

# BUDDHA DHYĀNA DANA REVIEW

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Please refer Graphical Image V5.1.1

Members of the Vietnamese Community making offerings  
to the Padmasambhava Image at the B.D.C.(U) Ltd.

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**"The gift of Dhamma excels all other gifts**

## EDITORIAL

The concepts of perfect wisdom and skill of means are viewed by some beings as complementary. The tension between them drives the Bodhisattva career.

To maintain such an end in view, he or she must impose restraint by precepts for body, speech and mind.

Such persons spend a few lives or more, at those rare times of the Buddha Sasene, when Ch'an (Zen) principles have a reflection into human life. The Buddha did permit his

Sangha to work-out on paintings.

With the globalisation of information circumstances which surface in, say, Japan, both fortunate and unfortunate, are known to many persons, including Westerners.

For example, "TV cover as news" of the recent Kobe earthquake means it not only generated a sense of foreboding for Japanese nationals but also "reverberated" that sense to other persons in far away territories. We send loving kindness to all our Japanese friends who are nationals and hope they find relief soon and become well and happy. Master Sheng-yen gave a Dharma talk: "The Ch'an View of Life" on 24 October 1993. He told of a Chinese story about an important official who paid a visit to a Monk. This Monk lived in a tree. The official saw the Monk sitting in the branches of a tree and said the Monk was in a dangerous situation. The Monk answered he was not in danger but the official was in a dangerous situation. The Master said: "The four elements vex you". The official understood.

The physical world and even your body (Pali : rupa) is composed of these four things, hence the world cannot be a truly safe place. We wish that the meaning of the Chinese term which is translated as "human life" becomes well known. The deep view of life is : "All dharmas are the Dharma of Ch'an or Zen". Within that fine view are such phrases as gazen ichimi (painting and Zen are one) and shizen ichimi (poetry and Zen are one).

The author hopes persons find some true relief by a variant expression reading: "The Kobe earthquake and Zen are one". Effort is being made to translate this variant to a text Japanese nationals can read and then request a suitable artist to write calligraphy.

In January 1995, the author was blessed enough to view Bangla painted portraits of past Ajaans of the Burmese Theravadin bhavana tradition. These portraits are located in the smaller viharas of the Chittagong Hills area. They deserve to become more widely known as they display the power of ancient Chinese classic Ch'an. As Patron of the Bangladesh Buddhist Academy, I appeal for funds to enable high grade reproductions to be made of living Bangla artists works.

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

## WGG INITIATIVE KIT DEFINING YOUR BUSINESS SCOPE

What  
are your main  
business experiences?  
Should you review?

Core  
Objectives

Ideas working

Ideas  
not working

Failing  
projects

Succeeding  
projects

## SECTION 1.1

### Buddha DHARMA PROGRAM DESIGN & DEVELOPMENT REVISITED

ref. Goodinfo -PC4

by our Founder, John D. Hughes Dip. App. Chem. T.T.T.C. GDAIE.

This paper is an abstract of suggestions received to date for our Centre's future direction.

Its main aim is to sensitise our Members and friends to the important area of debate and discussion to the processes and affects of new models of organisational change on task systems.

For several years, our Centre has been robust in long term planning.

At present, our key Members are free from a siege or short-term crisis mentality. Their mind sets are concentrated enough to meet the complexity of changes needed to drive the information age management of task systems.

A common thread to a number of analysis of task systems is predictability (Robbins & Barnwell 1994).

Taylorism emphasises job simplification (a reduced task set) while re-engineering involves combining several jobs into one (an increased task set) (Hammer & Champy 1993).

We wish to continue on our path trend to move away from Taylorism to post Fordism. Our Centre training policies are designed to encourage Members and friends to learn in many ways. We wish to create clear pathways and provide new equipment as a means to extend them to manage post Fordism change which is foreshadowed at their workplaces.

Post Fordism work career paths are less predictable as technological change impacts upon the skill requirements of managerial jobs needed for the information age.

The processes of de-specialisation have led to a concern amongst some professional groups that the removal of old career paths will separate individuals from professional associates and could involve deskilling (Littler 1994). In general, technical skill areas are being broadbanded.

Our Vice President - Research & Development, John D. Hughes has generated a paper: INTERIM PROPOSALS - CORP 15 Program Design & Development Revisited.

CORP stands for Consultative Organisation Review Project.

This CORP paper advances notions for critical reflection upon by Vice Presidents and Committee Members of the Buddhist Discussion Centre (Upwey) Limited, the Ch'an Academy and the Sherbrooke Plant Convivium and others.

CORP is a segment of an essential process to decide our Centre's future performance criteria. CORP is for active Members and friends so they can help us change the way we do program design around here.

Some new Members, who have not been involved in our earlier CORP workings, may find the CORP learning process needed difficult, unpleasant, or stressful unless they are well grounded in reflection upon modern ideas.

For example, it is reported that Prof. Ian Angell, a London School of Economics academic considers the information elite would form just 10 per cent of the World's population. This view should not be too unexpected with knowledge doubling approximately every 20 months, (F. Ogden 1993).

The future is coming quickly and changing rapidly.

To adapt in a world of continual technological revolutions, new and old Members must stay on the right wavelength.

What is needed is to keep an open mind (Pali: yathabhutam) and question what you learn or have learned and if it has utility for program design.

Over many years, we have promoted our organisation's program design and quality assurances locally, nationally and internationally. We seek to include work practices that have the nature of Buddha Dharma education.

## QUALITY ASSURANCES

One of our key images for quality assurance of program design is LIFETIMES OF LEARNING.

As part of quality assurance, we made a decision to form a third rate library at the Centre.

The term "third rate" is taken from a set of library quality standards we developed and adopted in 1992.

Our standards are in two parts.

Our first tier standards are in the stream of "normal library culture" dealing with such measurables as utility, connectivity by LAN and WAN, grading for rapid response time and so on aimed at user service.

Our second tier standards are developed to form a stream of "Buddha Dharma library culture" which stresses precepts, such as preservation level without killing (eg. silverfish).

We have to devise mechanisms to enforce electronic "no go zones" to discourage third parties from infiltrating our LAN and placing stolen copyright material so it cannot go on our WAN in the future.

Prime operating decisions set our second tier standards as "first rate" and our first tier standards as "third rate".

We welcome acceptance of Buddha Dharma into our quality assurance.

We accord with the (Australian) Committee for Quality Assurance in Higher Education fundamental assumption that each institution has the responsibility for ensuring the quality of its own teaching and learning in the context of ITS OWN MISSION AND GOALS.

When we set limitations as our reference, we are not seeking to disparage the measures or judge other institutions who have different missions.

Over the last 40 years, John D. Hughes has collected books, journals, and artifacts to form the basis of what has become a third rate Buddha Dharma library.

This most notable Collection of Buddha Dharma books and artifacts is now owned by the BDC(U)Ltd. and called the John D. Hughes Collection. Our Members, Scholars and friends of the B.D.C.(U)Ltd . can use this resource at specified hours. The Collection is housed in the Mandala of Suite 1 within the Hall of Assembly with its several types of Buddhist Shrines. We are fortunate that the DEVAS OF WEALTH, WORK & TECHNOLOGY have been helping our Founder, John D. Hughes over the last 40 years to amass such Buddha Dharma books, journals and artifacts.

Because of antecedent causes from his wide scientific training and some old classical tradition stimulus from former times, he has a private collection of many other types of references and literature. Over the years, he has collected enough specimens to form a private (uncatalogued) geology museum.

Although his "Three Shrine Collection" remains his personal property and is not available to the public, selected Members were invited to organise the books and journals under broad headings based on DDC catalogue methods. This meant confrontation with eclectic subject matter outside their normal proletariat readings.

Devas dedicated to Learning, Literature and Technology useful to bring true Blessings to humankind were invited to shelter within these upgraded Three Shrines on 5 November 1994. The Devas of Technology have the patronage of the Deva of Work and the Deva of Wealth.

Our Founder's interests reflect in his private collection which includes ethnology and classical literature references. To appreciate cultural diversity, Members must read widely in these fields if they wish to develop a penchant to join with others in the celebration of their cultural landmarks.

