

# BUDDHA DHYĀNA DANA REVIEW

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Photo: Installation of New Tzun-Tir Buddha Form  
Image on 7 May 1996, at the Buddhist Discussion Centre  
(Upwey) Ltd.

(in front) Ajarn Chanhphy Panyanor Manivong,  
(L to R) - John D. Hughes, Frank Carter, Vincenzo  
Cavuoto and Julie O'Donnell

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### **Editorial**

Practitioners of Buddha Dharma should extend their compassion to refugees who must leave the Temples of the land of their birth and build new Temples in another country. The global movement of people today is characterised by rapidly rising number of people displaced by war, famine, ecological disaster or internal conflict.

The United Nations High Commissioner for Refugees (UNHCR), estimates that at the beginning of 1993 there were 42 million people who had been forced to leave their homes for fear of persecution and violence. This figure included 18.2 million refugees outside their own countries, and 24 million internally displaced persons in refugee-like situations.

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The Growth in the World Refugee numbers (1970-1993) shows an alarming trend. These figures are from: 1993 - 18.2 million; 1978 - 4.6 million; 1970 - 2.5 million (UNHCR, 1993, The State of the World's Refugees). The number of refugees exceeds the total population of Australia.

Australia's Humanitarian Program was developed to respond to the needs of people in refugee and refugee-like situations. The size and composition of the Humanitarian Program is finalised each year by the Australian Government, based on an assessment of worldwide resettlement needs, drawing on advice from the UNHCR, Australian missions overseas and a range of relevant community organisation and interest groups.

The Humanitarian Program has an overseas and a domestic component. The overseas component consists of three major categories enabling a flexible response to constantly changing humanitarian pressures: Refugee, the Special Humanitarian Program (SHP), and the Special Assistance Category (SAC). The domestic component of the Humanitarian Program was developed to give practical recognition to the special needs of persons seeking asylum within Australia.

The refugee program provides resettlement opportunities to people who fall into the category of 'refugees' as defined by the UNHCR, that is, people who are outside their countries of nationality of usual residence and have suffered, or hold a well-founded fear of, persecution. Travelling costs for refugees are paid by the Commonwealth Government, which provides a range of settlement support services after their arrival.

In 1989, Australia established the Woman at Risk Program in recognition of the priority given by the UNHCR to the protection of refugee women in particularly vulnerable situations.

Applicants for resettlement under this program may include female heads of families, single mothers, widows, abandoned or single women identified as being at risk and in need of resettlement.

The Special Humanitarian Program (SHP) was introduced in 1981 enabling the resettlement of people in refugee-like situations. People applying under this program should be able to demonstrate some connection with Australia through family links, or through having previously worked or studied here. A formal nomination from an Australian permanent resident or citizen is required. People accepted under the program are not eligible for travel assistance, but have access to settlement services.

Our Centre is situated in the State of Victoria and receives as visitors a high proportion of humanitarian arrivals who practice Buddha Dhamma.

In Australia as a whole, migrants accepted under the Humanitarian Program made up approximately ten per cent of settlers in the ten years to mid-1995. Victoria had a

higher than average share of humanitarian entrants in its total migration intake, at 13.3%.

In the same period, Victoria's share of humanitarian arrivals was well above its share of the overall migrant intake, with 33 per cent of humanitarian entrants, and 25 per cent of all migrants. The top five source countries for humanitarian arrivals to Victoria between 7 July 1991 and 12 April 1995 were the former Yugoslavia, Vietnam, China, Iraq and the former USSR. In the last five years, most of the humanitarian arrivals born in the former Yugoslavia and the former USSR arrived under the Special Assistance Category, most Vietnamese arrived as Refugees, a majority of Iraq-born arrived under the Special Humanitarian Program, and most Chinese under the 1993 November 1 Decision.

The displaced persons include religious persons of various faiths. As compassionate practitioners, we must welcome moral persons and wish to encourage them to practice their religions and help them to set up their own religious centres for the sake of future generations. We must learn to respect their cultural differences.

By such actions, we sow good seeds for future times and our practitioners will take rebirth in peaceful lands.

However, in the middle way compassion must balance Dhamma research effectiveness. The Buddha Dharma would be compromised if the holdings in our Dhamma library and data bases were to include too much detailed information regarding other religions. This would represent for us an unacceptable commitment of scarce resources away from our true target: research for our own followers. Yet we must do our best not allow our religion to be misrepresented.

On special occasions, we agree to requests, to make some kind of comparison, or describe in technical terms the types of "consciousness" attainable by others religion compared to the practice of Buddha Dhamma. Researchers who are practitioners of other major religions may not have the textual resources to make such comparison. There are important reasons why we are willing to contribute to this kind of research for multi-religious seminars, on an occasional basis and provide the Government with keynote papers for use in their presentations on festival occasions. This BDDR issue contains one of our occasional papers - dealing with Rama Krishna. May all beings create causes to live in a suitable location.

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

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### **Five Day Bhavana Course on Mangala Sutta**

A five day Bhavana Course was held at the Buddhist Discussion Centre (Upwey) Ltd

from 5 to 9 April 1996.

Prior to the course, Members requested in writing several of the Mangala Sutta Blessings to concentrate their Practice. This meant they had generated volition for a series of end-in-view wholesome (pali - kusala).

The types of requests gathered included:

- \* To dwell in a pleasant land.
- \* To have a heart filled with right desires.
- \* Patience and pleasing speech.
- \* Association with holy men.
- \* To hear the law of righteousness in due season.
- \* To wait on father and mother.
- \* To cherish wife and child.
- \* To develop a mind unshaken by vicissitudes of this life, inaccessible to sorrow, passionless, secure.
- \* To serve wise men rather than fools.
- \* The discipline of a well trained mind.
- \* Contentment and gratitude

On the first day of the course, Mr. Francisco So led the Bhaisaijya Guru Vaitureya Prabha Rajaya Tathagata Puja Prayer Ritual in the morning and gave a commentary on the Puja in the afternoon.

In the evening, our Resident Teacher, John D. Hughes, guided bhavana.

In the morning on 6 April, key Committee Members attended an Ordination Ceremony conducted by Master Ru Sun at Inh-Young Temple (Melbourne) Inc., 6-10 Reservoir Road, Narre Warren North. Seventeen novices were ordained as Monks by Bhante Gangodawila Soma Thera of Buddha Vihara Victoria Incorporated, as Preceptor.

Some of the novices are normally resident at Taiwan, others have Australian citizenship. In the afternoon, Members returned to our Centre to continue their practices.

On Monday 8 April, Venerable Dipaloka, Abbot, Buddhist Society of Victoria arrived at this Centre at 10.30 a.m. Members paid respect to the Venerable and were given

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five precepts. Members offered dana and the Venerable gave a Dharma Talk in the afternoon.

May all beings be well and happy and obtain the highest Blessings.

J.D.H.

## References

Aspects of the Mangala Sutta has been taught on occasion. See our publications.

1. Buddha Dhyana Dana Review Volume 4 No. 1, January 1994, Buddha Dhyana Dana Review Volume 4 No. 2, June 1994 and Buddha Dhyana Dana Review Volume 5 No. 3, December 1995.
2. Buddhist Discussion Centre (Upwey) Ltd. Newsletter No. 4, June 1981.

## **Ven. Ajarn Panyanor Chanhphy Manivong's Overseas Missionary Work**

The Venerable Ajarn is a Patron of our Centre and has stayed here on several occasions. He was at the Centre on his 72nd Birth Anniversary.

Ajarn left Australia for his most recent missionary work on 26 July 1995, (duration 8 months) and then travelled to the following countries (date given is of arrival)

* SINGAPORE	26 July 1995;
* FRANCE	27 July 1995;
* NORWAY	27 July 1995;
* LONDON	20 August 1995;
* GERMANY	1 September, 1995;
* SWITZERLAND	10 September, 1995;
* AUSTRIA	20 September, 1995;
* ITALY	25 September, 1995;
* DENMARK	28 September 1995;
* BELGIUM	3 October 1995;
* LUXUMBERG	10 October, 1995;
* FRANCE	1 November, 1995;
* GERMANY	1 December, 1995;
* CANADA	27 January, 1996;
* USA	30 January, 1996;

On 14 March 1996, he returned to Sydney Airport in Australia.

Later this year, he intends to carry the Dhamma to another 11 countries.

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Earlier, John D. Hughes translated one of Ajarn's books "The Emptiness You are Looking for - A Manual of Insight Meditation", ISBN 0 646 19066 C

John then completed a second book of Ajarn's Teachings "The Way You are Looking for - A Manual of Insight Meditation".  
ISBN 0 646 13764 6

At present, John D. Hughes and his Students are working on Ajarn's third book entitled "The Way You are Looking for - Part 2 - A Manual of Insight Meditation".  
0646278576

Our Members were pleased Ajarn spent his 75th Birth Anniversary at our Centre this year.

In his Dhamma talk on that occasion Ajarn stressed a solid commitment to learn is very important.

He wishes you to understand that the best results come from those who dare to learn from their best heart.

Without this good heart and a prior resolve to learn, you may not wish to listen to the instructions.

Instead you may be inclined to listen to the voicing information within your own "self-talk".

When you follow your "self-talk" inclinations, they become your instructor. The result is that there is little space within your mental continuum where Ajarn's instructions, voiced or unvoiced, become available to you. Ajarn stresses to avoid emotionalism.

John D. Hughes thanked Ajarn and wished that Ajarn continue to propagate the Buddha Dhamma within this world for the sake of the many.

Saddhu Saddhu Saddhu.

J.D.H.

Please refer Graphical Image No: V6N1.7.1

Photo: The site where John D. Hughes sat in Meditation on the East Coast of Tasmania, March 1996.

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Please refer Graphical Image No: V6N1.8.1

Photo: Ajarn Chanhphy Panyanor Manivong in France 8 August 1995.

Please refer Graphical Image No: V6N1.8.2

Photo: Ajarn Chanhphy Panyanor Manivong in Oslo City,  
Norway 27 July 1995

Please refer Graphical Image No: V6N1.8.3

Photo: Ajarn Chanhphy Panyanor Manivong in the  
forest near capital 29 September 1995.

Please refer Graphical Image No: V6N1.8.4

Photo: Ajarn Chanhphy Panyanor Manivong in France  
where 5,000 fish were liberated to freedom.

### **Installation of New Tzun-Tir Buddha Form Image**

On 7 May 1996, Members were joyous that a 116cm. Buddha Image from Thailand arrived at Melbourne Airport.

Our President, Mr. Vincenzo Cavuoto transported the image from Melbourne Airport to our Upwey Centre.

One of our Patrons, Ajarn Panyanor Chanhphy Manivong arranged with Mr. Vithune Nithakorn, President, Radisson Hotel Bangkok, 92 Soi Sanengcham, Rama 9 Road, Huay Kwang, Bangkok, 10310, Thailand to donate this Buddha Image to our Centre. The freight costs were arranged by Thai Airways.

Members and friends of the Buddhist Discussion Centre (Upwey) Ltd. wish to thank the Government of Thailand for giving permission to allow the Tzun-Tir Buddha Form Image to leave the country.

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Our Committee has thanked Venerable Ajarn Panyanor Chanhphy Manivong and Mr. Vithune Nithakorn for their joint efforts in arranging this gift to our Centre.

We thank Mr. Nithakorn for facilitating the necessary documentation to allow this Tzun-Tir Buddha Form Image to leave Thailand and be installed at our Centre.

Key Members arranged for the positioning of the Image and in the late afternoon of the 7 May 1996, Ajarn Manivong arranged Pali chanting to "dot the eye" of the Image.

We are grateful to our Patron for this traditional service.



May all persons concerned with the process of manufacture, transportation, funding and installation of the Buddha Image be blessed by the Triple Gem, now and in the future.

The Buddha Image has 16 arms.

