is useful to build a mandala of appreciation of Buddhist education. The mandala must include some sanskrit writing (preferably a Sanskrit dictionary); paying respect to the Triple Gem; and reference to the names and contributions made by the Venerable Abbots and scholars of the old Indian monastic Universities.

In ancient India with the ceasing of Sanskrit as a 'living tongue' it took its place as a literary language. Towards the end of this ancient period even some of the Buddhist schools adopted sanskrit, though not without giving it a slight special tinge,....

"The so-called 'hybrid Sanskrit', distinct from Buddhist Sanskrit, was also employed in some Buddhist schools. Beneath its ungrammatical appearance, there was concealed a conscious effort to give literary dignity to a Prakrit dialect (perhaps a form of Ardhamagadhi) by drawing it as close to Sanskrit as possible."(Paretti 1965 p706)

It must be noted, that with the beginning of the 'Ancient Chinese' language the appearance of a foreign element in the vocabulary linked with Buddhism which had penetrated China from first century A.D.(Paretti 1965 p705.)

"The technical Buddhist terms (Ed. Note: from Sanskrit original texts) were for the most part translated, others were transcribed; but few of the latter became part of the inherited vocabulary of the Chinese language....As a result the earlier portions of the great corpus of Buddhist canonical writings (San-tsang) consist of very free translations, which often are more like paraphrases of the original Indian text; on the other hand they are nearly always couched in a sort of special jargon and in a style so little related to classical Chinese as to be almost unintelligible to non-Buddhist literati."

In general, the original Mahayana Teachings were in the Sanskrit language. These Teachings represent a vast body of learning, and knowledge leading to wisdom. They are firmly built upon the Theravada Teachings (which are in the position of "cause") and represent a yana of "course". Nariman (1972) notes:

"A subdivision of the Mulasarvastivadis are the Sarvastivadis who had a vinaya of their own just as the other three subdivisions of the same school, viz., Dharmaguptas, Mahishasakas and Kashyapiyas (Levi ibid p114 1907) but the Chinese Tripitaka does not mean the same thing as the Pali Tipitika but contains also many non canonical texts and even philosophical treatises of brahmanism (Takakusu, JRAS 1896 p415).

Likewise in the Tibetan Kanjur which is also dominated by the Tripitaka, there is much that has no comparison with the Tipitaka of Pali and which doubtless does not belong to the ancient cannon. As in these so also in the Chinese and Tibetan there are the subdivisions into vinaya, sutra and abhidharma"

It was possibly in the third century A.D., that Sanskrit moved into Indo-China with inscriptions found before the end of this period in Cambodia, the Malay Peninsula, Sumatra, Java and Borneo.

The inscriptional Prakrit language yielded to Sanskrit and disappeared, whereas the literary Prakrit languages, instead, survived either where use was tied to particular literary form, in which case they ended by becoming languages of art, such as in Indian drama, or dead languages like Sanskrit, or where they had become the sacred language of particular religious schools as pointed out by Paretti who notes that:

"The 'religious' Prakrits are local dialects which in time underwent varying degrees of artificial elaboration. The oldest of these, still very near to Sanskrit, is Pali, whose original home is doubtful. It became the language of a Buddhist school (Theravada), and later, when it had ceased to be a living tongue, accompanied as the sacred language the expansion of Hinayana (Ed. Note: Theravadin) Buddhism (4) to southern Asia (Ceylon, Burma, Thailand, Cambodia, Laos).

In the ancient Western world, the Latin language served organisations to bring about socially constructed realities across national borders.

The Latin language is a branch of the Indo-European or Aryan family of speech. Latin has not that variety of particles and prepositional usage of ancient Greek. Greek has far greater facilities of making compound words and expressing abstract words than Latin. Hence, Latin is an imperfect instrument for expressing the subtlest philosophical thought.

After 180 A.D. the language declined with the fall of the empire. The tradition of writing in Latin was kept up by Christian and mediaeval scholars. For many centuries, ancient works in Latin

were still produced.

At the time of the Renaissance, European scholars wrote in Latin, believing that only by so doing would their work endure, and since then controversial as well as theological and scientific treatises have been written in Latin, in order that they may be understood by educated men of different nationalities.

The English language has many words based on both Latin and Greek systems and, with care, may be used to express ideas of a kinetic reality and static constructions of thought at an acceptable level, such as, for example, T. Stcherbatsky texts on Buddhist logic.

A further advantage of the English language is that Buddhist Scholars have worked to produce Pali and Sanskrit dictionaries and effectively concocted systematic romanisation of words from other languages.