A cultural landmark for Members of Anoma Cultural Association, a Regional Centre of the WFB, 44 Commerce College Road Chittagong was their Buddhist Academy Award giving ceremony on 14 January 1995.

The awardees were Binode Bihari Chowdhury, the dauntless fighter of the Independence War of India and Sukumar Barua, the famous versifier.

Our Founder was welcomed by the Members as a Brother in the Dhamma.

Known classical references suggest the Chittagong area is likely to be rich in Buddhist oral history as patriarchal treasures of Theravada as the country Mongolia is in Vajrayana history.

The formation of the Bangladesh Buddhist Academy means the learned Members can use their language skills to develop Buddhist thought. They need monetary support to carry on this arduous job. Our Founder is their Patron.

When our objectives are considered in a broader perspective, we must ensure all stakeholder groups in various disciplines are properly represented. Hence, key Members need to achieve respect for Learning, Ethnology & Classical Literature if they are to appreciate how Australians can help overseas Scholars of high calibre achieve their aims. We must develop our Members to meet such disciplines in future times.

#### RESOURCES EMPLOYED BY OUR CENTRE

At present, we have Members researching/studying in South Korea, Japan and Vietnam so it is appropriate Devas dedicated to Learning, Ethnology & Classical Literature useful to bring true Blessings to humankind were invited to shelter within the upgraded Shrines on 5 November 1994.

Persons having private research interests analogous to our Founder, may be appraised and be allowed to access a rare item or two within his Technical Papers Archive. This archive includes books, reports and journals relating to various training, including science and technology and includes human resource development management literature.

CORP discounts parochial work practice tenants with a fixed position because fixation is the mark of closure or mere indoctrination. The danger of closure is that persons tend to see incomplete patterns as complete "fields".

To use available overseas capital and material resources, our new CORP training methods must operate with work practice tenets that work globally.

We estimate the plant and equipment used by our present Members on their overseas work and study visits to practice is of the order of US \$10 -15 million.

By contrast, our local balance sheet shows our plant and equipment of about \$200,000. A "pepper corn" rent is paid to our landlord for use of less than one third of the floor space of his private dwelling. We handle peak events (about five times a year) by

renting a local car park.

Buddha Dharma training methods for high grade learning is actually drive reduction in the sense that learning is unrelated to outside pressures or stimuli. Learning is affected by perceptions, values, beliefs, attitudes and feelings.

For these reasons, our Hall of Assembly and Ch'an Academy is deliberately designed to have a few persons at any given time. The garden environs originates on similar Ch'an concepts.

We resist the concept of massive high rise buildings being built at our Centre because of the excitatory potential of the intervening variables which accompany such structures.

#### TRACKING A PROCESS OF ITERATIVE JUDGEMENT

Our preceding CORP quality assurance plan was tracked by a process of iterative judgement. This time around, CORP should come to establish a knowledge of institutional size we are looking for.

In Victoria, as far as we know, only three Buddhist organisations appear to be addressing 20 year planning for expansion issues. Master Lin has advised of Footscray Temple Plans, Venerable Soma has provided us with the Sri Lankan Plan and the Vietnamese appear to favour a plan on the Western side of Melbourne. All plans we have seen suggest they hold about 100-200 persons.

Our CORP strategy affirms that the time has come to support our germane culture (ref. earlier CORP) and repudiate a notion that a building of such size is to be considered by our organisation.

We track the enigmatic notion of asserting within the next 20 years, if we decide to expand we must seek for 10 small sites, equip them with modern LAN facilities. Each site could cater for a peak loading of about 10-20 persons.

#### WE FAVOUR SITES LOCATED IN THE YARRA RANGES SHIRE

Since THE YARRA RANGES SHIRE is in an area of high forest fire danger, the ingenuous notion of planning expansion to a single site with 200 persons is too risky. A risk that increases over time is the circumstance of war, when large buildings are likely to be sequestered by Governments.

In the new YARRA RANGES SHIRE, the main capital is the natural beauty of the area. It appeals to overseas and Asian Buddhist tourists may become our visitors.

We are the only organisation in the YARRA RANGES Shire who has the experience to operate Buddhist Temples. Tourists are not looking for, or expect a replica of their own largest national Shrines. Tourist's culture affects and is effected by the culture of those they visit. Multiculturalism is an Australian national goal.

Our present estimates for the year 2020, indicate it is highly likely 24% of Australians

will have developed the practice of offering incense on Buddhist Shrines.

## OUR FUTURE NEEDS

If over the next 20 years, our organisation developed 10 small Halls of Assembly with suitable Images; we could cater for cultural tourism, a rapidly growing segment of the travel industry.

There is an increasing demand for tourism in which visitors are permitted to observe and participate in local events and life-styles in a non-artificial manner. They could build good will and meet with Australians in offering incense.

Administration, linking and co-ordination of communication between 10 sites should be simple with the experience of development of LAN.

CORP aims to encourage wider use of modern planning development tools for services. Our planning models can ensure our organisation remains coherent yet does not become "too old fashioned". For example, input report data should be orchestrated to conform to our standard performance deficiency analysis model (Adapted from Herem 1979). We need to increase our ability use such tools to plan, co-ordinate, measure and control.

Our various administration arrangements progress as we schedule the use of better tools for implementation of our programs.

One input to our CORP re-engineering processes is the objective that any re-arrangements of our systems need to "best guess" the future directions based on current information supplied from our contacts within Departments within Federal, State and Local Government Departments.

## OUR MAJOR HOPE IS FOR A Reframing OF LOCAL GOVERNMENT CULTURE

Recent changes in Victoria have reduced the mandate of local Government officials for two years. The trouble is we have no way of knowing if CORP decisions framed in 1995 are to be deframed by a local Government regulation in 1997-8.

In the past, like it or not like it, we had to live with the reality that the "normal" Government work culture (an average of 27 hours/week ref. ABS) gave little chance to access face to face with the very Government officials we needed to built trust with in our networks.

The only way we manage is a few Members are self-employed or are kind enough to use their annual leave to make the time to talk face to face with officials.

Structuring of "closed" Government so Officials are not available outside business hours is part of historic Australian culture.

Just as the professionals in the tourist industry, police, fireman and doctors undertake agreement to be rostered to give 24 hour, 7 day a week Government services must allow mobile phones and/or e-mail access with rapid response verbal/e-mail approval.

Just as the old Government paper based culture regarded items IN WRITING for consideration, approval time for verbal or e-mail should be of the order of minutes rather than a fortnight or more response time.

Assuming good faith in the partnership sense, it may be easier to build up trust on a voice to voice basis rather than paper to paper. We know such deframing implies the local Government should be able to live with a reduction in predictability of their task system.

This culture change of making human speech fashion trust in a old Government culture was in an audacious vector. Such old fashioned culture is considered "too slow to be trusted".

Yet in effect (albeit under safe conditions) such "open" Government services are available in places such as Singapore & Bangkok where tourist opportunities are welcomed and time zone differences ignored.

Before we can proceed, our Members should do a little more quiet research work on building trust. We wish to avoid any labels that sound threatening to others. We are not "cultural activists" who expect rapid change.

Before the year 2000, we must get to a point where our organisation should expect some mechanism to get rapid decisions on mundane matters from local Government based on verbal or LAN communication. Certain fines concerning paper work must be removed from local Government regulations.

## SHARING TOURIST DEVELOPMENT OPPORTUNITIES

At times, Tourist sales opportunities need to be treated as emergencies like a burning house, since they may exist at short notice. The local fire brigade does not wait to send an ox cart of paper work before they act in emergencies.

We had two incidents involving fund raising in February 1995 where verbal agreement was granted in good faith from local Government officers with our understanding paper work would follow.

In these two cases, if we had to do it "by the ox cart book" the opportunity would have been lost. Thanks to the verbal OK, we raised about \$5000 by rapid response.

This co-operative direction of trust appears to be reversed; the local Government officers appear to have adopted a policy that we are to "do it by the book".