Commencing on the left hand side with the uppermost arm labelled as 1, and moving downward to the hand labelled as 8, the following attributes are held in the various hands.

1. an air cushion or sun disc
2. a seal (chop) having Buddha in Chinese characters
3. a wish fulfilling gem
4. two lotus roots
5. drum
6. open hand with thumb touching the index finger. In Tibet the mudra is sometimes called "the triangular pose", the mystical gesture of the Taras or the Eight Bodhisattvas. In other interpretation the circle of perfection represents the exercise of the perfect wisdom of the Buddha, and the accomplishment of his vows. The gesture also expresses great compassion. In India the vitarkamudra is a gesture of teaching. In Japan, the seppo-in, mudra of the exposition of the law, is attributed to Sakyamuni and to Amida. This hand enables offerings to be placed within it.
7. holds an opening lotus bud
8. The eighth hand is joined at the heart with the corresponding right hand to form with the index finger and its adjacent finger joined together with the other hand.

On the right hands:

1. holds a moon disc or ink stone.

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2. holds the written Teachings (Prajna Paramitta)
3. holds a mongoose or rat (sign of wealth)
4. holds a torus form (eye).
5. holds a naga in a container
6. open hand with thumb touching second finger. (Refer 6 above)
7. carries a vase (Skt. Kalasa Chin. P'ing) in a upturned position. The vase is intended to indicate the nectar of compassion. In India, as in Japan the vase is generally rounded. In this image the vase is pear shaped. The nectar vase (amrta-kalasa) is sometimes carried by Amida.
8. The eighth hand is joined to the corresponding left hand.

As might be expected the Buddha Images is supported on a lotus base. The image stands supported by a double lotus with 18 upper petals and 9 lower petals.

The lotus is supported on a tortoise shell platform which is supported by a naga (dragon).

The traditional names of the supporting nagas are Lan Tor and Bar Lan Tor.

The general character is extremely peaceful, serene and aware. The soles of the feet are flat on the ground parting outward.

May all beings be well and happy.

### References

1. Saunders, Dale E., Mudra, A Study of Symbolic Gestures in Japanese Buddhist Sculpture, Pub. Pantheon Books Inc., New York, 1950.

2. Bunce, Prof. Frederick W., An Encyclopaedia of Buddhist Deities, Demigods, Godlings, Saints & Demons, Volume 1 & Volume 2, D.K. Printworld, New Delhi-110015, 1994.

ISBN 81-246-0018-X (Volume 1)

ISBN 81-246-0019-8 (Volume 2)

J.D.H.

**Work in Progress- The Way You Are Looking For - Part 2  
by Ajarn Panyanor Chanhphy Manivong.**

**John. D. Hughes is at the final editing stages of the third book in this series.**

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**During Ajarn's most recent stay at our Centre in April-May 1996, John discussed his final draft of this new book.**

**The text appears in questions and answer form.**

**An excerpt follows:**

### **Is Buddha Dhamma Scientific?**

Questions in Dharma are put for five reasons.

1. To throw light on what is not known.
2. To discuss what is known.
3. To clear up doubts
4. To give assent; that is, to get the premises in an argument granted.

5. To give a starting point from which to set out the content of a statement.

Science has elaborated the logic of definition of things to a great extent. Scientific bodies define the standard units with great precision. All measurements in science have to come back to measuring within the standard units.

In Buddha Dharma, the very strict definition is not elaborated in the same manner.

There is a substitution of "the method of the dictionary" where precision of meaning is not expected, since nearly all synonyms (...like...) do mutually overlap in meaning without coinciding with precision.

The Buddha method is less rigid and lends itself better to a difference in things.

This means it can "lump together" a number of approximate equivalents. Then the term in question is defined by such properties as the "aggregate" possesses in common.

A very important concept in Buddhist explanation is Matika.

Matika can be viewed as table of subjects of all the questions which are asked within the right order of asking the questions.

The development of science and the art of logic in India came later than the original codification of Buddha Dhamma. The principles of Western modern science arose in a very interesting way.

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Just as the chemical science seemed to be giving certainty about things in the world, by more and more accurate measurements with less and less error and more and more precision, the science of physics showed that there is a basic uncertainty about things.

When we try to measure two things at once, such as mass and position, fundamental physics show there must be an uncertainty in one or the other of the values.

So the Buddhist methods of matika start to become important because they are saying that there is a certain order of operations of doing things which does not seem to require any clear method of mutual exclusion among concepts because we can say that "dhammo" is that which has the mark of bearing of its own nature or character or condition.

These means dhammo is without substratum.

The notion of something being without substratum has yet to be discovered within

Western "hard science".

Psychological terms such as "states of consciousness" used by Western persons is about as close as the Western world can go at the moment on the ground of non-committal with a respect to any psychical substance.

However psychology is not "hard science".

Before we partly answer the question as to whether or not Buddha Dhamma is "scientific", it would be best to define the word science.

Before we answer that question it would be best to define the word science. Oxford Dictionary defines science as:

**Science:**

1. The state or fact of knowing; knowledge or cognizance of something specified or implied; also, knowledge (more or less extensive) as a personal attribute.
2. Knowledge acquired by study; acquaintance with or mastery of any department of learning.
3. A particular branch of knowledge or study; a recognised department of learning; often opp. to art, craft, trade or occupation requiring trained skill

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4. A branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws, and which includes trustworthy methods for the discovery of new truth within its own domain.

Science, according to the dictionary, is knowledge which can be made into a system which depends upon seeing and testing facts and stating general natural laws, a branch of such knowledge anything that can be studied exactly.

Now there are aspects of Buddhist that would not fit into this definition but the central Teachings of Buddha Dhamma, the Four Noble Truths certainly would. Suffering, the First Noble Truth is an experience that can be defined, experienced and measured.

The Second Noble Truth states that suffering has a natural cause craving, which likewise can be defined, experienced and measured. Another attempt is made to explain suffering in terms of not a physical concept of myths.

Suffering is ended according to the Third Noble Truth not by relying on being, not by

faith nor prayers but simply by removing its cause, this is axiomatic.

The First Noble Truth, the Way to end suffering, once again it has nothing to do with metal physic but depends on behaving in a specific way. And once again behaviour is opened to testing.

Buddha Dhamma dispenses with the concept of a supreme and does science and explains the origin and the workings of the universe using natural laws.

All this certainly exhibits a scientific spirit.

Once again the Buddha's constant advice that we should not blindly believe but rather question, examine, inquire and rely upon our own experience. You have to try to do the good thing time by time, it is like you are breathing in and out.

How many million thousand times you were breathing. If you are feeling good the good is coming in your mind and gives you happiness. You have to keep it and keep on doing it.

If you are feeling bad you have to understand and try to stop everything else because the good thing is very hard to do. It is easy to do the bad thing.

You have to control your mind, and your heart then you will have the wisdom and go to the good thing that is the Ways Buddha is Teaching.

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That they are not blamable that they are praised by the wise and when practiced and observed that it leads to happiness, then follow that thing.

So we could say that although Buddha Dhamma is not entirely scientific it certainly has a strong scientific overtone and is certainly more scientific than any other religion.

It is significant that Albert Einstein certainly the greatest scientist of the Twentieth Century once said of Buddha Dhamma, the religion of the future will be a cosmic religion, it should transcend a personable God and a void and theology covering both the natural and the spiritual, it should be based on a religious sense arising from an experience that all things natural and spiritual and have a meaningful unity.

Buddha Dhamma answers this description.

If there is any religion that would cope with modern scientific needs it would be Buddha Dhamma.

J.D.H.

### **Honouring Our Life Members**

The inaugural Meeting of the Buddhist Discussion Centre (Upwey) Limited was held

on 9 September 1978. The Thai Monk Tan Acharn Boonjyarith attended this meeting and gave his blessings.

The date of this meeting was the 48th. birth anniversary of our Teacher, John D. Hughes, - born on 9 September 1930 C.E.

Since that time, suitable persons have been awarded the status of Life Membership of our Centre. The award is made when there is evidence that they:

- \* are held in high regard by the Sangha of this Sasana
- \* are well established in their Refuge in the Triple Gem
- \* serve the Dhamma ideals of our organisation
- \* maintain the ideals of the World Fellowship of Buddhists
- \* are accepted by senior Buddhist laypersons at home and abroad
- \* are able to work in our group and intergroup situations
- \* can sustain high effort on our projects over a period of time
- \* help us address issues of best practice modes of organisational culture within our five styles of friendliness, practicality, professionalism, cultural adaptability and scholarship.
- \* have some special skill which they display for the well being of our organisation and others.
- \* are dedicated to prolonging the useful Teaching life of our Centre.

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The latest recipient of our Life Membership Award is Mr. Andre Sollier. Mr. Andre Sollier was born in 1922. He is a Frenchman by birth, Swedish by nationality and Ch'an artist by profession.

He is devoted to Zen studies and Sumi-e Painting. He travelled throughout Asia and in 1966 met with a Zen Master in Japan.

He practised Martial Arts under a Japanese Master for several years.

He attained a third rank in Karate and was promoted to the fourth rank in Kyudo (Zen Archery) and to the title of Kasho in Ikebana.

After ten Sumi-e exhibitions and Zen training in the Temple, he married his wife in Japan.

He is currently resident in Australia, where he is teaches Sumi-e at the University and at his private school.

His writing includes authorship of Introduction to Sumi-e - The Zen Way of the Brush, Trans. John Royle, Pub. Andre Sollier, Melbourne, 1972. 6th Edition 1984.

For several years, Mr. Sollier has taught at our Ch'an Academy.

Mr. Sollier was elected for his award on 8 March 1996 and presented with his award at a ceremonial banquet hosted by our Resident Teacher, Mr. John D. Hughes.

The event was held on 3 May 1996, the first full moon in May at the dining room in Suite 3 of 33 Brooking Street, Upwey.

Our Resident Teacher and Founder of our Ch'an Academy, Mr. John D. Hughes conducted the award giving ceremony our key Officer Bearers and 18 Members present.

To witness the presentation, we were honoured to have present our Patron Venerable Ajarn Chanhphy Panyanor Manivong and Master Lin Kuei Sen.

A copy of Mr. Sollier's award resides in our hall of honour. After the ceremony, John D. Hughes guided Meditation in the Ch'an Hall of Assembly. Other Life Membership Award recipients of the Buddhist Discussion Centre (Upwey) Ltd are:

1. John David Hughes, Founder, elected on 26 July 1986
2. Robin Marie Prescott, Marraine, elected on 7 February 1993

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3. Jeffrey James Radford, Vihara Builder, elected on 23 April 1994
4. Pia Georgina Prescott, elected on 19 May 1995
5. Vincenzo Cavuoto, Team Builder, elected on 9 September 1995
6. Gilda Mary Grey, Teacher's Helper, elected on 20 October 1995

May the merit of this ceremony inspire more person to serve the ideals of this sasene.

J.D.H.

Please refer Graphical Image No: V6N1.16.1

Photo: Life Member Andre Sollier at the Northern Gate  
in the Centre's Garden

Please refer Graphical Image No: V6N1.16.2

Photo: Life Member, Pia Georgina Prescott

Please refer Graphical Image No: V6N1.16.3

Photo: (L to R) Life Members, Gilda Mary Grey,  
Director and Vice President Publications and Robin  
Marie Prescott.

Please refer Graphical Image No: V6N1.16.4

Photo: (L to R) Life Members Vincenzo Cavuoto,  
President and John D. Hughes, Founder

Please refer Graphical Image No: V6N1.16.5

Photo: (L to R) Life Members, Andre Sollier, John D.  
Hughes and Jeffrey James Radford.