The Ven. Sayadaw U Thittila (Setthila) whose Pali expertise was recognised with titles of Pathamakkayaw, Abhivamsapariyattisanahitadhammacariya and then Aggamahapandita spent many years in England where he mastered the English language.

In his learned preface of his Pali Text Society translation of The Book of Analysis, The Venerable noted:

"In writing an introduction to this volume an attempt has been made to try to rectify the impression that seems to exist in the minds of many as to the nature of Abhidhamma teaching. It has been criticised as being dry, barren and scholastic, that it lacks interest and is of little practical value; in one well known work it was even referred to as, 'valley of dry bones'".

To speak thus is to take an extremely superficial view of a very large and important section of the whole Buddhist Tipitaka, for it is in fact only by a knowledge of this very Abhidhamma teaching, detailed in the Abhidhamma Pitaka and its Commentaries, that even the Discourses of the Buddha, i.e., the Sutta Pitaka, can be understood in their full and proper meaning. The language of the Suttas, or Discourses, is often on first reading almost disarmingly simple; the Buddha, however, when he spoke, weighed carefully the meaning and implication of everything he said, for he had on so many occasions to discuss matters with other teachers of high moral and philosophical accomplishment in which the scope and implication of even a single word could be of the greatest significance'.

MERIT MAKING PRACTICES UNDERTAKEN DURING THE FIVE DAY COURSE

To generate causes to enable Members to meditate with 'vision' directed towards gaining insights into learning what is needed for Buddhist education, our Members needed to generate merit for that purpose. The course was structured so that merit making opportunities were created during the morning, afternoon and evening sessions. These 'windows of opportunity' were taken up by our Members.

For example, when Venerable Ajaan Viriyananda Bhikkhu and Bhante Naotunne Vijitha visited the Centre on the evening of the first day of the course, John D. Hughes arranged a ceremony so that Members could transfer the merit made during the first day of the course to assist Ajaan's physical health for his journey to Thailand in June 1994. Our Members, led by the Monks chanted the Buddha Vandana (Namo Tassa....), Three Refuges and the Qualities (Attributes) of the Buddha, Dhamma, Sangha (Iti Piso....)

The spotlight for the course was to bring understanding of the Mangala Sutta - The Buddha's Sermon on What is True Blessedness?

During the course, our Members, when eating, used the five reflections on food.

Offerings were made to the Image of Padmasambhava which has been under construction for some time. One Member bought golden fruit which was offered to the Padmasambhava

Image. The Image making sculptor, Mr. Jeff Lamers bathed incense into the clay used for the Padmasambhava Image. An antique cedar door donated by one Member, was sanded and restored by several Members to preserve its character and master craftsmanship. This restored artefact will form part of the surround for the Image. The housing structure surrounding the image was painted by another Member. Later during the course, offerings were made to the Image in the presence of a newly reborn human Bodhisattva whose Mother is one of our Life Members. This part of the ceremony was videotaped for our archives.

The effect of the teachings and making of merit on the Members was to make their minds 'brighter' and help them realise the social, economic and cultural conditions of the present in order to overcome the conditioning of the past.

When making merit, emphasis was placed on the non-coercive nature of the dana required to create Buddhist Education. Within the 'big picture', Members saw the interconnectedness of nature so just as nature is impermanent, human beings are not separate from this impermanent nature but are part of it.

The urgent need is for our Members to address the limitations of Buddhist Education in this very life, because at the end of this Buddha Sasana (about 2500 from now) the question of Buddhist Education will not be raised by humankind.

All education systems run under restraints. In our case, one restraint for Members is to run the Centre within the legal constraints of the Laws of Australia. The purpose of the Centre is to train people to lead a decent life within the restraints of the framework of the Buddha Dhamma.

The importance of the education work that our Centre undertakes is that it teaches people to lead happy and decent lives by encouraging them to undertake meritorious activities, which are beneficial in Members' present and future lives. We have the benefits of being a charitable self help organisation which enables us to reinvest our total income for the benefit of present and future Members. The present government recognises the importance of the invaluable work

and the cost effectiveness that self help groups like our Company undertakes within the guidelines of the Australian Securities Commission.

A properly trained mind can recognise the errors inherent in contemporary thinking and find the Middle Way. Such people can have a beneficial effect on the environment because when the mind is clear you can see the corruption and are not 'duped' by irrational minds.

For example government decision making is not always rational and is effected by what is emotive or fashionable at the time.

It is important for members to utilise the technologies they can access within the Centre to learn, practise and teach the Buddha Dhamma.