We have entered into discussions with their new C.E.O., Mr. Eric Howard, one of Victoria's most senior Local Government administrators is the new Chief Executive Officer of the Shire of Yarra Ranges. He has worked at a senior level in Local Government for twenty years in rural, outer metropolitan and inner city local government. A Melbourne University Graduate in Civil Engineering and a qualified Company Director and Building Surveyor, Mr. Howard has a professional background

in local government management. Before joining Yarra Ranges as the interim C.E.O. in mid-December, he was Corporate Manager for the City of Melbourne. Mr Howard's policy position is "We have many immediate and challenging tasks on our plate in establishing the new Shire of Yarra Ranges in this magnificent region. While the organisation is going through major changes, it is still a Number One priority for all staff to provide prompt and helpful customer service at all times".

The next two years may be enough time to remove the ox cart of paper; we would be well pleased if half of it was empty.

Our object is not to reflect on the authority, intellect or integrity of any person but merely to thank those who support us for their trust in helping us operate with rapid response.

We hope our gratefulness to these local Government officers helps them increase their level of self-confidence.

When performance of doing the job better is prevented by "doing by the book"; our position is the definition of job to bring back the old culture problems is an insufficient solution.

We wish to become better in trading our cultural work as input by a contribution to the national culture and as output to raise funds. We are not for or against others in the chain because we have to trust they understand clearly that their work as output is (for our organisation ) an input effecting the "the way we do things around here".

Our risk management paradigm needs the least probable case so we can think about scripts beyond the usual possible ones.

## GAP ANALYSIS

The overriding duty of our governing board is to act in the best interests of our organisation taken as a whole. In terms of gap analysis, management of the implementation of the artistic outputs of our Ch'an Academy and Sherbrooke Plant Convivium timetable suggests we must work with local Government planning and economic development departments.

The changes in local Government must be examined. We are residents of the Shire of Yarra Ranges.

By gap analysis, the least probable case we think about is the risks of a local government "paper jam" causing us to stand by, ignore unplanned tourist opportunities, with the prospect of not making, say, \$5000 extra income earning every month.

What is the lost opportunity cost over five years? What is the cost if we had 10 Centres? Others in the area may come to this script.

We plan to instruct others in the local area of how they can coach their associates and friends to do worthwhile analysis over the next two years and help coach local

Government.

For the above mentioned activities, we need higher trust and better verbal responses from local Government.

We need to know the rate of time local Government can hold, under their present conditions of communication, dissimilar views on what is best practice in work methods for tourism.

Should we encourage State and Federal bodies to offer training to local officials?

Should we offer to teach methods that marginalise the implicit trade, political, historical, and/or ethnic barriers in local Government?

Has the rapidity and pressure of recent changes causing those left behind to go through and/or develop a siege mentality of playing it safe by doing it "by the book"?

What can we do to help them break the nexus ?

Our practice is not to seek to evoke the legal provisions available under, say, the Equal Opportunity Act or the more powerful 1994 "Religious Freedom" annex (ex UN resolution) were we to have some loss of earnings.

Our Members understand that the Post-Fordism formula means trust between persons must be built.

The cold war credo was "them and "us". This old tribal culture fed on hate, the breeding of mutual antagonism.

Even if persons build trust in the spirit of pragmatism, it is needed if where there is a genuine desire to succeed.

We know trust is a prerequisite for a global winning streak.

To build trust with this new local Government body, we are sharing some of our vision and knowhow on cultural development methods we hope to have globalised by the year 2020 C.E.

#### EXAMPLES OF RECENT SUCCESS IN BUILDING TRUST

Indicators are needed to measure success in culture globalisation. What do examples of success look like?

Examples of our indicators:

In January 1995, in Chittagong, Bangladesh John D. Hughes was given an evening reception by the Mayor and presented with a plaque having the City Logo. An outcome of co-operation with many Bangla organisations over a decade of goodwill visits.

The Mayor of Shanghai, who John D. Hughes met in 1983, made a special visit to our Centre and presented John D. Hughes with special Chinese gifts.

Members of Federal Parliament, eminent Artists, Scholars & Professors from many Universities, local and overseas, visit our Centre bringing gifts of their latest ideas, pieces, books or learned papers.

By having others see our public performances, each for himself or herself, the amount of effort our Members need to build trust is reasonable.

Some written reports and submissions expend more time and energy than a method of meeting (out of work hours) at our social functions.

In view of their local restructuring changes, it is not surprising the rate of change of work habits in local Government work practices lag behind our planned rate of change to a winning work culture.

### BUILDING TRUST IN OUR LOCALITY

We want a "best guess" (about three years?) when most of local Government has approached our Post Fordism paradigms.

We also wish to know the best time to build the trust needed to have our proposed WAN and e-mail coupled to Federal, State & Local Government their systems.

CORP defines winners and losers in the 21st. century not so much by technological wizardry but by the simple ability of technology to disseminate information where and when it is needed. (ref. J. Naisbett 1994 Global Paradox ISBN 1 86373 689 1).

The 21st. century should bring an acceptance of the fact that people, not political fiat, create economic opportunity.

Leaders and the others who are facilitating the shaping of the World economy share one thing in common: they know absolutely that to survive and prosper they must tear down all barriers, real and artificial, that prevent their country's participation in the growing global economy.

Even L. Carmichael of the A.C.T.U. at present suggests there is no place for inciting Unions to seek shorter working hours without productive increases. Government rhetoric sees no role for retaining "old colonial Government heritage culture" which allowed that to happen.

Our previous CORP assessment of evaluating the value of ideas, objects and concepts, based on evidence and other criteria is vectored towards notions expressed in Post Fordism terms.

We must continue to vector CORP 15 to drive our LAN development (leading to WAN) . This paradigm implies we intensify TQC, JIT, HRD, "downsizing" as "best practice".

Over the next 4 years, our MIS experience with PC development can give the cost benefit of having rapid response times.

Our new computer systems (first as a LAN, then WAN, then globalisation) and multimedia products can get cost recovery ("user pays") from our art work with cultural tourists/visitors, real and virtual.

Our culture change over the last three years is on line tracking the Federal Government Cultural Issues Paper.

Empathise with other's administration arrangements.

#### BACKGROUND READING NEEDED FOR MEMBERS

A. Study in detail the most recent examples of our ability to design, finance and mount appropriate programs meeting our allotted time frame.

B. Study in detail how we help assist significant "others" in administrative arrangements.

Please refer Graphical Image V5.?.1

Photo: Welcoming Committee for the Vietnamese Pilgrimage to this Centre in February, 1995

Please refer Graphical Image V5.?.2

Photo: John D. Hughes at the Award Giving Ceremony of the Anoma Cultural Association, Bangladesh.

Please refer Graphical Image V5.?.3

Photo: John D. Hughes at a Blessing Mandala in Chittagong Hills area.

Please refer Graphical Image V5.?.4

Photo: B.P. Barua, John D. Hughes and Students at Aburkhil Janakalyan Samiti, Bangladesh.

Please refer Graphical Image V5.?.5

Photo: Cremation Stupa for His Holiness Most Venerable Mahasanghanayaka Visuddhananda Mahathero

Please refer Graphical Image V5.?.6

Photo: Executive Members of RKK and John D. Hughes at the most auspicious occasion of the Cremation Ceremony of His Holiness Most Venerable Mahasanghanayaka Visuddhananda Mahathero

INSTRUCTION THAT DEVELOPS THE EMPTINESS YOU ARE LOOKING FOR  
ISBN 0 646 19066 0

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STAGE 1.

Before you begin practice, I request you accept this Pali blessing.  
It is pure and free from any post-structuralist confusion.

"SABBE SATTA AVERA HONTU".

"All beings - may they be free from enmity.  
May you be free from enmity.

Some of you may wonder about the imperative of the translation.

The intention of approach to translation is slightly different for practising Buddhists than for academics.

The position of the Monk who shows the Way knows that Buddha Dharma Blessings increases their effectiveness or performance to show the WAY.

In ancient times, the earlier translators were Monks. Shortly after Buddha passed away the first Council of the Sangha assembled to record the Teachings while they were fresh in their minds. The Council consisted of 500 Monks. They cross referenced dialogue. Most scholars agree to the sources of the above Blessing. A mark of sincerity is to repeat something three times. I have repeated this Blessing, many times, even for you.

The first resolution you must make is not to disparage the intellect or motive of any persons or institution whose Members handle Buddha Dharma texts.