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## **A RAMA KRISHNA PUJA HELD IN NUNAWADING ON SATURDAY 24 FEBRUARY 1996 WAS ATTENDED BY 50 LOCAL DEVOTEES**

The Guest Speaker was our resident Teacher, Mr John D. Hughes Dip.App.Chem.,  
T.T.T.C., GDAIE. John gave the following discourse to the assembly.

In Bengal State in India, Rama Krishna was born on 18 February 1836, 160 years ago  
(ref: The New Encyclopaedia Britannica Vol. 9 pp. 917).

On 18 February 1996, I prepared a Yantra for Accepting the BLESSINGS by  
Cakkavati & Retinue when they visited this world on 18 February 1996, at The  
Buddhist Discussion Centre (Upwey) Ltd.

I have prepared a few notes on the framework of the Yantra (Ref: Appendix 1:  
Accepting the BLESSINGS by Cakkavati & Retinue).

When Ramakrishna, also known as Gadadhar Chatterji or Gadadhar Chattopadhyaya,  
was offered the opportunity for an education by his eldest brother Ramkumar, a noted  
Sanskrit scholar, he declined the offer.

Buddhists are in favour of higher education because vast learning is considered one of  
the Highest Blessings (Mangala Sutta)

Ramakrishna practiced 12 years of ascetic exercises in various states of samadhi,  
including tantra.



Under the guidance of a wandering Brahman woman, he became acquainted with Yoga and the practices of Tantrism.

He also mastered the practice of Vaisnava, which culminated in a vision of Sri Krishna.

His initiation as a true sannyasin came from Totapuri, a monk who taught him the philosophy of Advaita.

Ramakrishna quickly achieved the Nirvikalpa samadhi, in which a person becomes one with the Eternal Brahman. It was at this time that he acquired the name Ramakrishna (1).

The Sanskrit word "Kalpa" (in Pali "Kappa") means a "World-period": an inconceivably long space of time, an aeon.

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This again is subdivided into four sections: World-dissolution (samvatta-kappa, dissolving world), continuation of the chaos (samvatta-tthayi), World-formation (vivatta-kappa), continuation of the formed world (vivatta-tthayi).

The Buddha said: "How long a world-dissolution will continue, how long the chaos, how long the formation, how long the continuation of the formed world, of these things, O Monks, one hardly can say that it will be so many years, or so many centuries, or so many millenniums, or so many hundred thousands of years" (A. IV 156).

A detailed description of the four world periods is given in a stirring discourse on the all-embracing impermanence (in the Pali Tipitika Canon, A. VII. 62).

A beautiful simile (in S. XV 5) may be mentioned here:

"Suppose, O Monks, there was a huge rock of one solid mass, one mile long, one mile wide, one mile high, without split or flaw.

And at the end of every hundred years a man should come and rub against it once with a silken cloth.

Then that huge rock would wear off and disappear quicker than a world-period.

But of such world-periods, O Monks, many have passed away, many hundreds, many thousands, many hundred thousands. And how is this possible?

Inconceivable, O Monks, is this Samsara (q.v.), not to be discovered is any first

beginning of beings, who obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths".

In German literature, a simile can be seen in the Grimm's fairy-tale of a little shepherd boy:

"In Farther Pommerania there is the diamond-mountain, one hour high, one hour wide one hour deep. There every hundred years a little bird comes and whets its little beak on it. And when the whole mountain is ground off, then the first eternity has passed." (2).

At a certain level of samadhi, it is possible to experience your series of past lives and your series of past deaths with clarity.

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Whether you practice what you call yogi or what we call Buddha Dhamma, this samadhi has a sobering effect on your present life because it deals with Jiva.

Jiva means Life or Vital Principle or Individual Soul.

The word "Soul" is a Christian word and it is better for us to use the word Jiva as if it is an English word.

Jiva (life) and body are identical' and 'Jiva and body are different'.

These two frequently quoted wrong views fall under the two kinds of Personality-Belief (sakkaya ditthi), i.e. the first one under the Annihilation-Belief (uccheda-ditthi) and the second under the Eternity-Belief (sassata-ditthi).

The strong view, which you should find out for yourself is:

If one holds the view that the Jiva (life) is identical with the body, in that case of a holy life is not possible; or if one holds the view that the Jiva (life) is something quite different, also in that case a holy life is impossible.

Both these extremes (nihilism and eternalism) the Buddha has avoided and shown the Middle Doctrine, which says:

'On Ignorance depends the Karma formations, on the Karma formations depends Consciousness, etc.'" (S. XII. 35).

**Jivita and Jivitindriya**

'Life or Vitality', may be either physical (rupa-jivindriya) or mental (nama-jivitindriya). The latter is one of the 7 mental factors inseparably associated with all consciousness; cf. nama, cetana, phassa. (3)

Please practice to find out for yourself what is what. Make merit so you can achieve the correct samadhi.

### **Kalyana-mitta (Pali)**

A Kalyana-mitta means a special friend.

Thankyou all for your kind attention and for allowing me some of your valuable time.

My position here today is one of Kalyana-mitta, perhaps even kammattthanacariya.

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'Noble (or good) friend', is the mentor and friend of his students, "wishing for his or her welfare and concerned with his or her progress", guiding his or her meditation.

In particular, a meditation Teacher is called Kalyana-mitta or 'kammattthanacariya'.

The Buddha said that "Noble Friendship is the entire Holy Life" (S. III, 18; XLV, 2), and he himself is the Good Friend par excellence.

The Buddha said "Ananda, it is owing to my being a good friend to them that living beings subject to birth are freed from birth" (S. III, 18). (4)

### **References**

- (1) **The New Encyclopedia Britannica**, Chicago, Vol.9, p. 917.
- (2) Nyanatiloka, Buddhist Dictionary, Manual of Buddhist Terms and Doctrines, p. 76.
- (3) *ibid*, p. 72.
- (4) *ibid*, p. 73.

### **Cambodian New Year - Year of the Rat**

To celebrate Cambodian New Year the Cambodian Buddhist Association of Victoria Inc. organised their cultural events on 13 April 1996. These events were held at the new hall at the site of Wat Buddharangsi Melbourne and Springvale Town Hall.

On Saturday 13 April 1996, about 1500 Cambodian laypersons attended to celebrate Cambodian New Year at the new events hall. Many Monks were present 7 Monks present. The Ceremony was held in the new events hall at the site of Wat Buddharangsi Melbourne and Cambodian Buddhist Association of Victoria, 159 Clarke Road, Springvale South, Victoria, 3172.

Venerable Santitthito and BDC(U) Ltd Members, Alexander Serrano Julie O'Donnell and Maree Miller attended a Ceremony to celebrate Cambodian New Year.

Other invited guests included Mr. Eddie Micallef, the Shadow Minister for Immigration and Ethnic Affairs, Mr. Hong Lim, MLA for Clayton and representatives from the Buddhist Council of Victoria, (find business cards).

In Khmer mythology, Tevoda is a Buddhist God who possesses all the magical power of heaven and earth. On each new year occasion the Tevoda Chhnan Thmey (the goddess of the New Year) is said to ride on a different animal which is her vehicle of the year. She descends from heaven down to earth to bless all living beings on this auspicious day. This new year marks the 2540th year of the Buddhist era and the

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arrival of the Year of the Rat (Chaul Chhnam Chut) and an end to the Year of the Pig (Chhnam Kor) which passed on Saturday 13 April 1996.

The name of the goddess for this year is Mahotara wearing sapphire jewellery, ornamented with hyacinth flowers, and riding on peacock. Her food is the meat Treay (a variety of wild deer). She is holding a Chakra (a magical disk in her right hand and a Treisol (a magical trident in her left hand. She starts her duty on the tenth of the wane day of the month of Chetra (Saturday 13 April 1996) at 4 p.m. 24 minutes and 16 seconds.

New Year is the main national festival and most popular holiday of Cambodia. Traditionally three public holidays, and a more extended period for school break are proclaimed. It is celebrated throughout the country each April - a time after the farmers have collected their harvest. In many parts of the country people continue to celebrate for up to a fortnight although it is usually in the middle of the hot season.

Colourful national and Buddhist flags are displayed in Buddhist Temples. In the morning, young and old people celebrate the New Year at the Temple by offering gifts and food to the Buddhist Monks. Building hill of sand (Phnon Ksach) in the Temple compound is prescribed as an act to get rid of all bad karma, whereas building hills of rice is believed to prolong long life as rice is a main staple for Cambodians.

The act of releasing birds to earn merit is an age old custom particularly performed on New Year day. The bathing of Buddha's image, The Buddhist Monks and the grandparents are also traditional New Year rituals with its origin going back to Angkor time.

For Cambodians in Victoria, these annual events are scrupulously observed in Melbourne by the celebration jointly organised by the Cambodian Association of Victoria and the Cambodian Buddhist Association of Victoria with nearly two thousand people attending the whole days affair. Buddhist ceremonies are performed

during the course of the day.

Another highlight of the cultural event is the evening performances were presented by the Cambodian Associations's Folk and Classical Dance Group and the Debora Band. Organised by the Cambodian Association of Victoria Inc., the Program consisted of classical ballet, folk dance, Cambodian Traditional Music Youth Ensemble and the Debora Band.

### Brief History of the Association

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### Reference

1. Cambodian Association of Victoria Inc. Newsletter, Vol. 11 No. 2 April 1996.

Please refer Graphical Image No: V6N1.21.1

Photo: Venerable Thich Tinh Dao, Abbot of Ling Son Temple, Reservoir, Victoria, visiting the BDC(U) Ltd on 25 February 1996 during the annual Vietnamese Pilgrimage to Buddhist Temples in Victoria.

### Monash University Lunar Festival 1996

The Annual Lunar Festival was held at Monash University to celebrate the Chinese New Year. The event was sponsored by many local and overseas corporations and the Museum of Chinese Australian History Inc.

Organising Committee Members, Mr. Jim Zubic (Monash International Pty Ltd) and Mr. Lu Yin (Monash University Student Union Inc) visited our Centre and invited us to provide a Buddhist Shrine for this Festival at their Caulfield Campus. On 20 February 1996, Committee Members Julie O'Donnell and Brendan Canning attended and arranged the setting up of a Buddha altar, Chinese artifacts and donation stand to share the Blessings for the coming year. We also provided incense for offerings.

Among the invited guests and speakers were Mr. John Duncan, Acting General Manager of Monash International Pty Ltd, Mr. Sean Straton, President, Student Union, Mr. Peter Chandler, Pro Vice Chancellor and Campus Director, Monash University and Mrs Virginia Rogers, Commissioner, Glen Eira City Council.

The program consisted of traditional cultural activities including a lion dance and lighting of firecrackers, a martial arts display organised and performed by Chinese Masonic Society, Tai Chi demonstrations were performed by Tai Chi Australia and Chinese songs were arranged by Kristina Hoel.

A general exhibition was also held which displayed traditional Chinese Art, Chinese games, Chinese calligraphy and Chinese horoscopes, traditional costumes and medicine.

Next year, our Centre hopes to organise a large exhibition of Chinese Buddhist Art for this Lunar Festival. Many Chinese speaking students study at Monash University.

J.D.H., M.V.M.

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Please refer Graphical Image No: V6N1.23.1

Photo: Vietnamese Buddhist lay persons arriving at the BDC(U)Ltd during their annual pilgrimage to Buddhist Temples in Victoria.

## **ACCEPTING THE BLESSINGS BY CAKKAVATI & RETINUE 18 FEBRUARY 1996**

### **Background**

Earlier, we had been advised by a Bodhisattva that our Centre was to be host to 18 February 1996 visit by this Deva.

Our Centre was one of many in the world to be visited.

Matali is the Charioteer of the Head of all Deities of Cakkavati. The Tripitika Nikaya section called Deva Sunnata refers to this Head Leader of the Deities.

Among his Retinue are the Four Heavenly Kings, the Guardians of the Four Directions.