On Approaching the Mahayana Teachings...

In order to progress in the Mahayana it is necessary to remove any misunderstandings that will impair and hinder progress in these Teachings at an early stage. In the "Threefold Lotus Sutra" the story of the carts, children and house is told in which the father tells his children that there are many carts outside in order to lure them from the burning house. The question arises: "Is this an unwholesome action by way of lying or skilful means to save these beings?"

A simplistic view would say that "a lie is a lie" and the method used by the father is apparently inconsistent with the Theravada Cannon which advocates no lying. From another view point the following analysis can be made. Using a seven-fold analysis in respect of "lying" it can be generally said that the array of options covers:

1. lying
2. not-lying
3. both-lying-and-not-lying
4. neither-lying-nor-not-lying
5. all-of-the-above
6. none-of-the-above
7. plus-the-subjective-mind-that-undertakes-this-analysis

From this it can be seen that lying is a subset of the array or "possible truth set array". It can be said from the position of the mind that knows this array that samsara is "like an illusion" and "false". The seven fold reasoning removes the false view and reveals the "real" to the practitioner. From this position using any part of this array (i.e., partial truths or conditional Teaching) is a valid way to lead beings from the false to the real.

Through the kindness of Teachers and Bodhisattvas this method can be used as a means of "getting above self in order to save others" (Soothill & Hodous 1934 p 47B Dasabhumi).

The application of the seven fold 'possible truth set array' analysis is noted by Hoshini (1965).

"Though Mahayana in India is divided into two main schools, the Madhyamika and

the Yocacara, and their doctrines appear to contradict each other, they have a common aim, i.e. realization of this transcendental truth. Madhyamika, or the School of the Middle, initiated by Nagarjuna (c. 2nd-3rd century) emphasises the negative aspect of truth and refutes every positive statement regarding the truth. In the beginning of his Madhyamika-karika, Nagarjuna stated that things as they are

"Neither perishing nor produced, neither destructible nor constant, Neither one nor different, neither coming nor passing."

Since the truth is revealed by negating the above four pairs of contradictory statements, it is termed the 'Middle Path Revealed through the Eightfold Negation'."

Earlier, commencing on the full moon day in April-1994, John D. Hughes practised silently for three days and nights to gain further insight into what is needed to help THE PRESERVATION & PROPAGATION OF THE TEACHINGS.

The key insight discovered, without doubt, was that Lord Buddha is the greatest MAHAPANDIT. It became clear that because of working on Buddhist translation, past, present and future Pandits make a store of merit that is a never failing follower.

ESA DEVAMANUSSANAM SABBE KAMADADO NIDHI.

" This is a store that can satisfy
Every desire of gods and men".

Ref. NIDHIKHANDASUTTAM (The Treasure - Store Discourse) in
KHUDDAKAPATHA (The Minor Readings), Translated from the Pali
by BHIKKHU NANAMOLI Pub. PTS 1960 Reprinted 1991 at p.254
ISBN 0 86013 023 1

At the conclusion of this retreat, our Teacher dedicated such portion of his merit of that retreat which is useful for his end-in-view of preserving the causes which lead persons to an understanding of Skilful means used by past, present and future Pandits who translate the Buddha texts and Commentaries.

He saw clearly, at this present age, the time has come when persons in many countries labour to make the Buddhist Texts format suitable for computer on-line access.

This is a Noble and praiseworthy enterprise. Our Centre is following this technology Path.

It has been suggested five trusts are useful for such work.
ref . The five trusts leading to work skill - one of the highest Blessings published in Brooking Street Bugle no. 60 Pub. B.D.C.(U) Ltd. Dec. 1993 at p. 5. ISSN 1321 -1463 Article is based on the author's (unpublished) Deakin University thesis (1993).

When the Buddha was alive, it appears there was little need to suggest to his followers that they make a vocation for "Buddhist" scholarship per se. In those days, the ideal of Monks was to realise nibbana in their very lifetime. If something was needed to be known or explained the Buddha could be consulted.

After the first Council, the prime "Buddhist" source materials were recited. Bhikkhus since ancient times, have had the GANTHA-DHURA. (Pali "scholarship" lit. "occupation of texts").

Overall, it may have been thought by many that Buddhist scholarship stalled about a millennium ago.

Even a century ago, it might be fair to say that most well informed European scholarly persons would have discounted a vision of today's world-wide great activity that has occurred in Buddhist publications.

At that earlier time, even persons living in countries, Buddhist by tradition, would be unlikely to have guessed at the vast changes in the global availability of Buddhist scholarship.