Some views and opinions may be cultural matters of great interest, but tend to dilute your motive to learn and must be put down when you practice.

Any talk giving undue attention to such sundry issues is not required. Clear motive does not need extending for persons who intend to Practice the WAY towards freedom from enmity.

Having formed and established right motive, each for himself or herself, (which is simple if you keep the mind free from slander), the next obstructing block should be examined.

This stage is where you have some doubt that anyone less than a "good person" could follow the Way.

Consider the "mind with doubt" as a saboteur or a dead thing which poses reasons against good things. For the time being think of it as empty of talent you could use.

Leaving this empty shell behind, replace the doubt with confidence or with faith that there exists an empty you are looking for. The first mark is it is empty of doubt so allowing confidence that makes it possible to begin the events that culminate in the mind state free of all cares. This Way allows you to appear as a human being.

There have been, are now, and will be human persons who made empty their doubt, and over time, developed their latent loving kindness mind or good mind qualities to such an emptiness power that they attain peaceful minds that are empty of ill-will towards all others.

The action step that activates a person to begin this empty method search, each for himself or herself, is to give up alibis or reasons for delay.

It is a fact that gracious human pleasant feelings appear when you decide to cultivate the first empty state, (empty of doubt); shows you can have some sort of peaceful inner strength.

After experiencing repeated intervals of discernment you know by direct evidence that your probe into staying empty of doubt is the correct method.

Keeping empty gives a pleasant feeling which with repeated practice becomes a peaceful strength. It is something you can do for yourself, not something that can be done to you by another being.

When you are being empty of doubt, you can now picture some facts of foremost meaning.

To understand the circumstances of your lived experience depends on maintaining "trustworthy" concentration.

Here "trustworthy" means keeping the five sense bases: hearing, seeing, tasting, touching and smelling consciousness inside the volume of your present body.

The "trustworthy" mind or heart deals with your present body whether it is in health or is in illness. Being empty both of fear of "wellness" and fear of "unwellness" can feel sweet and clear like the blue sky. "Wellness" is more than mere physical health.

Stay empty of adding errors to the present living clear mind, such as guilt or false regret about your wellness, which appear as a series of phoney "untrustworthy" minds. Stay empty of the mind that suggests you give undue attention to the unwellness in past times of long dead persons or the wellness of past body happenings. The past happenings or dead persons "seen" are not real.

There is a type of memory which misreads the process (Pali: sanna) by which your present name and form developed through the coarse and fine wellness or unwellness changes since this very human birth. Keep empty of these by attending to the real - the present changes in wellness or unwellness events.

The foremost meanings of wellness and unwellness are simply stated as:

all human beings are subject to a common destiny defined by the process of birth, ageing, sickness and death.

The empty mind knows these facts, it only loses these facts when it becomes closed up with doubt.

If we wish to be rid of hatred, wars, killings, sinful acts...the best policy for all of us human beings is to commit ourselves to the search for and practice of a state of mind empty of all extreme views of wellness or unwellness.

We are being kind to ourselves when we order our lives to be happy, enjoyable and uninfluenced by our sufferings whatsoever, especially in the unwellness portion of our ageing stages from "womb to tomb" that lie ahead of ourselves, our friends and our enemies. The acid test is when you examine what you have found by your practice.

The first level of a well practiced empty mind without doubt can answer questions of these type:

- \* What does "state of mind free of all cares" mean to me?
- \* Under what circumstances can I claim to be "free from all cares and troubles?"
- \* What sort of concentration on maintaining the correct emptiness is suitable to give me desirable results?

This concludes the first stage of practice of the empty you are looking for. You must practice this empty till it is reliable for you.

## STAGE 2

### A BLESSING.

Before you begin practice, I request you accept this Pali blessing. It is pure and free

from any post-structuralist confusion.

"SABBE SATTA AVERA HONTU".

"All beings - may they be free from enmity".

May your family, your friends, your close associates and you be free from enmity.

Some of you may wonder about the imperative of the translation. May your family, friends and close associates and you be free from enmity.

To extend your first motive to practice, you see the wisdom you have been practicing for your own peace. When that empty has fruited to your satisfaction, you may wish to extend help to the significant others in your life, the set natural target of your family, friends, and close associates. Remember to include yourself in this set.

Because human beings are by history and nature tribal, as members of our tribe, certain members are called by other tribal members to help them.

The members called to help are those persons who can feel secure with themselves because they have fruited, each for himself or herself, the empty personal development shown in the first stage. When ready, you find your nature is to wish to extend your scope to help the significant others in your life.

Persons who generate an inclination to be of use must practice the second stage of the empty you are looking for.

I am showing the second stage which is the next empty level to follow for such persons who feel they must become well-honed enough to help other persons.

In passing, I would mention a third stage exists for a few persons of great vision who require to help even non-significant human others or even their enemies.

The three stages of influence of which human beings can think about society may conceptually be as an array in three parts.

#### 1. An individual with a peaceful state of mind.

Here, a person whose conscience is not shaded by the slightest nuance of hatred, sin or betrayal to self or to others. On the contrary, the person is filled with wishes that in the future everybody's life should be abundant in happiness, fortune, mutual assistance and true love for human beings as well as for animals.

By contrast, an individual without a peaceful mind is the one whose heart is infected with troubles, hatred and conflicts whose desire it is to gamble, wallowing in sensual pleasures, kill and steal for money - states that give rise to flurry and worry. The secret of minimising troubles is to make a break from the past unwholesome minds, increase your observation of the current events and return to an empty mind which refuses to let new greed arise. Buddha compared this idea to the protection given by a well thatched roof against the elements.

If you dictate this empty to your mind you imagine something that helps prepare you to stay empty of troubles yet to arise. It might be as simple as pondering on the steps of taming a wild horse.

It is wise to guard and prepare the mind against blind greed in advance by contemplating on how kind it is to be generous to others.

It is due to cause and effect that some persons who mentally echo aspects of greed, day in, day out, should unavoidably experience associated troubles.

Greed for things let causality to multiply interminably, leading to an agitated state of mind, sickness, loss of appetite, anaemia and a multitude of other troubles.

The causes to which this lengthy process yields troubled states is an incorrect mind. A mind that is defiled and in itself troubled.

2. A family with a peaceful state of mind is the one in which all members: parents, spouses and children are well aware of their duties. A good husband cares for the welfare of his wife and children, a virtuous wife is well aware of her obligations to her husband and as a mother to her children.

Remember: Keep the correct emptiness as you consider these ideals.

The ideal is that well-behaved children obey their parents, devote time for their studies without neglecting to provide services to the family. Dutiful grand-children obey their grand-parents words and comply with their parents orders. Good families exist in the past, the present and the future for those who practiced to accumulate good minds. That is a happy family.

No matter what your family problems, act as if it is never too early nor too late to cultivate the peaceful state of the correct empty minds.

On the contrary, a family with a troubled state of mind is one in which:

- there is not a single moment free from undesirable happenings;
- is most of the time agitated by arguments, quarrels and violence with husbands committing adultery or intoxicated and degenerated, addicted to drinks and captivated by gambling;
- the wife is not aware of her obligations and duties;
- the children having problems associated with drugs and leave school.

The family as a social unit is consequently broken with each member going his or her own way: father separated from children and wife from her husband. Not a single shade of happiness prevails in the family. Stemming from this was lack of peace of mind.

3. A country is a peaceful state free from all problems where peace, human rights, civil rights and prosperity prevail and its people live a comfortable life in most aspects.

On the contrary, a country tormented by wars, destroyed by bombs and bullets and

incessantly exposed to natural calamities and destruction cannot be said to be a peaceful state free from all problems.

The inhabitants of such an unfortunate country suffer disabilities, starvation and family division with the father away from his children, the wife from her husband, brothers and sisters from one another and relatives missing.

We are all victims of those unpleasant occurrences and subject to their miseries.

When war or armed revolution erupts, even a on "moderate" scale, a few key elements of the infrastructure of a country may be lost. Under such conditions its inhabitants have no other choice than to flee to a peaceful place. But even under such extreme conditions, a few well practiced persons can access a peaceful state of mind, free of all cares and troubles. Such a person's mind can guide persons along paths where others pass unmolested to a new secure place.