### **Reason for the Visit**

The Head of all the Deities from time to time examines which Viharas in the human world are suitable locations for Buddha Vinaya Practice and visits them with his Retinue of 33,000 Deities.

Bodhisattvas need "majestic power" blessings so they can develop their own Practice whatever that may be.

### **Preparations for the Visit**

Over time, garden plants have been relocated from the Eastern garden to the Eastern boundary to make more lawn area to give a better view for the new Suite 3 extension when it is built. This cultivation has been finished in such a manner that does not disturb others.

The "Australia Pond" has been reconditioned, so now it does not leak. A series of flower offerings on the pond was completed on 15 February 1996 by John D. Hughes, Julie O'Donnell and Maree Miller.

Our resident Teacher, John D. Hughes prepared the entrance near the Southern Gate of the Centre.

**The form of the 18 February 1996 Ceremony.**

Members attending sat quietly and displayed our five styles of the convivium. Friendliness, Practicality, Professionalism, Cultural Adaptability and Scholarship. It is a day to reflect on all the good things that have been done at our Centre's site over the

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last three decades. In the evening, with no flurry and worry, floating lights were offered on the pond to welcome the Devas.

Quiet heavenly recorded Buddhist music and suitable perfumes complemented the occasion. Members present were well dressed and well groomed. They accepted the Devas praise on behalf of all past, present and future Members and friends.

**Footnote of explanation of "Majestic Power"**

The Tibetan concept of byin-riabs, which is used to correspond with Sanskrit adhisthana is almost impossible to directly translate into English.

It refers to the great "majestic power" of the Enlightened manifestation, which transforms the object concerned, consecrating it. "byin-riabs" may be granted onto human practitioner, onto a place or an image of the deity, onto ritual objects offerings etc. It is variously translated, eg. as "blessing", "grace", "consecration", "empowerment".

**The Yantra for accepting the Blessings of the Cakkavati Retinue**

On 18 February 1996 there will be a Blessings Conference at The Buddhist Discussion Centre (Upwey) Ltd. Cakkavati and his retinue will visit and enter blessings into a previously prepared yantra. The yantra is a material form which is designed to receive blessings and become therefore a 'consecrated' or 'blessed' object.

In the late afternoon of 17 February 1996 the yantra was hung between two flagpoles in the Centre's garden in preparation for the Blessings Conference.

The yantra is composed of a rectangular piece of white cloth. In the centre of this cloth is affixed a rectangular orange towel which had been presented to John D. Hughes by a senior Monk in Bangladesh.

Along the top of the yantra cloth is written in large letters, "Blessings Cakkavati". At the bottom of the cloth is written "18 February 1996 C.E."

Above and below the central rectangular orange towel are identified four of the higher blessings from the mangala sutta. Above are the blessings "Suitable place" and "Good people". Below are the blessings "Meritorious past action" and "Right motivation."

These four blessings are found at the Buddhist Discussion Centre (Upwey) Ltd because of Members' right actions at the Centre for over two decades.

Some realisation of these blessings, dependent upon Members' actions, provides for their further realisation. Buddha Dhamma practice requires not only Faith and Vows,

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but also Practice.<sup>1</sup> In the same way, the awareness of being blessed may lead to complacency. By being 'applied' we do not reject blessings by being too apprehensive, but can quietly accept them and go on.

On either side of the central rectangular orange towel is a cakka.

The cakka at the left is in the shape of a square. By each of the four sides of the cakka is written a word. The four words compose an instruction for practice in four steps. The word by the right side, "Uncover" indicates the process of discovering the path in yourself. The word by the lower side, "Show" indicates the action of demonstrating the path for others. The word by the left side, "Realise" indicates the process of making knowledge of the path real for yourself. The word by the upper side, "Realise", refers to the practice of following the path with awakened mind.

The cakka at the right is the Dhamma Cakka, used as the logo of the Buddhist Discussion Centre (Upwey) Ltd. Below the cakka is written "Upasamansati" which means 'Recollection of the peace of nibbana'.

J.D.H.

Cultural Strategy 2026 - sustaining the next two decades  
Short Title: B.D.C.(U) Ltd. Cultural Strategy 2026  
Our Project No. 0009-96  
Release date: 15 March 1996 C.E.

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Buddhist Discussion Centre (Upwey) Ltd.  
A.C.N. 005 701 806

**Cultural Strategy 2026 - sustaining the next two decades.**

Short Title: B.D.C.(U) Ltd. Cultural Strategy 2026  
Our Project No. 0009-96  
Release date: 15 March 1996 C.E.

Prepared by : John D. Hughes, Dip. App. Chem., T.T.T.C., GDAIE.  
Founder, Buddhist Discussion Centre (Upwey) Ltd. and Ch'an Academy.

The mainstream of Buddhist culture from ancient times has been of a multicultural or multiethnic nature. We champion this tradition.

1.0 Introducing ourselves

Our organisation, founded on 9 September 1978, incorporated on 21 July 1980, holds fixed assets of about \$250,000 C.D.V. in 1996. (4)

Our organisation operates under Corporate Codes and follows the Best Practice Guidelines for Charitable Organisations Pub. Dept of Gaming and Racing, Office of Charities, ISBN 0 7310 5069 X

Our organisation aspires to best practice and hopes to be accredited ISO9000 Series by the year 2000 C.E.

The management of our organisation requires close attention by our Work Groups that can provide them and others with both rewards and challenges.

#### 1.1 OUR BUDDHA DHAMMA CULTURAL VENTURE - THE DECADES AHEAD

The Buddhist Discussion Centre (Upwey) Ltd. is an established location for Buddha Dhamma practice founded by resident teacher John D. Hughes forty years ago. As a mature Dhamma Centre and a Regional Centre of the World Fellowship of Buddhists, it is believed an opportune time to initiate expansion of its premises and activities. For this purpose the organisation has formulated the following cultural venture.

The cultural venture is proposed to comprise the installation of a statue of the Buddha on open land adjacent to the centre, and the creation or utilisation of neighbouring buildings for the exhibition of traditional Buddhist art and performance culture.

From the outset it must be identified that the cultural venture is directed towards the increase of the awareness of Buddha Dhamma in Australia, and the provision of a suitable location for Buddhist devotion. It will incorporate the display of traditional Chinese art forms, predominantly Buddhist, of high cultural and educative value.

We intend that the cultural venture be organised and financed by a tripartite syndicate between our centre, a university from the Australian tertiary education sector, and an APEC government or government sponsored cultural institution.

The cultural venture presents a valuable opportunity for established educational institutions to develop their profile in the Yarra Valley region, and extend the range of existing cultural studies programs.

It offers an APEC government, or sponsored cultural institution, suitable conditions for the temporary exhibition of selections of works from its collections of traditional art and artefacts, demonstrations and performances of traditional forms of figurative art, music, and dance.

Contributions of art works sought from APEC government cultural institutions for temporary exhibition are chiefly limited to those of the traditional Chinese heritage.

The orientation of the cultural venture towards traditional Chinese cultural products presents Australian universities in which students with a Chinese cultural background consist an important segment of the student population with the opportunity to facilitate and harmonise these students' integration into Australian life by provision of familiar cultural and religious experiences.

The existing Shire offices building located at Upwey represents a suitable site for the exhibition and performance of traditional art. The building is a modern Architect designed facility constructed with particular attention paid to design, appearance, environment and building efficiencies. It is suitable both for artistic display purposes and as an educational or devotional space for university groups, guests and other visitors.

The Shire of Yarra Ranges Upwey district office is located on the north side of Glenfern Road, Upwey between Brooking Street and Glenfern Avenue. The site area is 6.3 hectares and zoning is existing public purpose/existing public open space.

Our Centre's site is on land between Brooking Street and the land held by the Shire of Yarra Ranges.

Our prime interest, apart from retaining our use of Shire car parking facilities used by our visitors, is to keep the land as public open space with the enhancement of constructing a new tourist image "The Yarra Ranges Buddha" and surrounding the image by a small artificial lake.

The enhanced site could serve as a captivating setting for peak cultural events, such as, for example, Chinese New Year celebrations of a traditional nature centred around the "Yarra Ranges Buddha". Such cultural uses could bring tourist money, local and overseas to the Shire of Yarra Ranges.

This venture project, with lease back of part of the building as a customer service centre has the advantage of being commercially viable, adding value for International tourist visitors, while at the same time preserving community cultural performance space at Upwey.

At present, we lease the car parking facilities for 5 days a year when we have sizeable numbers of visitors who come to practice and make offerings at our Temple. It would

have a significant effect on our activities if, for any reason, we lost the use of the car parking facility which is so near at hand.

We wish to conserve the peace and tranquillity of the area where our Temple has operated for two decades. Because our Temple has become internationally known as a perfect place to revere and is now well appointed with rare and valuable Buddhist artefacts of world standard, we know of the projected demand.

## 2.0 The anticipated visitor and tourist market

Buddha Dhamma is the fastest growing religion in Australia.

With more and more Australians do business in such places such as Bangkok, Shanghai, Hong Kong and Singapore and observe how commercialists generate enormous wealth through business activity supported by religious and devotional practice, which often take the form of monetary contributions to temples; Australians adopt these practices.

We estimate that, within two decades, 25% of foreigners and residents doing business in Australia will make offerings to Buddhist Dhamma temples at least on a monthly basis.

The important visits will be during the Chinese New Year celebrations.

## 2.1 Why the Upwey site will achieve market share

The initial selection of the Upwey site for the Buddhist Discussion Centre (Upwey) Ltd was predicated upon the recognition of the need to establish an ambience conducive to meditative practice. The Upwey site has long had a comparative advantage in this regard to other Temples of this city.

There are insufficient places of Buddhist worship to meet this demand at present. Although some new temples are in the process of construction these are located within eight kilometres of the Melbourne CBD in low-lying, polluted, densely urbanised and industrialised western areas. Such areas are not conducive to reflective devotional and meditational practice.

The site at Upwey proposed for the cultural venture, open land and buildings adjoining our Centre, while being conveniently proximate to the city via a network of major link-roads, is nevertheless beyond the pollution zone. Situated upon the renowned

Dandenong Ranges, the Upwey site is nestled in a quiet residential locality. The natural attributes of this location have been undiminished by the expansion of greater Melbourne. The locality enjoys relative quiet, clear air, a temperate climate and abundance of vegetation, beautiful gardens and nature reserves.

In terms of topography, the Upwey site, being elevated, is clearly a preferential location for the instalment of a landmark such as a large Buddha statue. The mountain location would confer an atmosphere of respect and reverence for the landmark, unafforded by the densely urbanised and low-lying localities of the city.

## 2.2 Classifications (taxonomy) of tourist "visitors"

We use three (3) classifications to analyse our tourist market.  
In our terminology:

**Type A refers to tourist visitors we call "dedicated".**

Type A persons are the Sangha (Buddhist Monks, Nuns and Bodhisattvas), persons wishing to develop faith and confidence in this human life, Devotees, persons faithful by nature, those of faithful temperament.

**Type B refer to tourist visitors we call "occasional visitors".**

These persons are part of our "heritage" e.g. former Members who have lost interest in operative practice, but who may visit for nostalgic reasons, seeking to recapture some of the pleasant experiences they had here years ago.

**Type C refer to tourist visitors we call "looking around".**

These are persons are not our target market and merely want to see the sights, buy a souvenir and leave. They have no wish to develop faith and confidence this human life.

## 3.0 Our Market Share

There are no Australian figures available on Buddhist cultural tourism. Our last survey estimates July 1993 - June 1994 show:

	<b>Units</b>	<b>%</b>
Type A - Dedicated	6000	62
Type B - Occasional	2500	26
Type C - Looking around	1200	12

**NB.** A "unit" is the visit of any person on one day. Our volunteer Members are

included in this sample.