Recently, knowledge of the English language is becoming more widespread. Hence, some Pali to English translation examples, such as the Pali Text Society, are becoming the benchmark for noteworthy performance.

Bhikkhu NANAMOLI passed away on 8 March 1960. Among this Pandit's works the Venerable translated from the Pali KHUDDAKANIKAYA - THE MINOR READINGS *ibid*.

The Venerable's Translator's Introduction expresses the concept : to make the English as difficult as the original though not more so, and difficult in the same or parallel way,

Long and complicated sentences are common in commentarial Pali.(*ibid* (xvi)).

Software is becoming readily available which encourages author's using it to break up text, substitute polysyllabic words for shorter words, avoid punctuation and so on.

The tenfold skill in attention first six stages (*ibid* p.69) show the methods to "cultivate", "maintain" the (chosen) subject "in being", "develop" it, and make it "thoroughly well defined." Some type of "faithful" persons likely to have rebirth in the near future could be well served by the narrative style.

But more "global" persons: the product of intensive training given in Universities, are likely to have little faith inspired by the narrative style, thinking it *infra dig*.

Our Teacher would be not be inclined to dismiss such persons. It is more likely such person's can be guided to the Path Entry by thought content in Buddhist writings. So, it would be wise to keep a certain amount of Buddhist writings in the more complex style and avoid the seduction of rewriting on such software.

In understanding the importance of the socialising function of the B.D.C.(U). Ltd., we read

Chapter 9 from 'The Invisible Powers'.

Karl Marx's intuition on social being, although useful, is not complete enough for advanced Buddhist application.

"It is not the consciousness of men that determines their being, but on the contrary, their social being that determines their consciousness. - Karl Marx"

"There does not appear to have been a time when men lived without society."

Tentative Guiding Principles for the Globalisation of Buddhadharma

Guiding Principle 1

Currently, Buddhist Scholars in many nations of the world use the Oxford Dictionary as their prime English language usage guide. This provides a standardised usage and a coherent and consistent language base for communication. This builds upon the long tradition of its usage in modern times by Monks and Scholars, notably the work of the Pali Text Society etc.

Given that English has been adopted as the official international language of Buddhadharma. It tentatively suggested as a guiding principle that the Oxford Dictionary is adopted as the standard reference for English Buddhadharma usage both now and in the future. The advantages are that it is readily available throughout the world and even earlier editions have been blessed by the many Monks and Scholars who have used it as a reference source in the past.

Guiding Principle 2

That Buddhadharma be used as the mode of reference rather than 'Buddhism'.

The word Buddha is recorded in the Oxford Dictionary as entering the English language for the first time in 1681. Some 120 years later in 1801, the Oxford Dictionary records that Joinville in Asait Res. VII, 400, first wrote of 'Buddhism' e.g. 'if Boudhism could not have established itself amongst the Brahmins....' Clearly this implies a ritualistic view of Buddhadharma practice and is not as helpful in spreading the intent of Lord Buddha's Dharma.

Guiding Principle 3

It is proposed that from the close of this Conference that the World Fellowship of Buddhists adopt the usage of Buddhadharma in preference to 'Buddhism'.

Guiding Principle 4

That the Venerable NANAMOLI concept of to make the English as difficult as the original though not more so, and difficult in the same or parallel way,..... be used for English

Translation.

May the Merit made by our Members on this Course assist our organisation to ensure our enterprise's education OUTPUT is relevant and useful to the World Buddhist Community.

JDH MVM JO'D
JB JMH MS
NP RP BC
WC KW PM
JL GG PA

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Linh Son Temple Preliminary Opening - 13 July 1994

The official Opening Ceremony is due to be held on 4 September 1994. Earlier, Linh Son Temple, (Abbot: Ven. Thich Tinh Dao) had been located at 47 Lincoln Street, Richmond Victoria 3121.

For some time, the Abbot who is a diligent Monk has been seeking larger Temple premises to benefit many persons. One such site which became available was the former Lakeside Primary School located at 31,33,35 Redford Road, Reservoir. The final sale price negotiated was Aust. \$500,000. It was purchased by Ven. Thich Tinh Dao for use as a new Linh Son Temple. It will become a Centre for Buddhist learning. This fortunate opportunity arose because the composition of the age distribution in Australia has changed due to low fertility rate (1.89 in 1992) in this country.