Without this kind guide, they may not be able to find the path and could never live in happiness this life.

Where there is a guide to happiness, that guide has Buddha in heart. The Teachings (the Dharma) is the guide.

In a word, it is sensible to say that all humans, animals, environments, without discrimination of races and skin colours, all living in the same atmosphere of the universe, need to have peace at heart, be free of all cares and troubles so as to live in happiness.

As a token of gratitude to Buddha's teachings, I offer you this book and invite you to join me in the search for the real meaning of peaceful state of mind', pureness of heart and true happiness so we can live together in peace.

Let us now practice to get access to the second empty you are looking for, which when found gives a peaceful state of mind with family, friends and close associates.

As you know, there are certain human beings of high moral worth who can produce harmless laughter that transcends ordinary voiced language and somehow echoes within our being as human beings.

It is proper to say this sound of particular laughter is well known among Buddhists, but I know this good sound, at times, is the marker on the milestones of your own family wins. The cause of that sound is the empty and it reminds you of the truth of your humanity. It is the antithesis of the inhuman "graveyard" laughter.

At the split second, when this happens, you can say the mutual happening reduces all differences of name and form and you see the family, friends and close associates as existing on a special empty. Gather that special empty and bring it here even if you have not heard any laughter.

This is the empty you are looking for - a peaceful state of mind accommodating the

stage setting of your purity in life and having blessings for significant other persons so near and dear to you.

By vowing to help these persons and practicing this second empty again and again whenever you can, over some years you develop a mind which is like a full moon on a cloudless night. Because you see and act decently, you see the persons you love to the point where they can be shown the first empty practice.

By holding empty and living empty this way, over time you accumulate merit from small good works.

When this merit builds, you begin to know what causes troubles and what reduces troubles. Since you choose to reduce troubles you find for yourself the benefits of telling the truth, of stages of morality and how there is a Path leading to wisdom.

May your family, friends and close associates and yourself be well and happy.

Thank you very much.

STAGE 3.

A BLESSING.

Before you begin practice, I request you accept this Pali blessing.  
It is pure and free from any post-structuralist confusion.

"SABBE SATTVA AVERA HONTU".

"All beings - may they be free from enmity"

May the beings in your city, your nation and their families, their friends, and their close associates be free from enmity.

May you and all beings be free from enmity.

By the third stage, your merit made in the earlier two stages becomes clear as the sun. When the second stage come to fruition, you will know how and why you observe precepts (Pali : sila) and know how to meet good Teachers and start to read the Dharma texts.

DEDICATION OF MERIT & OVERVIEW OF THE THREE STAGES.

Now I would like to say something for everyone. Thank you for coming to listen to my talk which has been written down. Thank you for starting this practice.

On my 72nd birthday ceremony at Upwey, the Buddha give me a gift of understanding of some of this work. What I want to tell today is there are three stages of emptiness, the empty you are looking for.

The empty here is very important for human beings. The presently born human beings have been yearning to find these things and have been looking in their hearts for this

empty for many years ago.

I want to say more to you again.

Consider what I have in mind when I look at some places where Buddha Dharma was strongly practiced in ancient times. Laos country, Cambodia (Kampuchea) country, Vietnam country and many, many countries as they are in the world.

When you see a the country that has war, the human beings who fight cannot know the look for see the correct empty heart in those countries. The persons in these countries do not know what is happening, they do not know the degree of how much killing and dying is going on in their nation. Their minds and hearts are dark with hate, greed and ignorance. They lack vision.

Lack of vision means they lack hope, lack the view of the empty, because they have are no time to look after their country. Their crops fail to be harvested. Hence, it becomes a poor country and the people cannot make a living because there is no empty in their minds. They become refugees and they move around the country in turmoil and look for peace anywhere. Where the peaceful mind is empty, the beings can settle down, they can decide to live in one place and work to rebuild their life support commodities.

The cultivation of the empty means freedom comes, love comes, and a long life and happiness they are looking for arrives.

The humans look for these things when they understand, they are never looking for the money or something like that; that is just nice to have (rather than must have).

Humans are looking to live a long life and need a some domain of freedom if they can live this way.

Throughout one view of history, we may say many, many countries have been chained to cycle back and forth and go like this.

Unless the persons can become empty to cause peace.

Without peace, someone dies young. It may be the father and mother and sons and daughters die.

Confused minds think of someone young moving outside and are try very hard to see it and feel very sad it is not coming back.

It is confusion about actuality that bring persons to be mad, bad, or sad. If for a moment you think of less industrialised nations, think about the farmer if he or she has not learn how to be empty. The farmer with no empty has no Dhamma. This leads to talking idly most days, fighting, shouting, and neglecting the work tasks in hand. They have nothing in the workplace of worth.

They have broken their means of production. Is it any wonder the husband divorces, sells the farm house, spends the money, lives the land and goes away? This happens because the mind cannot hold the work concept, because it has no empty.

Hence there is no happiness in mind.

Farmers have no monopoly on unhappiness. What about other types of persons are there who have no empty? Maybe the person who thinks too much without turning thought to productive action, or the person who drinks too much thinks the drunken person is something the world has a shortage, or a need for. There are more who do other things like this. Would you really be happy to lose things like this?

When you have lost something and the loss causes you to become sick, you call your doctor and take medicine. It is important that you do. But more important again, I would like to make it to be clear, you clear in the mind, in the heart. This is the empty you are looking for.

But, outside you are the other real people; the people like you were; the farmers, the thinkers, the drunks, and many more.

The second big BUT is inside you, the people may their live hard to understand because it feels to them and look like to them you cut them out of your world view. To begin Stage 3 practice, the heart needs to spend about thirty minutes a day feeling uncomfortable. It is hard today to talk about feeling comfortable. In Australia, they have what is called "Iron Man" contests for surf lifesavers. On the day of the contest, they do not know what the weather will do. Regardless of the weather, they swim the set course, so some contestants win because they have to push in the hard water and the surf and the cold water while others win in the smooth seas and warm water. A win is a win, it comes to the same.

The "Iron Man" knows how to come to the empty mind, the mind come to wisdom, the wisdom come to the feeling, the feeling is difficult when the pain comes, but he understands his actions cause the pain and because he knows he cause his own pain he can win over the pain.

When you know cause and effect, you know how to win most things.

The buried Dhamma we have had inside from long, long times ago. If we can say the Dhamma is the Buddha, we can say The Buddha lived inside long, long time ago. But you don't know this, if you are looking outside. This might help you.

Persons who practice to look outside for wisdom and view the non-empty world for a long time but never, never will understand where is the Buddha living. The Buddha is living in the hearts of persons. When you do any good thing, that the Buddha heart at work. When you do any bad, the Buddha has gone and moved outside. The Buddha is the Dhamma. The empty is the Buddha provided here is empty.

Why do I say talk about that view? When we come to the meditation we and have good talk, it is the good talk the Buddha knows.

We understand inside and wake up here empty. This awakening by the correct good talk is true for human beings for ever and ever. That's it Come inside to the mind, hear the good talk, make the good talk come empty and you will come to understand everything.

COMMENT: For this next section, Ajaan was holding a cup in his hand. For clarity, I overhauled the context and grammar to make the references to the cup include the operator's actions (JDH).

When you come in the world you have nothing. When come with nothing and live with nothing it is the same. When you come you do not know in advance what the time and work planned activity of others. If you meet me when you come to see me, you must look to see each for himself or herself what I am holding.

At the time of speaking this discourse, I happen to have a cup in my hand. It is here and empty. It holds nothing, or nothing but the air in the room.

Now, when I push the water into the cup and you come in to look like that you will say the cup is full or empty depending on when, at what time, you arrive.

If I put that old water out, it is again empty again.

So it is with birth, various live actions and death. When you come you having nothing; when you leave you have everything in your present world; when you finally have left, you could say nothing is true but empty. The empty you are looking for is very important to understand for the human persons.

You may want to talk to some people; but if you are not empty, you can't "get through" or contact them. You may want to ring me on the telephone, but if the carrier is not empty to Ajaan's telephone or your line is not empty, you know the problem.

If I say call me back and I am not empty you can't contact me.

You want to go by plane to anywhere to see a certain person.