The basis of the 1994 estimate covers any person who entered the Centre premises: either in party groups or singularly. Where a Monk was resident, say for 30 days at our Centre, we would count under "dedicated" as 30 units. We are reviewing our data model to sort "visitors" from Members figures.

**We plan a 15% increase p.a. for Type A and to reduce Types B & C.**

1994 - 6000

1995 - 6900

1996 - 7900

1997 - 9100

1998 - 10500

1999 - 12000

**Reducing Type B & C, means no ecological stress on the site.**

Over the next two decades, we intend to scale up our activities to satisfy the projected demand for our cultural tourism goods and services and related activities within the State of Victoria and the Shire of Yarra Ranges.

Naturally, as a Regional Centre of the World Fellowship of Buddhists and one of the peak Buddhist Organisations in Australia, we have a unique drawing power because our intrinsic value is we are the berth where streams of overseas Buddhists visitors meet.

Our Founder has taught one million persons in many countries.

Our non-sectarian publication, written and published locally, Buddha Dhyana Dana Review, circulates to 40 countries and is generally acknowledged as being authoritative by Embassies, Politicians, Universities and other WFB Regional Centres.

We are particularly well represented in most countries in the APEC community.

This Project preservation of our mission statement and core values (see Appendix 1).

(1)

4.0 Describing our organisational development work in output terms.

The basic premise underlying the OD process is that the organisation and individual both benefit from the change, that neither's objectives are lost to the other's.

Organisational development (OD) is not a single theory or process. Rather, the term is an attempt to categorise a broad range of processes and procedures that have been

formulated to assist organisations to become more effective in terms of production and in the utilisation of human resources.

#### 4.1 Our Five Styles

What we term " our five styles " are their use results in work as our output which brings the styles as values to other local cultural strategy designs and/or displays groups.

The result of our work output means that selected units within the local community who work in cooperation with our organisation may show style increases in their own group performance in their:

- \* Professionalism
- \* Cultural Adaptability
- \* Friendliness
- \* Practicality
- \* Scholarship

Our image and style is to help the attitude of the local groups over many years so they can see the way ahead. e.g.The notion of the "Yarra Ranges Buddha" has been discussed by us for years within the local community and key groups consider the time is ripe for us to actualise the project for what will become a national landmark.

Our Timeline - to have fully installed before the year 2000 C.E.

Our style has been not provide facilities or promote performances that encourage the use of intoxicants. The new laws have caught up to make this acceptable.

#### 5.0 Our next action steps

We have advised the local Shire of our intent.

CONFIDENTIAL.

Embargo on publication because we have negotiations under way.

1. Our best negotiators have agreed to act on the results of our S.W.O.T. analysis which shows an identifiable opportunity involving the Shire of Yarra Ranges land.

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2. The minimum point is we need the land for the "Yarra Ranges Buddha" and a renewable 20 year lease extending up to 20 days use per year as peak "visitors days" need the parking facility.



3. Sufficient of the Shire land is to acquired or set aside for the enhancement "marker" of the Image and it surrounding pond.

4. We will consult with the University of our Choice and the Government of our Choice (within APEC) to fund and staff the operation.

#### 6.0 Background Knowledge needed for the Reader

The notions expressed by our cultural strategy do not exist in a policy vacuum. They exist because of two decades of having key Members who have been energetic enough and free from a siege or short-term crisis mentality.

We wish to continue on our path trend to move away from Taylorism to Post Fordism.

In general, our technical skill areas are being broadbanded.

If you wish to have a better understanding of "where we are coming from" in terms of:

- \* resources employed by our Centre and
- \* why we favour sites located in the Yarra Ranges Shire and
- \* our hopes of reframing Local Government culture and
- \* our views on sharing tourist development opportunities and
- \* gap analysis and
- \* our success in building trust both overseas and within our own locality

we suggest the low energy way would be to refer to appendix 2, May 1995, discussion paper Buddha Dharma Program Design & Development Revisited. (2)

Since that paper much new tourist intelligence has collected from the author's overseas fact finding visits and dialogue with his colleagues.

#### 7.0 Testimonials supporting the practical utility of our cultural notions of "Visitors".

Our tracking chronicles of oversea V.I.P's comments include their written, audio and video records testimonials. (3)

We can restate, once again, we are looking for what we term "dedicated visitors" and are not in competition for what we term "occasional visitors" or "looking around visitors"

Over the two last decades, we have found no threat to our core values or organisational strength by letting our culture embrace, from time to time, elite cultures found within the ethnocultural fabric of the State of Victoria and the Yarra Ranges communities with such schemes, either here or elsewhere in the world.

Our cultural strategy plan means we add value for visitors who want "more active forms of touristic experiences", namely, persons who want to interact, to participate, and not just observe.

#### 7.1 Our cultural strategy seeks to enrich the culture ambiances of the area

Our cultural strategy positioning is working information for organisations and/or performers who may aspire to collaborate with our Centre, either:

1. by entering your artists into our performance space,or,
2. by inviting our artists to enter your performance space to enhance your cultural events.

For those whose prime accountability is to operate lawfully within the Yarra Ranges, we invite you to contact us.

The intent of this strategy document is to distinguish what we are trying to achieve for all Australians and overseas visitors and the process of achieving our goals.

#### 7.2 Working with us for mutual enrichment

Other organisations wishing to work with our volunteers will have an excellent opportunity of improving their own competencies because we must observe the disciplines of statutory regulations and authority conditions that provide prudent controls and working methods. By taking up the opportunity to work with us, on your organisation's cultural strategy you can benefit from our two decades of development of our five styles and incorporate some of these best practices into your own organisation.

#### 7.3 Popular conventional cultural notions

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The last two decades 1976 - 1996 have altered Australian cultural values beyond recognition. Our "traditional" culture has been replaced by multicultural values; our Aboriginal community has been recognised; our Asian communities, because of their linguistic and cultural skills are clearly in the forefront of cultural change to make us more productive.

#### 7.4 Adding value to family values

In our view, it is somewhat problematic if Australia can become wealthier without having a cultural strategy that is not too jingoistic or parochial. The "right" tourist paradigm could make it easier to bring the culture change to what is needed.

It is important for our OD plan to deliver culture locally because:

- \* families and workplaces have changed;
- \* the international community have endorsed the principles and standards contained in International Labour Organisation Convention 156 (5)

#### 8.0 How Cultural Theory can be useful

Cultural theory removes guesswork at responses to questions, such as:

What type of new additional information materials are required at the cultural site, such as information sheets, are required for the enhancement of the cultural tourist experience.

We favour cultural facts while treating, (as tentative) cultural theory.

This suggestion was put forward by Sir James George Frazer in his 1936 supplement to The Golden Bough. (completed in 1915) (6)

Sir James believed that if his writings were to survive the writer, they would do so, less for the sake of the theories which they propound than for the sake for the facts which they record.

His theory suggests that cultural events have their origin in Homoeopathic or Imitative ritual on the one hand and principles which may be called Contagious ritual on the other.

Historically, the introduction of a new article of trade has always brought onto the introducer a charge of attacking core cultural values. This fear is so real and so wide spread that it has stultified every tendency to change and progress. The reasons which

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have caused a lack of material progress are often held in place by religious beliefs. Primitives maintain a strict conservatism until it is broken down by a change agent whom they are always ready to acknowledge as their superior in all things and worthy of imitation wherever this is possible.

The rooted suspicion of ritual has a close parallel in ancient Rome where every material improvement in the arts and crafts were viewed with suspicion (Weeks J.H.

1909).

### 8.1 The 'realist perspective' of social science

Another approach is the 'realist perspective' identifies the source of cultural events as the product of organisational culture, as the common expression of a body of persons holding similar views.

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

### 8.2 How tourist "markers" define

Tourism policy, of course, is very much involved in creating "markers". The authentic site is one that is pure and unspoilt, unseen by others or in MacCannell's sense "unmarked". ("a site derives from its markers" (MacCannell 1976).

But for tourist to experience it as a site (an attraction in MacCannell's sense) it must be marked (Culler 1981).

For markers to act as signs for tourist consumption, they must be capable of being read, that is they must contain elements that are recognisable, understood or in some sense universal. Consequently, a policy that proposes to commoditise cultural forms as tourist attractions leaves us with the following question:

Will not such a policy discourage among local people the active use and development of their indigenous (native) culture and the evolution of life styles of their own choice? (Mennel 1979).

A Canadian program of Sustainable Tourism Policy (1992) promotes authentic cultural tourism and specifically recommends that the industry develop tour products which provide authentic experiences while respecting the values and wishes of people whose culture and history form part of the tourism experience (TIAC 1992).

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### 9.0 Dealing with new knowledge

With new knowledge doubling every 20 months, learning has exponentially increased in numerous fields of research, and pre-existing, naive, 'common sense' judgement must be replaced with better analysis process.

For example, new knowledge discovered means it is now demonstrably evident by research conducted within reframed cultural parameters, that multiculturalism, in fact,

is NO LONGER a new phenomenon in Australia. Always, it has been here, but was marginalised under the surface of imperialistic culture

Our Centre is dedicated to the further redefinition of the religious cultural experience in Australia, to the integration of Buddhist systems with the social and technological actualities of contemporary Australia. Our framework for contribution to the improvement of the social and economic systems of Australian society is unambiguous, practical and effective.

#### 10.0 Writing styles for "Visitors"

Our cultural strategy over the last two decades has been to service the visitor (non-tourist) top of the market.

Comments from the last decade recorded in our visitor's book over the last decade, show appreciation of our approach.

Simple writing may satisfy the needs a primitive tourist whose gaze is constructed through difference or in relationship to its opposite.

However, the same writing may be too gross for the educated visitor (non-tourist) because his or her wants include the experience of superior forms to give social experience and consciousness (Urry 1990).

When writing something for tourists, the old common sense view that reading is a precise process and may be considered a series of word perceptions have given way to the view that reading is a selective process.

However, it is clear reading involves partial use of available minimal language cues selected from perceptual input on the basis of the reader's expectation.

As this partial information is processed, tentative decisions are made to be confirmed, rejected, or refined as reading progresses.

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More simply stated, reading is a psycholinguistic guessing game. Throughout the process, there is constant use of long- and short-term memory.

Visitors are treated as our extended family. This is not an artificial device, but, in fact, in Asian and Buddhist culture, endearing terms, father, brother, sister, auntie and uncle and so on are a common form of respect.

Many of our Members find the use of these terms natural because they were born overseas.

## 11.0 The Globalisation of Cultural Forms (7)

The development of generic products which can be found anywhere in the world with a facade of culture designed to convince unaware travellers that they are experiencing the real thing occurs when well intentioned people forget to respect their own culture. (Parker 1992)

The anthropologist Renato Rosaldo (1990) evokes the notion of imperialist nostalgia, a yearning for what one has destroyed, as a form of mystification.

Our strategic policy is to avoid the use of non Australian generic products because, in the long term, travellers will not come to visit us and purchase something they can obtain in their own country.

We intend to promote authentic Ch'an art and authentic ceremonies performed by naturalised Australians and their children. We know from the many Conviviums we have run that there is authentic "high culture" of world standard in the Australian multi-ethnic culture.

We champion our tradition.

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## Recollection by Dharma of the Danda of Venerable KING ASOKA

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A Regional Centre of the World Fellowship of Buddhists.

The purpose of this paper is to praise the Venerable King Asoka with an assessment made in light of his attainment in dharma, and the achievements and the qualities of his lengthy and paradigmatic reign.

The author, in praise of the Venerable King Asoka (asoka = no sorrow), also known well as King Priyadarsin (Piyadasi- the beloved of the Gods) chooses to begin this paper with a gatha to celebrate the era which 2000 years later is the object of our remembrance.

The "Asoka" gatha proposition chosen amounts to a religious dictum: "The gift of Dhamma (of rulers) excels all other gifts"(1).