Consequently, the Education Department of Victoria had to plan to rationalise the use of school buildings and dispose of excess stock. The present sale to Australian - Vietnamese Buddhists became possible through the kindness of Taiwanese Buddhists who provided an Aust. \$300,000 loan which helped the purchase to be made. The Loan document was signed on 13 July at the preliminary opening Ceremony and the signatures witnessed by our Founder, John D. Hughes. Our President, Mr. Vincent Cavuoto accompanied John D. Hughes.

The Most Ven. Quang Tam from Taiwan attended the Ceremony. The Venerable is Board Chairman of the Dharma Wheel Ever-revolving Foundation, Board Chairman of the Nantou

Sakya Cultural Foundation and President of the Buddhist Association of Taipei. 12F, 128 HSI-YUAN RD. SEC.1, TAIPEI, TAIWAN. ROC. This large site has an established garden setting. The building includes about 20 classrooms and a large amenities block.

May all beings be well and happy.

JDH

Please see Graphical Image 4.2.?.1

Drawing: Artist's Impression of Linh Son Buddhist
Community Centre

Mindfulness of Breathing Meditation or (MBM)

Everyone desires a comfortable and happy life. In recent years the rapid advance of science has brought many material advantages in an attempt to satisfy the human hunger for comfort and happiness. Unfortunately modern science does not have the capacity to solve all physical and psychological problems.

Human beings are capable of manipulating both physical and mental health. Each of us has an inherent mental power, including will-power.

We can apply positive mental energy to gain both, mental and physical health. Through this process we can also enjoy the inner harmony, peace and happiness we make for ourselves. The most effective method embraces analytical, and reflective self-awareness.

So how can 'MBM' method help?

Under the guidance of Dr. Bodhinayaka the Cardiac Society (Sussex, United Kingdom), found evidence in support of 'Mindfulness of Breathing Meditation (MBM)'. This included the synchronisation of both sides of the brain, reducing the patient's oxygen demands, blood pressure, and heart rate. 'MBM' method also allows us to face tensions and problems of life in a calm and balanced way. As a consequence of these findings, there are now 68,000 British patients practicing 'MBM' method.

The essence of mind and body is meditation, creating enormous energy. Negative energy such as stress, anxiety, and fear are self destructive. Vipassana, or insight meditation (a component of the MBM method) eliminates the three causes of unhappiness: craving (addictive tendency), aversion (dislikes and fears), and ignorance (not seeing the true nature of things). At the same time it develops reasoning, will-power, and has a calming effect on the mind which results in inner peace. Uncontrolled, distracting thoughts dislocate the physical and mental energy. Therefore all people, young and old, from all walks of life, benefit from meditation.

The 'MBM' method can set us free from fear, stress, anxiety. It enables us to experience physical

and mental balance, and be able to continue our work and life, afresh. It is like a mental shower that cleans the mind. When rain falls on leaves it washes the dust and particles from them and keeps them fresh and healthy. In the same way the mind can be freshened by 'MBM' method.

Through the benefits of 'MBM' method, conflicts disappear and peace and unity abide. 'MBM' method unfolds the distortions of reality and enables one to perceive the fundamental processes of the workings of the body and mind, it therefore liberates the mind.

May you be well and happy.

Bodhi Kassapa
International MB Meditation Master

Abstain From Killing by Ven. Dr. Prajna Nandasri

The Buddha introduced the moral precepts for mollifying the physical, vocal and mental actions and for pure life of the persons. Precepts in Buddhism are an important object that are to be practised in daily life. It is also a part of the spiritual achievement. Of these precepts, abstaining from killing is the first one, the Buddha set it up at the beginning to emphasise its importance, considering the social conditions of the times. Society in those days was not very conscious in this matter. People had the habit of killing animals for the various purposes. Some tribes were professional hunters of animals and even Kings often went to hunt deer (mrigaya) in the forest. It was considered an enjoyable pastime. Kutadanta, a prominent Brahmin of Magadha, had no son. With a view to obtaining a son, he observed the ceremonial sacrifice of goats to please his tutelary gods. The Buddha, on the way of His alms, entered the house of Kutadanta who, at first, was displeased with the Buddha. The Buddha advised him, "It is a useless sacrifice Kutadanta, killing a number of innocent goats yields no benefit to either. Killing of animals is a sinful act, by which, you can not achieve your desired goal. Abstain from killing and devote yourself to good deeds is the best way of living by which you may obtain what you wish". Hearing the Buddha, he was very pleased to give up killing forever. After all, he obtained a son. Killing of beings is a heinous action that breeds suffering in this life and life to come. Life is mortal. All wish long life. Death is inevitable to all. Killing before the normal death of a being is the action against the law of nature. Hence, it is a sin. Moreover, killing of animals is not an offence in the eyes of Law. To preserve some particular precious animals from becoming extinct, the Government has created "The Reserve Forests" to save them. Killing is an impure action. It effects the peace of mind, shortens life, life of constant illness, grief out of separation from the loved, and constant fear. Thus, abstain from killing means one's assurance to save the living beings. To enlighten the people, the Buddha said, Life is dear to all, all fear death, comparing others life with one's own, one should not indulge to kill others". To prevent the intention of killing, the Buddha introduces the method of Loving-kindness (Metta) that has incomparable effects on the mind of lovers and the loved. It includes oneself and others, from the largest to the minutest creatures living in this world. Even, those who are in their mother's womb, are the subject of loving-kindness. Extending it towards all beings, one loves oneself. One who loves oneself, can not commit killing of any being because all beings are dear to one. Another example is available in the Karaniya Metta Sutta is that, "Just as a mother loves and sacrifices her life for her only son, so the Buddha said, "love all beings without making any