If there is no empty on the plane at that time you can't go.  
You want to go anywhere but no empty, you can't do anything.

You want to use something, the car, you have the car key hold the hand, but the whole car is useless and stuck if you can't put a key in, you can't start, it has no power and so on because of a series of no empty. If empty you can put the key in the key hole, start the power and make the car run around anywhere you can go.

The empty is a power. The empty power very important for the human people. Because if you are not empty, you can do nothing to help others. You may be able to see that can't talk, you can't listening, you can't eat you can't go anywhere if you hold a full position of tight views and opinions; because you have no empty. No empty it mean no power. You haven't got power.

You are blind if you look for somewhere outside to give you power.  
You will have no power to help persons if you never want to come inside.

What ought you or I do?

It is like coming to the Buddha, two thousand five hundred and thirty seven years ago. They who come to the Buddha obtained what the Buddha give me. They come to the Buddha, they look at the Buddha and it seemed that they got what the Buddha was waiting to give them, the empty they were looking for.

The Buddha was sitting in this human World, two thousand five hundred and thirty seven years ago and what he was waiting for was to complete his vow to show the Way, to teach human beings and others.

For what he became in his final birth, what he planned, was the result of practice over many births and deaths where causes were made for the good minds:

The Buddha teaching era (Pali: sasene) has not finished to date.

Because it is a teaching era, we can say The Buddha or The Dhamma is sitting here; from two thousand five hundred and thirty seven years ago, waiting for the human being who wishes to learn to be good. While the Buddha has no training needs because he is completed training, you still have such a need.

The Buddha, being well gone in training, has never a need for the power to train, or a need the human beings come to war or for you to sit with him or care for him. However, you need to become teachable so you should recollect (take refuge in) the BUDDHA, the DHAMMA and the SANGHA.

Both good and bad, (wise and unwise) human persons need the bad human beings to stop doing the bad (unwise) things. That is Buddha's Teaching.

The Buddha or the Dhamma may be said to be waiting for human beings to do good actions (wise actions) and needs the human to stop unwise actions.

Then what?

The Buddha sitting as living Dhamma two thousand five hundred and thirty years ago waiting for a human being to wake up? Do cease doing evil?

By him or her doing no wrong things, and commence to do good things?

Learning to know the things you have to have now to do the good things?

Now? In the future? Tomorrow maybe? But certainly not as in the past.

This moment of taping this talk can never will be back again exactly as it is now, but now, absolutely, if you want put in the idea to start.

The Dhamma is empty.

I want to say here.

To let you see, I will slow down. By looking at my hand, if I want to slow down here holding my paper in my hand. Suppose I want to write here A. B. C. D.. It may look like the Dhamma is here: the Law of Teaching of the Buddha. Yet the blank paper on which the writing appears is empty. If I have a mirror empty of a reflected image, the fact of placing an object to reflect does not alter the empty nature of the mirror. The image reflected is not the object. The image seen is empty of the object.

An abundant analysis of these notions constitute the basis of much Buddha Dharma cultivation.

Try to go straight to the empty, which is the irrevocable outcome.

The empty here I want to say has no self.

No self .  
N. O . S. E. L. F.  
(Pali: anatta)

Suppose, in this life, you never had been to college and never learnt English before. With that background, I would not expect you to want to read Dhamma or correct the Dhamma writing as words.

Even persons who cannot read and write paper information, at times, have held lots of paper money and held in it the hand. They can register the denominations on bank notes. You, too, know the feel of the paper money. They do not know empty of paper money.

If you said to this Ajaan, we can sell one thousand paper copies of this Dhamma talk and maintain the Dhamma as paper money. I would say no. You cannot hold the empty Dhamma in paper money.

You can give me as a empty gift, your reading and writing skills and your editing skill to correct the words. Because you are empty you understand these things.

But were you were a person who do not know no self or empty you can't understand.

Why? Nothing is in A. B. C. D. Empty is nothing when it is material. Empty is in the heart or mind, is known each for himself or herself and is tasteless, odourless and so on.

Here you see that material you give out now can come back in the future, so you yearn for the written Dhamma to come back to you independent of riches or otherwise, cause it to be published and given out freely. So, make it right conduct, which is exactly formed here.

The pleasure or pain you can get in the future is formed by you. Why bother to cause the pain. Even if you have money, you can't buy understanding the Dhamma words. The human beings have many papers they form from the A.B.C..

Some look like the Dhamma law of the Buddha teaching but are not the same. Only know empty. You can't buy it.

These type of practices is only one way to have that.

You learn and do it by yourself. It is exactly correct.  
When you know empty, you do not make errors of view.

There you are.

It is not in the writing in supermarket - No!. Or anywhere outside. No!. You have to work on yourself and go to find the good things to learn yourself, understand writing by yourself, understand meaning by yourself, correct your internal "self-talk" language by yourself. That is true. T. R. U. T. H. The only one way leads to understanding of "No self, non-self" The good Way is the one that looks like this. The good Way and the TRUE Way are the same. You can't buy it with money. If you want the good Dhamma you have to start now, do now, begin now. It is not found by beginning tomorrow, because delays may mean before you had a chance to know empty, you wake up one morning and find you are on the decline, maybe unwell or even you have not much time before you die this life. What happiness can be found in that !

Now, in this future tomorrow we dream about, maybe you will practice or you won't. But the empty shown here is very important. Why? If you want happiness, make empty in your mind. If you want to talk to me, make empty in your mind.

By this way, a wife and husband may live together. When you are empty - happiness. So, your daughter or son can bring happiness in your "no-trouble" mind; happiness just is.

But when father, mother, the son or daughter have no empty, it is because they are no heart inside. The heart is outside, so it is open to trouble. I think happiness is very important.

The Buddha said anything if you want to do and you understand you have to begin with the heart or mind inside, not outside.

To begin as a good person, you must know who is that person, you must know I am a person, you are a person, we are persons, that the beginning. When you begin the search for meaning like that, you understand like that, that is the Dhamma.

All dhammas and Dhammas are empty.

The Dhamma which deals with the worldly and fine worlds is empty. It is not outside. The Dhamma inside says that you can move, you can say and do good things as often as you wish anywhere.

You can understand how to live in your house, outside your house in the open air, under the shade of a tree or on a ship on the water.

Anywhere you can be sitting, you can be breathing and you can come to that empty in the meditation. That is success in the empty. The empty is very important.

If you make good causes, the Dhamma actions you can do anywhere when you want to do it. The Dhamma is can be seen and entered into. In the back yard, you sit down and you make meditation now, if you so wish. Looks like you have found the good one. You can do this meditation anywhere, anytime. If you want do you can do the good one. But take care, because you can do the bad too. But wanting to do the bad has to stop to be the good one.

But if you don't try to do the good one, things just look like shallow like A.B.C. here. Listen one time more if you can.

You have to hear it many times. Suppose you go into an active writing school from seven year old and you write and learn for twenty five years. This training is possible from past causes.

In how many lives were you good, how many times have you written here, read here and so on?

You would rather do the good right thing. So, try again. Do it again, again, again, again, again, and one day you achieve it correctly.

Then you have happiness that is known to the Buddha. Keep the Buddha in heart.

Take care how you phrase the law of the Buddha by saying it gets in the heart by human birth, in the same way you might say learning to write gets in the heart by human birth. This is empty. Do not project such ideas too far. If you are empty you are free from racism.

And the feeling comes and that goes to the mind. The mind come to the wisdom. The wisdom come to the feeling again. When you do it in the sunyata (emptiness) the right good feeling never changes to become the sad feeling. There is no sadness here in the inner heart here.

It is peace in the mind here, in my eye here and so on.

The empty heart looks like the camera taking a picture. Just open and shut. Open and shut. When you see a flower as beautiful - you feel happiness. When behold excellent looking things this way, you can't come to the sadness in your heart-mind. You have to take the picture, because you see. How many millions of different pictures you had to take in the past times is unknown to you.

Before the heart-mind was empty, the images looked like live pictures living in the mind, even if the original flowers had faded in the compost heaps of the dead past.