This gatha is suitable to be the key mark or criterion (nimitta) by which persons interested in bhavana can assess the degree of praise due to the Venerable King Asoka.

### The Danda of Venerable King Asoka

A King has no power to alter Dharma.

In ancient Indian political thought, it is not the King who rules but Dharma, enabled by the power of enforcing Dharma, termed "Danda" or "sanction".

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In taking this position, and reasoning as follows, the author has no intention of disparaging the motives or intellect of others who take to views.

Even dharmavijaya is a worthy example of Dharma mangala; something self evident to all religious persons. However, lacking spiritual insight, secular historians estimation of the greatness of historical rulers is more often than not at variance with historical reality. The error of secular historians in this regard is particularly evident in certain communities of the contemporary world in which the majority of persons hold asura-vijaya tenets as the ideal.

More accurate assessments may be made by well meaning non-secular historians who understand something of ahimsa when they compare the Venerable King Asoka with various great religious rulers (2).

Although this kind of approach to assessment is memorial, and made with the intention to praise by association the merits of the Venerable King, I incline to the view that such assessment is not resonant with the fuller mores of a religion based on the Indian meaning of dharma.

The first measure or principle used by a religious person (one who abides in dharma) to appraise the greatness of a ruler is not so difficult because a Ruler's refinement is assessed by comparing if the tenor of the ruler's words and actions spring from "normalisation" (3) of the mores of a Cakkavatti Raja.

There are several grounds for inferring that the Venerable King Asoka knew the qualities that portend a Cakkavatti Raja.

Earlier, Lord Buddha had expounded the Cakkavatti-Sihanda Suttanta (appearing in the Digha Nikaya of the Pali Canon).

The first ground is found in the argument presented by the Editor of the series, T.W. Rhys Davids, in an Introduction to the translation of the Digha Nikaya. (4)

The Ariyan duty of a Cakkavatti is that of "leaning on the Dhamma, honouring, respecting and revering it, doing homage to it, hallowing it, being thyself a Dhamma-banner, a Dhamma-signal, having the Dhamma as thy master, shouldst provide the right watch, ward and protection for thine own folk, for the army, for the nobles, for vassals, for brahmans, and householders, for town and country dwellers, for the religious world, and for beasts and birds. Throughout thy kingdom let non-wrongdoing prevail. And whosoever in thy kingdom is poor, to him let wealth be given". (5)

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The Venerable King Asoka repeatedly declared, he understood dhamma to be the energetic practice of the socio-moral virtues of honesty, truthfulness, compassion, mercifulness, benevolence, non-violence, considerate behaviour toward all, "little wrong and many good deeds" non-extravagance, non-acquisitiveness, and non-injury to animals.

What Samadhi Methods were available to the Asokan Sangha?

Dhamma Teachers teach Samma Samadhi as "Showers of the Way".

Over the last few decades, because many methods and means are used to record the Samma Samadhi methods of various Noble Gurus (Ajaans) and/or the writings of their direct disciples, it is becoming clear that a considerable range of skilful means are available "to show" bhavana methods that can guide suitable persons to nibbana (sotapan access or better).



These bhavana techniques for "Showing the Way" often come with a fascinating chronology of where, when, and who developed apparently insignificant technicalities which have a profound effect on outcome. These details vary from place to place.

We must further bear in mind that the arrangement of the Scriptures, and their division into a Tripitaka is very late, if only because by common consent the third part, i.e. the Abhidharma, took shape only after Asoka's time.

Prof. Frauwallner has proved almost conclusively that before Asoka a great work the Skandhaka was produced, which divided and arranged the enormous material concerning monastic rules according to a well conceived plan. (6)

Some sections of the Digha as we know it, probably are among the canonical books which belong on a list showing its comparative age to be during the period from the time of the Buddha to that of the Venerable King Asoka.

E.M. Hare (1944) in his fine English translation of the Suttanipata, which is generally held to be one of the earliest Pali writings, brought to light the fact that "the well-known formulae of the four Nikayas are nearly all omitted in the Suttanipata".

He lists the eightfold Path or Way, the Four Truths, the Three Refuges, the Three Gems, the three signs (i.e. impermanence, etc.), the five skandhas, the five (or six) superknowledges, and the four, eight (or nine) jhanic abidings.

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Prof. De Jong, formerly of Australian National University, Canberra at a private gathering given in Melbourne University to a few scholars at a retirement dinner mentioned to the author that A. Bareau was of the same view.

To Scholars, this may appear to be a really startling fact, particularly when taken together with the well-known observation that Asoka's inscriptions likewise never mention any of these items. (7)

To "Showers of the Way" (Ajaans) who guide with Dharma and Vinaya strong, this is not a divulgence out their ordinary knowledge of things. They know only the Dharma and Vinaya, with the Dharma divided into twelve, or nine, different classes (8).

The twelve are: Sutra, Geya, Vyakarana, Gatha, Udana, Nidana, Avadana, Itivrttaka, Jataka, Vaipulya, Abdhutadharma, Upadesa. This may be roughly translated as, "Sermons, Mingled Prose, and Verse, Prediction, Verses, Verses of Uplift, Origins, Tales, Thus-was-said, Birth-stories, Expanded Texts, Marvels and Expositions".

The Scriptures arranged in this manner are now lost, although the arrangement itself has left its imprint on the Ksudrakanikaya of the various sects.

However, it is noteworthy that the "old" method of guiding in Sri Lanka which is still used by some Ajaans in the Sangha is a form of Meditation (termed "dry") which does not use jhana methods to guide to Sotapan. (9)

### Dealing With Multiculturalism

The second ground regards the discipline (vinaya) held, this measure being ennobled in Indian literature, both Brahmanical and Buddhistic.

In most of his edicts, he spoke of no particular mode of religious creed or worship, nor of any philosophical doctrines.

In other edicts, it seems from their geographical position, he wrote of Buddhism only to his co-religionists and not to others.

Toward all religious sects he adopted a policy of respect and guaranteed them full freedom to live according to their own principles, but he also urged them to exert themselves for the "increase of their inner worthiness."

He suggested respect for the creeds of others, condoned praise the good points of others, and suggested to refrain from vehement adverse criticism of the viewpoints of others.

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To practice the Dharma actively Asoka went out on periodical tours for as long as 256 days (evidenced by the Bhabra Edict) to spread the Dharma.

By the activities of the Venerable King's high officials the suffering of the rural people was alleviated.

In addition to attending to their normal duties he exhorted administrative officers to be constantly aware of the joys and sorrows of the common folk and to be prompt and impartial in dispensing justice.

A special class of high officers, designated "Dharma Ministers" was appointed to foster Dharma work by the public, relieve sufferings wherever found, and look to the special needs of women, of people inhabiting outlying regions, of neighbouring peoples, and of various religious communities. Matters concerning public welfare were to be reported to him at all times.

The only glory he sought, he had said, was to guide his people to the path of Dharma. His earnest zeal for serving his subjects was attained, he had said, by reasoning with people rather than by issuing commands. He delegated strong authority to his decision

makers.

### A Legacy For The World

The third measure is a weighing of the continuing value of his phraseology on the icons and steles built by the Ruler.

If we ponder and weigh the long duration of his residual influence on nations left from ancient times, we become aware that the Venerable King Asoka's influence is one of the greatest legacies of all time.

The reason is that his Buddhist Missionaries from India were sent abroad, and his Buddha Dhamma spread into Myanmar (Burma), Thailand, Anam, Tibet, Mongolia, China, Java and Japan.

Professor Flinders Petrie believed the Buddhist mission of Asoka, lead to the ascetic life of recluses established in the Ptolemaic times, and Monks of the Serapeum illustrated an ideal to man which had been as yet unknown in the West.

He considered the system of monasticism continued until Pachomios, a Monk of Serapis in Upper Egypt, became the first Christian Monk in the reign of Constantine (10).

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Not only did King Asoka become a devout Buddhist, but he took serious and efficient steps to spread his faith throughout the whole of India and even outside it; his bilingual Greek-Aramaic inscription, found at Kandahar, is perhaps the most eloquent sign of his zeal for morality and orderliness.

One mission, headed by his brother the Venerable Mahinda, was sent to Sri Lanka, which was soon completely converted and became the stronghold of Buddha Dhamma in the south.

The Pali recension of the Buddhist canon, which tradition ascribes to a legendary third council convened by Asoka, was introduced into Sri Lanka and received its final shape there.

Tradition, supported by chronicles in Sri Lanka, has placed in the seventeenth year of his reign an important fact, the third Buddhist Council, which was in session for nine months at Pataliputta, modern Patna, the capital of Asoka's empire. This Council was necessitated by the growth of heretical doctrines within the Order, causing various secessions.

The thambha (pillar) inscriptions of the last years of Asoka's reign, at Kausambi, Saneï and Sarnath, refer to action to be taken to prevent a schism in the Sangha.

This was obviously not an autocratic exercise by the Venerable King Asoka of his sovereign powers.

It was determined by Buddhist Canonical Law Vinaya), confirmed at the supreme session of this third Council, convened by King Asoka (according to the Mahavamsa) under the Presidentship of the Most Venerable Thera Moggaliputta Tissa.

On this occasion, the sixty-two heretical views of seventeen schismatic sects were exposed and condemned. The Council further compiled the Kathavathuppakarana which was incorporated into the Abhidhamma Pitaka. It contains the various points of controversy maintained by the seventeen different heretical schools, together with their refutation, and the Theravada view-point as to the correct doctrine.

Still, some Scholars now hold that this 'council' has no historical background and may refer to a local dispute (11).

The missionaries were not particular about language; they put their texts into the tongue of the country in which they were preaching. We have fragments of canonical writings (chiefly Vinaya) in Sanskrit, Prakrit, and in an India dialect that underwent a

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thorough process of "Sanskritization", and is known as Hybrid Sanskrit. But most of the non-Theravada literature is now preserved in Chinese and other translations.

One of the conventions of Buddhist Practice is the circumspection that prescribes that human beings are not to disclose to others their level of attainment.

Dhamma Texts known in Asokan Times (12).

The Venerable King had the following edict inscribed:

King Priyadarsin of Magadha, conveys his reverence to the Samgha (Sangha = Order of Monks and Nuns), and wishes for absence of obstacles and good health to the Samgha.

It is known to you, Holy Sirs, the extent to which our respect and devotion for the Buddha, the Dharma and the Samgha extend. Whatever has been spoken by Bhagavan Buddha, O Reverend Sirs, all those have been well spoken. And of those, O Holy Sirs, that have been seen by me as specially significant Dharma and worthy of endurance for ages, I should propagate.

O Holy Sirs, these are the text on Dharma:  
The Exaltation of Vinaya (Discipline)  
Aryavamsa (Aryan Race)

Fears of that which have not happened  
Munigatha (The Song of the Sage)  
Mauneya Sutra (On Saintly Life)  
Upatisyaprasna (Questions of Upatisya)  
and also Rahulavada - Spoken by the Venerable Buddha with reference to false speeches.

It is my desire, O Holy Sirs, that the Monks (Bhiksukah) and Nuns (Bhiksukyah) should hear these holy texts in large numbers, retain them in their minds, as also the lay disciples (upasakah) and women (upasikah).

With this desire I cause this to be engraved, so that they may all understand my wishes.

The author has some evidence that suggests that the bhanakas tradition is practised in the remote villages of Bangladesh. Their Doga songs may hold the slokas for these texts.

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### **ACCOLADE.**

The Venerable King Asoka is paragon of the person in a position of power who demonstrably and unequivocally renounces acts of partiality, selfishness and divisiveness which is well within his capability to perform. His legendary renunciation of violence was not achieved by a retreat from active life, but by his practice and actual social implementation of dharma. The Venerable King Asoka's splendid change is defined by his various acts which promoted religious activity and the spiritual life, and his decisions in the context of religious dispute which demonstrate his acute sensitivity.