discrimination ".

Greed, ill-will and ignorance are the three roots of all immoral actions. Killing is generally performed with ill-will and ignorance. Volition plays the vital role in this context. There are five conditions of killing. A being, conscious of a living being, intention to kill, effort to kill, and death occurs. When these five conditions or any one of them are absent, there is no killing of being held. Life is considered to be a precious object, but is subject to decay, disease and death. To be a perfect person is the motto of life. To achieve that, life should be sinless, stainless and passionless in all respects. Such is the life of a rational being. They are wise, self-respected and free from doing any wrong. For such people life is always blissful. Observing the precepts of abstaining from killing, we can make our homes an abode of peace and happiness, and thus, make the world a happier place to live in.

Ven. Dr. Prajna Nandasri

THE LANKAVATARA SUTRA and THE STUDIES IN THE LANKAVATARA SUTRA

Translated from the Sanskrit by Daisetz Teitaro Suzuki

Publisher: Prajna Press, Boulder, Colorado, 80306

The speculation: 'What is a measurable result of Prajnaparamita practice?' forms at some stage in the alaya consciousness. For some persons, a fast way of coming to terms with what might be the nature of the alaya consciousness is the sevenfold reasoning (is existent, is not existent, both is and is not existent, neither is nor is not existent, all of the above, none of the above). Studies such as those of Daisetz Teitaro Suzuki generate another method to untangle such speculation.

The following method, studied by John D. Hughes (and quoted from Dr. Suzuki's commentary on the Lankavatara Sutra) is designed for the same purpose.

In preparing the mind for this investigation it is important to take the view of the Pure Citta and stop playing with or taking an interest in the arising and falling of mental events. This non discrimination or (non conceptual) 'thinking' is dwelt in for the sake of 'The Way ".

Discrimination is the result of memory (Vasana) which is accumulated from the unknown past. Vasana literally means "perfuming", or "fumigation", that is, it is a kind of energy that is left behind when an act is accomplished and has the power to rekindle the old and seek out new impressions. Through this "perfuming," reflection takes place which is the same thing as discrimination, and we have a world of opposites and contraries with all its practical consequences. The Triple world, so called, is therefore the shadow of a self-reflecting and self-creating mind. Hence the doctrine of "Mind-only" (cittamatra).

From this view, the practitioner understands the world is like maya, or mirage, as his/her intellect is no longer snared in the meshes of dualistic logic, he/she intuitively perceives that the world of particularisation is no more than the reflection of his/her own mind. His/her life is thus designated as formless or imageless and his/her deeds effortless and purposeless. Yet he/she never relaxes his/her efforts to benefit all sentient beings. He/she knows from his/her transcendental position that Samsara and Nirvana are the same (samata), and yet he/she know not

when to stop working for the realisation of the highest ideals and also for universal salvation. His/her inner mind is then said to be abiding in the Samadhi known as Mayopama (mirage-like).

Language is always discriminative; when we make reference to anything, it is to be distinguished from other things, thus limiting it to that extent and to that degree.

As long as we are what we are, tied up to the exigencies of material existence and to the inherent needs of logical thinking, language is inevitable, and if we do not use words we have to resort to gestures and movements of some parts of the body in one way or another. In some other Buddha-lands the Buddha-teaching is carried out by mere gazing, or by the contraction of the facial muscles, or by the raising of the eye-brows, by frowning or smiling, by clearing the throat, by the twinkling of an eye, by merely thinking, or by a motion of some kind. This is the "Dharma Mirror" (Full Moon) mind. Articulate speech is not an absolute necessity for human intercourse under such conditions.