Some are images from twenty years, thirty years, forty years, fifty years ago. How million, thousands of millions of lives have you been beings who took flower pictures where you living near or on flowers or using them for your food.? You may find a dim

memory of giving or receiving flowers is inside. When you feel sadness about certain types of flowers so do not mistake it for happiness, Nostalgia for one's former home among flowers is the sadness is coming in. Push the sadness to make it go. With happiness on empty heart you have the good one. That is the coming the good peace. That one is important.

I want to say more.

When you took the picture here look at the flower happiness. It lives inside. You cannot find the correct happiness that comes from holding or grasping the flower outside.

It comes from holding inside on the empty heart-mind. It is by holding the empty mind, holding the right mind that makes you happy, because you when you have peace in mind, this can come more and more, more, more and more. Empty heart peace arises with a happy thought. It is invited and welcome to come again. And you must try to know it is misunderstanding to welcome old sadness on top of memory and give it force. When you let sadness come and put it in, put it is more, more, more, more you will want revenge again against other persons and you to do bad, bad, bad things.

The good things look like the children, so just as you do not want to poison your brother or sister or friend from a meal you prepare for them, if you wish them to come back and visit you; then you take care of the food you are holding for them and how you carry it to them. Check for the good nutrient food. Avoid serving the bad food. All beings need good nutrients.

Push to let go the notion of any slop food you had given them long ago that you know off. Because even if was thirty years, twenty years or yesterday, the notion of serving others good things can make you be happy. You can view the memory of good things you had put inside as nutrient.

But you should never, never, never look after your nutrient memories by thinking of serving food to yourself only in the past. Over time, as they arise, you transform them and put them in again as the empty. You worry yourself thinking: "I want the happy life". If you live that way when you thinking and planning, you are you, but you are really being mean because, being human, others do occupy space in mind.

Please consider how you could exist in the outside world without other's help.

Simple childish thoughts are common; the subject "I" is not empty. Examples: "I will be happy the new car, I have buy the new house, I will have the new or beautiful girlfriend or boyfriend."

But you never come to sit and think to look up and ask about this "I" which is yourself and think what is this "me" about. Why worry with "I". A car comes, a house comes and so on but it never comes with an "I". They are empty of "I". So drop "I" with things which are never "I". No never, never. And never again.

That one rule is important the Buddha says.

Now come to sit down does not mean "what is going on?".

I do, he does, she does and you have to do. Shut it down and look inside. Open the heart. Open the mind. When a pen is writing, the pen pusher is empty when you look inside. Love who? Love yourself. Very important to love myself. When I listen to myself I never do bad things. Is "I" happiness? When I am happy so are all my true friends. All of them here have happiness too. They are very well. This is very important.

Open the heart and peek and look inside. It is right to look at myself and love myself. When you love yourself you don't do bad.

Your happiness is not a person. It is empty. You love it as if it was a person.

When you love empty and tell the Buddha, you meet the Buddha Dhamma inside. Buddha never tells you to do bad things. That very important. Very important. Go back again in the memory. Deep in your mind when you can feel the empty, the good one.

But suppose the good feeling comes tomorrow, not now.

Being impatient, you feel the sadness, the sadness comes that you to put in, because in the past you did not know the empty.

Tell sadness it is in the past. If you give in then give the picture in the past empty before you give it back to memory.

The memory return shows if you understand. When you understand in the memory, it comes showing you feeling..... sad..."I", happy...worry...very well...go to sick...get a doctor...take me...the good one .... come feeling ... happiness...you have nothing wrong...then what?

It is very important that from the eye contact, the content is seen, the content is known as empty of contact when it is stored. This is the good one. When it comes to the mind, the mind comes to the good heart, the good heart comes on top and there is wisdom. This wisdom then comes to the pleasant feeling.

The feeling give you to understand this is the good one. But in the mind the eye sees something happen. This happening comes to the mind, the mind come to the good heart, the heart comes to the wisdom, the wisdom come to the feeling, the feeling comes to sadness.

It seems to be exactly known that human life comes with pleasant and unpleasant feeling.

From outside, the law of the Buddha teaching exactly look like this. But, perhaps, at present, not from outside. Why not from in outside?

If the inside has been well cleaned inside and you look inside make inside the beginning for an empty inside. Everything you can have inside. Nibbana is in the Nibbana. The

empty is nothing else. Just all as it is. Happiness is a form of peace.

You don't read a book, don't think and receive something about something from anywhere. Correct thinking is by mind. When by mind you have everything known, you go to the Dhamma.

The Dhamma has the same empty look as I told you earlier.

If the Buddha was sitting here two thousand five hundred and thirty seven years ago, who is he waiting for? It may be said as a manner of speaking he is waiting for the human beings to do good.

We could say he looks like the father and mother waiting for all the children to do good things at the one time.

And we could say the Buddha he keeps the human beings happy since two thousand five hundred and thirty seven years ago by giving and giving and giving, as if it would never end.

Looking something like the father and mother who gives to the son and daughter in a never ending fashion, more and more, more and more. As a father and mother giving to children has the giving based on kindness. These parents never think something that gives even the smallest hurt. They may be said to look like the Buddha giving human beings more and more and more. As if it would never end. Just only giving kindness. When you do something like that you have it left common living.

If you could be patient, you could have the Buddha idea by waiting for the humans to stop doing bad things.

If you could be patient, you could become the same as father and mother waiting for sons and daughters to do good things.

You would not be like that if you think outside. Think inside and look outside so you don't worry. Look inside exactly so you have that one emptiness you are looking for.

I would like anyone to understand the law of the Buddha teaching that one you looking for many years ago. You may have lost people by looking outside. When you shut the door and sit on the floor, you may be thinking you running around the world. When you running around the world everything you see gets caught in the sad memories. You come to worry in the false heart. So a chain of worry, feeling and waiting starts. And "I" happenings pretend you were in the mind. Don't be stupid... You don't know where you were in your false mind. You want to open the empty heart, open it in here and now. That one heart is very important.

But now I would like to come again and look deeper. Focus on your in breathing and know what is a feeling in the breathing.

You may not yet understand the breathing, but now you why you know the Dhamma and why the Dhamma is very important. And here is when you note to understand the

breathing, you know the air coming in how deep, how shallow, the air coming up how far, how strong, if the feeling is happy or unhappy, sad, or why the feeling is bad, going in out, in out, in out, in out, going in, going out.

When you understand the air coming in, your body is empty, and you understand the Dhamma. Very important. It very important.

I want to say more here again a variation on how it looks like. I have one here. I have a string here, a small one. See the small one string here. The string is a very small one. That one part of the string looks like that other part of the string. I say I saw string. But it that part of the string or that one, the small one here are do you go to see the bigger part at one look like this. But can I move the string by can moving this candle. The candle is good, and has this other string wick through the centre of the candle.

If I put in a dowel rod and push in the first string inside alongside the other string in middle and you took the string, you could make the candle move. It looks like that in your body. In here, in that the body has holes and strings (your sinews) the body we have the boss, the mind.

You think you want to drink the water. All the strings here begin work and come to the water. We look somewhat like some of the string here. The candle is big here but be can move by a small string. That one can take some more string and make it look like a feeling is apparent. The feeling they are call it Tanha (Pali) which means thirsting after or craving.

This power, this tanha is thirsting for water when it needs water. Because of craving we suffer. The craving can be for anything we see, smell, taste, touch or hear. The cause of the troubles is craving. This tanha power is the boss of persons who have no hope of resisting the calling. The Dhamma talking is the Way out of the suffering. The bala (Pali : strength ) of Dhamma can win against this demanding boss. The mind is chief, so when Dhamma is the mind, you win the path out of suffering.

But actually the English language we use is saying the feeling (Pali: vedana), any feeling, comes from what you see with the eye, you know by the mind, the heart is feeling quickly and doing it exactly.

This error of view is caused by the tanha mind thinking when the feelings appear they can move to you give that sensation.

The feelings cannot move, they are impermanent (Pali; anicca) they can only rise and fall. You can test the error of the tanha for yourself; because you can't the feeling you get to talk or say. "coming in, going inside".

The Dhamma knows the truth; that a given feeling which rises can only fall in the same place. But when you move your empty body to pick up by contact something your needs what, you come to the comfortable. Your happiness is inside. That's very important. The tanha mind may rest.