Although the official religion of his empire was Buddhism, the result of The Venerable King Asoka's benevolent action towards other religious groups demonstrate his clear comprehension of the benefit of tolerance, and an unrivalled awareness of the causes and blessing of peace.

### **Dedication of Merits.**

May the merit of this work help human beings, each for himself or herself, empathise with and act towards one another within their diurnal life in whatever duty they perform by holding in their heart the quintessence of a dhammika dhammaraja.  
May all persons in India and surrounding nations be well and happy.

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1. This gatha is adopted from the lemma "The gift of Dhamma excels all other gifts" of the Buddha Dhyana Dana Review. ISSN 0818-8254. Printed and published by Buddhist Discussion Centre (Upwey) Ltd. A.C.N. 005 701 806. 33 Brooking Street, Upwey, Victoria, Australia 3158. BDDR incorporates the Buddhist Discussion Centre (Upwey) Ltd. Newsletter (commenced in 1978) and the Ch'an Academy Newsletter. BDDR is distributed to 40 countries.

2. Srinivasa Murti, G. (Ed.) The Adyar Library series - No.72. Edicts of Asoka (Priyadarsin) Pub.The Adyar Library and Research Centre. Second edition 1951. SBN 7229-7254-7, ISBN 0-8356-7254-9. In the introduction to this work, Prof. K.V. Rangaswami Aiyangarat (at p.xxxvii) reviewed suggestions as comparisons with Constantine, Oliver Cromwell, Marcus Aurelius.

3. Gunton, T. The Penguin Dictionary of Information Technology Pub. Penguin Books 1994. ISBN 0 14 051 297 7. The term "normalisation" has been used because in Asoka's day, no other area of the world enjoyed the same material prosperity, had such deep spirituality and government so well organised and efficient. The success of the

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Emperor lay to a large extent in his consummation of the institutions of his father and his grandfather. The Dhamma is subtle and complex. It is a rare person who can interpret it to be intelligible to the many folk.

To take data structures and tease them out to reveal true attributes and relationships of data is a formal technique used in data analysis which breaks down complex data structures into simple two-dimensional structures. When the process is complete, data is said to be in third normal form. This technique is called "normalisation" and the word seems to fit the extraordinary ability of the Venerable King Asoka. The unornate and almost rough language in the Magadhan vernacular, or Prakrit, and not the refined Sanskrit (Sanskrita) came straight from the lips of the Emperor. It certainly could not be typical of the official administration or scholastic languages.

4. Rhys Davids, T.W. (Ed.), Sacred Books of the Buddhists, Vol. IV, Dialogues of the Buddha Part III, Translated from the Pali of the Digha Nikaya by T.W. & C.A.F. Rhys Davids. Published under the patronage of His Majesty The King of Siam (sic). Pub. The Pali Text Society, 1991, Oxford. p.

5. *ibid* 4 p. 62.

6. Conze, Edward, Thirty Years of Buddhist Studies, Selected Essays by Edward Conze, Pub. Bruno Cassirer (Publishers) Ltd, 1967, Oxford, p. 8. This refers to The Earliest Vinaya and the Beginnings of Buddhist Literature (1956).

7. *ibid* 6 - p. 7

8. The ninefold division belongs to the Theravadins and Mahasanghikas, the twelvefold to all other schools.

The Theravadins drop Nidana, Avadana, Vaipulya and Upadesa, and have instead a somewhat mysterious item called "Vedalla".

9. The Author was shown by the Abbot that this type of Practice is still in use today in one of the ancient monasteries in China. The Abbot considered that this method was that used in the days of Asoka. There is a Sanskrit text entitled Asokavadana whose Chinese version is called A-yu-wang-chuan (Tascho No. 2042), which deals with the events of how King Asoka of India was converted to come to predict the Dharma. With the spread of this work, the name of Asoka has become widely respected among vast numbers of Buddhists of the Han language system of Buddhism in China. Ref. K. Ku, Encyclopaedia of Buddhism, Volume II, Fascicle 2:, Pub. The Government of Ceylon, 1967, pp. 198 - 200.

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10. Prof. Flinders Petrie, The Religion of Egypt, pp. 92-3.

11. *ibid* 9, p.183

12. *ibid* 2, pp.83-85

Footnote: It has been reported to the author by a Monk of good vision that when King Asoka passed away he was born as a snake, and after that, took his present rebirth in the realm of the Four Heavenly Kings.

### **Suggested General Background Readings.**

1. The Encyclopedia Britannica- "Asoka" and "Buddhism" articles  
Pub.- Encyclopedia Britannica.

2. Mackenzie, Donald -" Indian Myth and Legend "  
Pub. The Gresham Publishing Company see p. 133

3. Pareti, Luigi - "UNESCO History of Mankind"  
Pub. George Allen and Unwin Limited see pp. 519 - 520

4. Encyclopaedia of Buddhism, Volume II, Fascicle 2: see Asoka.

Please refer Graphical Image No: V6N1.49.1

Photo: John D. Hughes at a cemetery in Tasmania, March 1996.

## The Millenary Celebrations of Tabo Gompa

Tabo Monastery in the Indian Himalayas is completing its 1000th Anniversary this year and in celebration of this great event His Holiness the Dalai Lama has very kindly consented to confer the most profound Kalachakra Initiation from 21st June to 5th July 1996.

In conjunction with the millenary celebration of Tabo monastery, the Karuna Foundation is organising an International Seminar from 28 June to 3 July, 1996.

Tabo Gompa, Tabo Village, Lahaul & Spiti, Himachal Pradesh 172113 (India).

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Tabo Monastery is a small village in Lahaul and Spiti District of Himachal Pradesh (India) situated at 3500 meters above mean sea level. It lies 366 kms away from State Capital Simla and 275 km from Kullu - a well known hill resort.

Tabo Monastery is located on the bank of Spiti River. The story of this monastery offers a valuable window to Tibetan culture and its history. It is the story of the transmission from India to Tibet of religion as well as art styles.

The Monastic complex consisting of nine shrines was constructed and renovated between 10th to 15th century and an inner chapel suggests its foundation in 966 AD. The most important amongst these shrines is Dukhang. Here thirty three stucco images of different Buddhas, Bodhisattvas, gods and goddesses surround central figure of Vairocana. Every inch of the walls is embellished with beautiful paintings which are as old as the monastery. The life of Sakyamuni Buddha is also elegantly depicted here. It also contains wooden images and a precious library of manuscripts. Tabo was built earlier than Alchi Monastery of Ladakh, nevertheless, both of them contain huge repository of Kashmirian art of 11th century. It also bridges missing links in artistic styles of India and Tibet. The soft and tender expression of the figures are the conspicuous influence of Ajanta. Tabo is one of few monuments where one can study continuous development of Western Tibetan art from 11th to 20th centuries.

The Tabo Monastery is a national monument well preserved by Archaeological Survey of India and local monastic institution headed by Ven. Geshe Sonam Wangdi.

To commemorate the millenary year, His Holiness the Dalai Lama has graciously decided to hold a Kalachakra Initiation. In addition, international and national seminars, conferences, cultural festivals as well as exhibitions are being planned.

Your gracious presence; active participation, suggestions as well as generous



contribution will prove immensely helpful in successful fulfilment of this venture by Tabo Monastery and local people.

The Head of the Karuna Foundation, Kagyur Rinpoche is the Chairman of the organisation. The schedule for five days international seminar organised by the Karuna Foundation at Tabo, Spiti District Lahoul and Spiti, Himachal Pradesh, India.

The schedule commences on 27 June with arrival and registration of guests. The opening ceremony will be held on 28 June and three sessions and cultural programmes over three days. On 2 July sightseeing opportunities are offered as well as an open discussion with local scholars. On 3 July closing ceremony is planned.

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There will be the following two sessions running simultaneously on each day i.e. 29, 30 June and 1 July 1996.

1. On Rin-Chen bZang-po and his Works.
2. Buddhism and Himalayan Studies.

Kagyur Rinpoche, Chairman, Karuna Foundation has requested seminar papers from a list of suggested topics which include the place and importance of Rinchen Zampo's in Tibetan history, manuscripts at Tabo, Buddhism and world peace, interaction between the spiritualistic values of East and materialistic values of West and other important topics. The following paper has been sent to the Karuna Foundation to be presented and distributed at the seminar.

Ref. PC4 \word\Tabo 14-04-1996

The Rinchen Zangpo system used for the preservation of the sasana.

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Invocation:

Homage to Manjushri Bodhisattva.  
Homage to the Dhammapalas who help preserve this sasana.  
Homage to the Dhammapalas who were trained by Padmasambhava.

What did Rinchen Zangpo find which enabled him to devise a meta system, the specifics of which were entirely directed to his object of preserving the Buddha sasana?

## 1. Introduction to practices framed as method.

The method of this work begins with examining the conceptual system from the facts of contemporary political intelligence known to Rinchen Zangpo. Within his knowledge domain he perceived how these facts are gathered and correlated depends in turn upon the mental formations (sankhara) used to collect them.

As a result of visits to India his knowledge domain would have included cognisance of actual, recent political events, and of the weakening effects on the sasana which developed because of flaws in "interpreting" them.

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In critical reflection on political events, Zangpo comprehended the power of Kings in social contexts where the King performs the function of the primary decision maker.

He came to appraise the logic employed by the ruling Kings of his time and to appraise the reasons why rulers designated in the class of 'King' confine their own venture choices within a narrow range of options regarding means and ends.

It is difficult for persons today to apprehend the significance of influence of Kingly power as it operated in ancient societies.

In earlier times, absence of contacts with the outside world separated northern India from potential sources of renewal. This isolation certainly induced in the Indian princes a sense of war as a sport, in which what was at stake was their honour, not their very existence (Dharmavijaya theory). At times, Indian civilization, when exaggeratedly scholastic formative disciplines tended to paralyse creative energy, developed in a closed system.(1)

Not overcome by the awe-inspiring cultural emanation of power that attended the King-centred social system, Rinchen Zangpo investigated the factors as a result of which the culture of Kings is marked by a process of executive decision-making consistently seen to fail to vector moderation into any given venture.

He recognized the medium term risk to the sasana that arises once a King chooses to set the juggernaut of state expansion in motion.

It is then intended to demonstrate the methods that were used by Rinchen Zangpo to come to terms with the typical model of the use of social power by Kings, and to find a better method for its replacement.

To use information to form a knowledge domain is to make choices regarding the kinds of knowledge to be included within it, and to make choices regarding the kinds of actions that can be decided from it. The extent of choice at any given instant is a question of 'degrees of freedom' available to the different minds.

The simplest model is an  $n + 1$  series; ( $n$  is the number of items on a choice menu). When  $n = 1$ , there will be at least two items on the menu to choose between. With this simplest case, the  $+1$  term arises because any course of action requires a choice to be made between a minimum of two alternatives- that of deciding to act, and that of deciding to not act, to do nothing.

Sad to say, this is the general situation for most worldly persons.  
What happiness can be found in that!

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The measure of a function of choices is to compile an excess of information (i.e. to make  $n$  as large as possible) and then develop a meta system predicated on the assumption that a logical relation should be a relation between facts, not a relation between ways of thinking (2).

To be useful, any meta system must incorporate such relevancies as the socio-historical setting for the facts collected.

Rinchen Zangpo was active in the period following the conquest of West Tibet by a King.

Zangpo perceived the threat of the Bon-pas influence to the stability of the King's government and, hence, to the practice of Buddha Dhamma in the sasana in that region.

Through the clarity and comprehensiveness of Zangpo's findings from meta-system analysis, he perceived methods by which Buddha Dhamma could become the preeminent religious system for the region, practiced by the laypersons and accepted by the King.

Firstly, he approached the King and elucidated for him the actual threat of the Bon-pas influence to his rule.