May the merit of this practice extend the Dharma Teaching of Geshe Nawang Jangchub.

J.O'D, N.P., J.D.H.

Please refer Graphical Image No: 4.2.?.1

At Mark Shackleton & Jocelyn Hughes
Wedding on 2nd April 1994

Photo: From left to Right
Bodhi Kassapa and John D. Hughes

Please refer Graphical Image No: 4.2.?.2

Photo: From Left to Right
Rani Hughes, Jocelyn Hughes, Maree Miller & Celeste Hughes

Please refer Graphical Image No: 4.2.?.3 & 4.2.?.4

Photos: The Dharma Conference for Blessing the Living and
Delivering the Dead as organised by The Melbourne Yen Ming Tang
Buddhist Meditation Centre of the True Buddha School, Australia.
Hosted by Venerable Master Lian- Huo of Rey Tseng Temple at
Seattle USA

Please refer Graphical Image No: 4.2.?.5 & 4.2.?.6

Photo: On the occasion of Mark Shackleton & Jocelyn Hughes Wedding at the Centre on 2nd April 1994

Please refer Graphical Image No: 4.2.?7 & 4.2.?8

Photos: Vietnamese Pilgrimage to this Centre - February 1994

Please refer Graphical Image No: 4.2.?1

Photo: Mr Bob Charles, MP, presenting an Australian flag and a recording of the Australian National Anthem to John D. Hughes at the opening of the International Ch'an Art Exhibition.

Left to Right: Andre Sollier, John Hughes, New Life Member Jeff Radford, Bob Charles, MP, & Mr Qian Kaifu, Consulate General of the People's Republic of China in Melbourne.

Please refer Graphical Image No: 4.2.?2

Opening of the International Ch'an Art Exhibition on 23rd April 1994

Photo: John D. Hughes liberating a pidgeon at the International Ch'an Art Exhibition.

Please refer Graphical Image No: 4.2.?3

Photo (L to R) - Quenten Lee, Melva Fitzallen, Andre Sollier, John D. Hughes, Wendy Clancy & June Young

Please refer Graphical Image No: 4.2.?4

Photo: (L to R) Geshe Nawang Jangchub from Gomang Monastery, India. John D. Hughes & Nicholas Prescott

Please refer Graphical Image No: 4.2.?5

Photo: (L to R) Venerable Dhammaishari from Sri Lanka, Venerable Dhammadharo from Springvale, Venerable Soma from Noble Park, The Most Venerable Madihe Pannaseha Maha Nayake Thera from

Sri Lanka visit to this Centre on 2nd May, 1994

Please refer Graphical Image No: 4.2.?1

Photo: Chinese Calligraphy written & donated by
Ch'an Artist Quenten-Lee for the International
Ch'an Exhibition.

Ch'an Painting of the "Nobbies" by Ch'an Master
John D. Hughes.

Prof. A.H. Dani,
Advisor on Archaeology,
Tele; 815709

F. Advisor(Arch) /94-5
GOVERNMENT Of PAKISTAN
MINISTRY OF CULTURE AND TOURISM
(Culture and Sports Division)
13-K, A1 Markaz F-7/2
Islamabad June 30 1994

Tel : "CASDIV"

Dear Rev Hughes,

I have been receiving your Buddha Dhyana Dana Review for some years and profiting by the views enunciated there.

I am writing this letter to inform you that in May 1995 on the occasion of the Buddha Jayanti Day, we are proposing to hold a congregation of Buddhist monks about fifty in number from all over the world at the Dharmarajika Stupa at Taxila, where a torch of peace will be lighted. This torch of light will be carried to the new Buddhist temple at Islamabad. From here it will be carried along the Buddhist route to Shahbaz garhi where the Asokan Rock Edicts stand. From here the monks will proceed to the old Buddhist monastery at Takht-i-Bahi, where they will stay one night and then they will proceed to Swat. From there the route will be to Chilas, Gilgit, Hunza. Onward Journey leads to China but we will stop within the border of Pakistan.

3. The journey will cover 15 days from May 15, 1995, the date of arrival to the end of the month. There will be two seminars one on Buddhist Gandhara art at Taxila/Islamabad and another on Buddhism at Saidu Sharif, Swat.

4. I would very much like to know if any Buddhist monk or Upasaka or upasika, will like to participate in this function on self help financial basis. If any scholar of art and Buddhism from Australia likes to present a paper he will be Welcome on the same condition.