And the tanha mind runs around in the world grabbing and grasping. But the mind that follows is sometimes too late to stop it grasping. If lazy, it says why not grasp something. Why would I say that? Because it is the feeling that doesn't understand what you are feeling now. Feeling which is true either is feeling good, OR feeling bad. That is not important. But in the empty mind you have when you clear about matters, you say: I feel good. But sometime you say : "here I must feel good" but inside you have nothing, so where is the "I". That empty one is very important.

But consider one new one. If you want to understand that you have to understand by the mind not on your "self-talk" speech. Try hard to get there in the mind. Mind comes to the heart, the heart to the feeling. The feeling goes to the wisdom. The wisdom gives itself to whatever or wherever we are.

It is very important to do this practice.

All the things here are known by contact (tanha) to get the sensations. They want to get the mind to come to the wisdom, the wisdom goes to the feeling, the feeling gives the understanding what is happening. By now you should be in the Dhamma. That what I show you how to do and the Dhamma is very important for the people.

It looks like the eye contact and gives understanding of that. When you understand that you have the feeling in the Dhamma, the feeling comes to the Nibbana, the goal of Buddha Dhamma.

But it's here in the present. But this something, this Nibbana. is the good one. The people are always saying they are waiting for tomorrow, I have to do that later, today I have no time. You have lost your way if you say something like that. But as long as the people around in the world have the same delusion, nothing is different, there everything the same. But inside Nibbana is very important, you feel a different feeling.

You taste the Dhamma.

A very important feeling, a very important taste. But if you look outside, it is the same. Beginning the very same means not too different. Just only different language, accent. But inside too it is far different in Nibbana. Because the feeling is not the same. It has the karma (Sanskrit: action) as accent. You want the accent early. I want the accent tomorrow. I want to do it now. Someone else is waiting for tomorrow. I say at that moment that is the karma differences between human beings. (technically in Pali it is vipaka, the resultant of kamma (action)).

So because your accent is very different, the karma is nothing like the same for different persons . It is the same only in that all are born and all must die. When you are born you have nothing, you come to use what you had left. Nothing. You come and you leave. The same. Come by that. Live by that. The same. Not different. But it's here. I want to say here. All of them here are as if we have one family. We have sons and daughters. We have family. But, if you want the good family next time, you must do the good things this life. If you want to be sure of the good things, then you go to the Dhamma. You go to the Buddha. The Buddha Dhamma you live is that one you come to the three times. Was it done for what? Who knows?.

I want to tell you, you look like this. He or she does like this. Listen. I'm warning. Live in the temple. Look like this, do like this, and you have to do this. Look, look like him. That one. But if you come to the Buddha, you bring the flower, you bring a lighted candle I am happy to come to the Buddha. But in the empty heart is nothing. You have nothing. You come to Buddha by mind. You come to Buddha by the heart. You come to understand that I need that Dhamma. Come to that Dhamma. Understand what you need. What you are looking for now. You are looking for a future. You looking for happiness, or you are looking for nothing. Why do I say that?

If you come to the Buddha you bring a flower, you bring a candle. What happens when you come then to empty nothing? Just come to empty nothing. Come to the understanding. Just say only I want to come to the Buddha. If you say "I want" to listen to the Dhamma, you are not empty so inside you can never listen, never listen to the Dhamma. This means you never come to nothing. That you come to nothing, come to sunyata, just sunyata is very important.

But just come by heart. Come to by the empty heart. When you come to by heart, you understand before you come. What do you need?. You are yourself.

If I want you to understand something, the "I am" should be missing (anatta). And the feeling is very important too. If some of the feeling is missing something, you can't get it. But something in you is feeling comfortable, that something can be understood and you have it. It is very important to know this test.

As the Buddha would say: Anything, when you understand that, then you have got understanding, but when you got the empty heart, you might understand more, such as is it a yes or a no to some question or time or place. Without the empty heart, when you can say "yes I got it" about something, you might not understand the quality of something, such as is it a good thing or is it not a good thing. The same conditions apply when you look at the people outside. To know well, don't look at the people outside, make them empty and look inside. By inside looking at people, you can look at the quality of the people. Are they good or bad? It is very important to judge if you are reading a book. You like it, find a thing good for your mind here, something here is a very bad thing, something else is a very good thing. But when you understand that The Dhamma is The Buddha you know The Buddha.

Then it is as if the Buddha was still alive (although the historical Buddha died over five hundred years ago), then he remains as enlightened citta (mind), (not till he was eighty years, when historically he died) which is not too old and not too far from here. If you want this sort of joy come to the Buddha. It could be done by anyone who would open their empty heart first then open the empty mind.

To do this, write love in the heart first. Learn to love yourself. And begin on yourself. And you can live it by yourself. That Dhamma is what comes in your mind. Let the Buddha come in your mind. You don't come here for nothing. Remember it is very important to practice. I think that this is enough speaking for today. Thank you everyone for listening to my talk. May you be free from ill will.

Ven. Chanhphy Manivong

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### CURRENT APPEALS

#### 1. DONATION OF BUDDHA DHAMMA TEXTS

Venerable S.N. Bhikkhu, Lord Abbott and President of the Dibrugarh Buddhist Temple requests donations of Buddha Dhamma Books, journals and Publications for the expansion of the Dr. B.R. Ambedkar Library. The Temple has Dhamma classes every Sunday and runs a Pali School, the K.G. School and a student hostel. Please assist Venerable S.N. Bhikkhu in this virtuous project by sending your donations to:  
Venerable S.N. Bhikkhu. Lord Abbott and President The Dibrugarh Buddhist Temple, post & dist, Dibrugarh 786001, Assam, India.

#### 2. BUDDHIST RESEARCH INSTITUTE APPEAL

Professor Dr. Bikiran Prasad Barua, President of Aburkhill Janakalyan Samiti in Chittagong, Bangladesh is establishing a Buddhist Research Institute at Chittagong. The Institute will aid the completion of many worthwhile and culturally significant projects that have previously been unattended due to a lack of resources. Please send you donations to:

No. 107-713 6331-201 ANZ Grindlays Bank, Station  
P.O. Box 6 Chittagong - 4000, Bangladesh.

#### 3. BANGLADESH BUDDHIST ACADEMY APPEAL

Mr Premankur Baruya, President of the Anoma Cultural Association in Chittagong, is building a Bangladesh Buddhist Academy for the people of Bangladesh and interested people throughout the world. Please assist Mr Baruya in this valuable project by sending your donations to:

Mr Premankur Barua, President Anoma Cultural Association, Bangladesh Buddhist Academy, 44 Commerce College Road, Mogaltooly, Chittagong, Bangladesh.

#### 4. DHAMMARAJIKA ORPHANAGE APPEAL

Dhammarajika Orphanage houses and provides basic necessities for many families and orphans. In order that Dhammarajika Orphanage may continue to provide these much needed facilities, your assistance is required. Please send your donations by bank draft n \$US to:

Venerable Suddhananda Mahathero, President, Dhammarajika Orphanage,  
Dhammarajika Buddhist Monastery, Atisa Dipankar Sarak, Kamalapur, Dhaka,  
Bangladesh.

### COMING EVENTS

#### MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD FOR 1995

Five day course 14 - 18 April 1995.

Five day course 9 - 13 June 1995.

Five day course 8 - 12 September 1995.

Five day course 27 - 31 December 1995.

Courses run from 9 am to 10 pm each day.

At least five Precepts should be maintained.

No Charge.

#### VESAK 2538 CELEBRATIONS

The ceremony to commemorate the Day of Triple Events of the Buddha: the Birth, the Enlightenment, and the Mahaparanirvana of Gautama (Gotama) Buddha.

Full moon - Monday 15 May 1995, 06:50:14 a.m.

#### 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 pm - 5 pm (fee by arrangement).

##### 2. Sumie classes at the Ch'an Academy with

Teacher Andre Sollier

Contact Kirsten Elliot on (03) 888 9279

#### 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 pm to 11 pm. This will be for a period of three years and three moons the completion date is Founders Day on 9 September 1995.

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

#### WEEKLY MEDITATION CLASSES

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

KEY CONTRIBUTORS

Venerable Ajaan Chanhphy Manivong  
JDH - John David Hughes