5. The congregation is being organized by the Archaeological Association of Pakistan in co-operation with Buddhist Association of Islamabad.

6. I would be waiting for your reply and for getting the names of the possible invitees.

Rev John D . Hughes,
Buddhist Discussion Centre (Upwey) Ltd.
ACN 005 701806
33 Brooking Street, Upwey Victoria
Australia 3158

Yours sincerely
(Prof. A.H.Dani)

COMING EVENTS

MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD FOR 1994-95

Five day course 9 - 13 September 1994.
Five day course 27 - 31 December 1994.
Five day course 14 - 18 April 1995.
Five day course 9 - 13 June 1995.

Courses run from 9am to 10pm each day.
At least five Precepts should be maintained.
No Charge.

WORKSHOPS AT THE CH'AN ACADEMY 33 BROOKING ST. UPWEY, 3158

1. THE WAY OF THE BRUSH

Taught by John D. Hughes
Second Sunday and last Saturday in each month
1 p.m. - 5pm (fee by arrangement).

2. Sumie classes at the Ch'an Academy with
Teacher Andre Sollier
Contact Lee-anne Johnson on (03) 754 6698

PRAJNAPARAMITA TEACHINGS

John D. Hughes commenced Teaching the Prajnaparamita in 100,000 lines on 25 May 1992, this is being continued on Monday evenings from 10 p.m. to 11pm. This will be for a period of three years and three moons the completion date is August 1995.

Those who wish to learn the Prajnaparamita must make a commitment to attend each week.

WEEKLY MEDITATION CLASSES

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

KEY CONTRIBUTORS

	- Bodhi Kassapa		- Venerable Dr. Prajna Nandasri
PA	- Pam Adkins	JB	- Julian Bamford
BB	- Bernard Bromilow	BC	- Brendan Canning
WC	- Wendy Clancy	GG	- Gilda Grey
JMH	- Jocelyn Matilda Hughes	JDH	- John David Hughes
JL	- Jeff Lamers	PM	- Paul Mahoney
MVM	- Maree Vera Miller	JO'D	- Julie O'Donnell
NP	- Nick Prescott	RP	- Robin Prescott
MS	- Dr. Mark Shackleton	KW	- Karin Wemmering

Please refer Graphical Image No: 4.2..1

Photo: (From Left to Right) Geshe Nawang Jangchub from Gomang Monastery, India, John D. Hughes & Nicholas Prescott

John D. Hughes offered Atisha Relic to Geshe Nawang Jaangchub on this occasion.

Please refer Graphical Image No: 4.2.?2

Photo: (From Left to Right) Venerable Dhammaishari from Sri Lanka, Venerable Dhammadharo from Springvale, Venerable Soma from Noble Park, The Most Venerable Madihe Pannaseeha Maha Nayaka Thera from Sri Lanka visit to this centre on 2nd May, 1994.

Please refer Graphical Image No: 4.2.?3

Photo: Chinese Calligraphy written & donated by Ch'an Artist Quenten-Lee for the International Ch'an Exhibition

Ch'an Painting of the 'Nobbies' by Ch'an Master John D. Hughes

Open Letter to Recipients of the Buddha Dhyana Dana Review

22nd August 1993

Dear Friend in the Dhamma,

I am writing to you to let you know that the Buddhist Discussion Centre (Upwey) Limited is now publishing three issues of the Buddha Dhyana Review annually. As you may appreciate there are substantial costs associated with producing this publication. Typically it costs us around \$AUS 900 an edition to publish and distribute. These costs have recently increased in line with Australia Post's new charges.

In order to keep within our operating budget we have had to limit the number of Reviews we distribute via the postal system. To do this we have constructed three mailing categories we have simply called A, B and C. Under this program, Group A will receive three issues of the Buddha Dhyana Dana Review annually; Group B will receive two issues annually, and Group C will receive one issue annually. These will still be free of charge.

Your address label will be printed with an A, B or C to inform you of your current mailing code. If you are code B or C and would like to request a change to code A would you please be so kind as to write to the undersigned with your details. Alternatively, you are welcome to pick up copies of the Buddha Dhyana Dana Review directly from the Buddhist Discussion Centre (Upwey) Limited at it's registered office - 33 Brooking Street, Upwey.

I am also delighted to remind Readers of the Review that donations are always welcomed to help cover the costs of producing this publication. These can be sent to the Treasurer, Buddhists Discussion Centre (Upwey) Limited. Donors and sponsors will be recognised in the following edition of the Review.

May all beings be well and happy,
Yours faithfully,

Gilda Grey
Director