He proposed that the Buddha Dhamma become the 'religion of state', and, thereby, for reasons of the specific conditions of that society at that time, took the steps to associate the sangha with the secular state.

Secondly, he performed what today we might term the "professionalization" of the sangha, arranging new services of mental and physical healing to be provided by Buddhist practitioners to the newly conquered populace of West Tibet.

He was able to decide the precise form and extent of what could be considered 'innovations', necessary for the successful dissemination of Buddha Dhamma, as a result of a specific kind of analysis.

He realised the actual need for 'innovation', while remaining securely in the Middle Way.

His preliminary grounds for clarification of cause and effect were developed by attainment in the four kinds of patisambhida (Analytical Knowledge or Discrimination).

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To achieve what might be termed 'operational proficiency' in the activities of the sangha, Zangpo put into practice a plan based on insights made by a transformation on the method of satipatthana (3) (the 4 "foundations of mindfulness" lit. Awarenesses of Mindfulness).

This method, so important for the practice of Buddhist mental culture, is used for contemplation of the body, the feeling, the mind and mind-objects.

The method uses a five phase (or stage) sequence across each of these four subjects.

The first stage is to generate the intention; the second is to make the effort, the third is to arouse the energy, the fourth is to apply the mind and fifth stage is then to put ardour on top.

By powering and completing these processes, Rinchen Zangpo's meta system was established for the "mind mandala" he was looking for.

It will be further argued in this paper that since Zangpo considered that the sasana would remain for about 500 years, his method was directed towards its preservation for at least that length of time.

Retroactively, we recognise Zangpo's figure of 500 years further duration of the sasana to have been an error of fact.

## 2. Assumptions of exposition.

It may be argued by the hearer that the evidence so far presented enumerates and praises the actions of Rinchen Zangpo as if he had operated in a social vacuum.

In fairness, the hearer may argue this paper over-emphasises the basis of Rinchen Zangpo's vision (particularly human-world knowledge), and does not credit various devas and devatas interested in the protection of the sasana.

It is outside the scope of this paper to debate such detail.

A comparative methodological weakness to this paper may be considered its historical dating, which has, for reasons of priority, not been thoroughly investigated. Precise assessment of historical dating as it relates to the subject can be refined by further research, and may expand the scope or implications of the findings of this paper.

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The author asserts that its comparative methodological strength is evident in the expositional accuracy of its description of cognitive substructure, the processes employed in the formation of a suitable 'knowledge domain'.

Such "bare bones" of a workable analytic method are needed for human beings who wish to begin their own search for enabling factors to protect the sasana in their region.

### 3. Rinchen Zangpo's monitoring process.

The author has no overt evidence that suggests Rinchen Zangpo had any mechanism (other than the dhamma) to enable his venture findings to be verified by a superior authority.

It was not until Zangpo was aged 78 (in 1042 C.E.) that he was able to verify the validity of his venture, meeting with a superior, Atisa Dipankara Srijan.

The author hopes that as argument is expounded, it will inspire some hearers to wish to arrive through their own practice to a suitable critical stage of insight samadhi at which their proficiency in mental states brings them vision of the method used to form the domain reached by Rinchen Zangpo.

A script which writes the miccha-magga (the eightfold wrong path -incorrect way) into sets of "unwise mind mandalas" appears when hate, greed and ignorance is present, even to a small extent.

Fortunately, Rinchen Zangpo's caution prevented the various maras of hate, greed and ignorance from affecting his practice.

The Blue Annals narratives describe the strong technique he used:

"On the three successive gates outside of his meditative cell (sgrub-khan), he wrote the following inscription (sgo-yig): "Should thoughts of property, selfishness, etc, be born in me even for one moment, then may the Religious Protectors split my head". Concentrating intensely, he attained the highest realization (mchog-gi grub-pa) (4)".

Insight can be obtained by forming within your stream of becoming the need to find sets of "mind mandalas" similar to the sets used by Rinchen Zangpo.

Although they may be easily discovered; yet it is necessary to be prudent and circumspect in their application. It is vital not to act strictly according to these knowledges in their original form because their medieval framing is inconsistent with the realities of the modern world.

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Lessons may be drawn from the study of them, but new application of knowledges learnt in the modern social world must be made with extreme sensitivity to any contemporary cultural and institutional framework if it is to be improved.

In addition, since ordinary "mind mandalas" are not paramattha dhamma, they cannot be relied upon to as a trustworthy lighthouse in this century or in the foreseeable future.

#### 4. Correcting errors arising from Mantra transliteration.

In Indonesia, the candis of Dieng and Gedong Songo are by tradition considered the oldest architectural remains in Indonesia. Candi Gunung Wurkir was founded 732 C.E. and over the following centuries feverish building activity resulted in the construction of a large number of candis that grace the landscape of Central Java (5).

Candi Borobudur with its nine levels is the best known of this type of structure. The inscription of Kelurak records the founding of a temple in the year 782 C.E.

Another inscription proves the temple was enlarged or expanded in the year 792 C.E. The inscription also names the candi Manjusrigriha, a shrine dedicated to the bodhisattva Manjusri.

Over time "esoteric Buddhism" had gained a foothold in Java, and following a trend first manifest in India, both the Sivaite and Buddhist cults became strongly associated with Tantric concepts and practices.

The Tantric Buddhist Kalachakra cult, probably imported from the East Indian Monastery of Vikramasila, may have gained a powerful adherence during the reign of its last King Kretanagara, who is believed to have been assassinated during a Tantric ritual (6).

Over time, this form of Buddhist practice was exported to Sumatra, then along the trade routes. It is likely that Rinchen Zangpo was familiar with some of these early Tantric practices. Original Mantra may have become corrupted by careless thought.

In Tantric practice it is well known that deva and devata title- names explicitly identify their function.

If the names are altered, the functions are altered.

Where the name represents an important function, it can be seen that a series of errors become possible by mis-labelling.

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As a superior translator, Rinchen Zangpo would have had to be able to avoid many such errors. Other Monks of that time may not have been so successful in avoiding errors.

A first error arises by the use of an erroneously recorded or transmitted mantra that addresses the wrong deva or devata.

Over time, the first error generates a second error which is the increasing deficiency in precision.

However, if a mantra is practiced with high sati (mindfulness), the error will be found at the stage of its recitation. If the mantra is practiced with low sati, then it becomes heedless practice in which the first error is repeated and will not be identified in repetition.

A third error occurs as the second error is incorporated into the practitioner's "mind mandala".

Because of heedlessness in the earlier stages, a fourth error occurs in which the assembly (sankara) from mantra practice is not detectable by the practitioner who will, in fact, be deluded and will deny any error has occurred.

Rinchen Zangpo's system required the prevention of these errors. Be that as it may, he also needed to help the "ordinary" practitioners, whether they made errors or not, who had formed suitable "mind mandalas" to contribute monetary or labour resources for the construction and maintenance of the elements of the first level of the sasana within a secular world. eg. by participating in construction of a Vihara, cleaning of a temple, or offering of food to the Sangha.

To keep them interested, the Monks needed to help them become healthy, prosperous, and obtain the sphere of minor blessings. The skills accrued from Monks' studies of Indian medicine provided for these.

Ordinary persons who have only a partial comprehension of Buddha Dhamma could become a Monk or a Nun.

##### 5. The status of early Tibetan literature.

Mayer and Cantwell (1993) are of the view that the early Tibetan materials

orthography has what appears to be a haphazard approach to the transliteration of Sanskrit mantras, suggesting that the texts were written before the standardisation of Sanskrit transliteration under Ralpachen had taken full effect (7).

They cited a Dunhaung manuscript on Vajrakilaya which seemed to 'constitute a rough or hastily made aide-memoire intended for personal use, rather than a complete text.' The name of the consort of Vajrakilaya, Diptacakra, is transliterated in one of the consecration mantras, as "tib ta cag kra" - kilaya is sometimes, but not always, rendered as "kyilaya", and seed syllables like hum, om, phat, are represented in a number of different ways in different places.

Against this tradition, Rinchen Zangpo had to design a method of allotting the names for a given mandala practice and then make sure the selection of a name was precise.

Furthermore, he had to find a general method of selection to screen a set of documents and/or oral traditions to distinguish them from the given range of correct and incorrect names in order that his own sadhana practice be successful.

This general method of selection (yathabhuta) must have constituted a "sharp weapon" component for the formation of Rinchen Zangpo's "mind mandalas".

We like to imagine that "later" works must be free of included errors. This is not so. The author has an 18th Cent. Thankha of a red form of Amita Buddha. The work is of fine quality. Several years ago, a good friend (a native speaking Tibetan translator) identified four incorrect Tibetan characters in the Buddha title.

One key question Zangpo needed to resolve concerned the time remaining before the disappearance in the human world of this sasana.

There is a body of evidence indicating that in Atisa's time it was fashionable to debate the length of time remaining to the period of the sasana (the span of the Teachings) in which human beings could be taught Buddha Dhamma.

At issue in the debate was the establishment of an historical date ("a base time marker?") which could be considered the "commencement date" of this present sasana. (Here, "sasana" is to be understood in the sense of its reference to the period of **time** being the Buddha Dhamma Teaching Era).

The debate was complicated by the need to determine the precise "marker" for the sasana from the three historical dates of the birth, awakening and paranibbana of Lord Buddha.



Generally, these events were held to have occurred on the full moon in the lunar month Versak. Probably Lord Buddha was born in 528 BC.

If, for the moment, we assume this date is the "marker" of the "sasana date" then Atisa met Rinchen Zangpo about one thousand, five hundred years into the sasana.

Over time, as a skilful translator, it can reasonably be assumed that, apart from having noted the discrepancies of various dates given for the birth of the Buddha in early textual materials, Rinchen Zangpo found further variance with the dates passed on by the various oral traditions at that time.

His source materials asserted the duration of the Buddha's Teachings. (However, there appear to be different statements of sasana duration in different discourses).

It is wise to contemplate on the fact that the historical data may have been found by Rinchen Zangpo in a form different to the material of the modern printed texts we read today.

For example, in Vinayaksudrakagama, Kanakavati avadana, Bhadrakalpikasutra, Mahameghasutra, Aksayamatiridesatika and in Abhidharmatikas the specified duration of the Teachings is the same, being one thousand years calculated as five hundred years each for the period of undiminished doctrine and for its resemblance.

According to Dharmatasvabhavacalaprati the duration specified is two thousand five hundred years.

In Bodhisattvacandragarbhapariprcchasutra there are many instances where Buddha suggests that the span of his Teachings will be two thousands years.

However, many scholars assert that there are texts which also state three thousand years as a definitive duration (of the Teachings).

In Maitreyavyakaranasutra translated by Tharlo, Vasubandhu's gnod 'joms and in Satasahasrikatika of mtso sde and so forth, five thousand years is mentioned. (8)

His Holiness Dudjom Rinpoche states that the exact dating of events in Lord Buddha's life being an elusive topic, there are various theories asserted by both Indian and Tibetan Scholars.

For the author has no intention of entering into any dispute with the statement that the birthdate of Lord Buddha of 961 BC, given by His Holiness Dudjom Rinpoche (1904-1987).

His Holiness gives the birth date of the great translator, Rinchen Zangpo, who he identifies as "first amongst the translators of the New Period of Propagation", as being in the Earth-Horse year (958 C.E.) and gives 1055 C.E. as the year of his passing away.

Using H.H.'s figure of 961 BC the statement becomes the "sasana date" when Atisa met Rinchen Zangpo.

His Holiness refers to various agamas, tikas and sutras which give various periods for the duration of the span of Buddha's Teaching.

#### 6. The Psychology of errors.

Nagarjuna's work illustrates the dialectical method by clarifying the idea of voidness (sunyata) and refuting the validity of the pramanas.

It is well argued that this issue could arise from what Sigmund Freud calls "the psychology of errors", which he states "is nothing to do with illness, since they may be observed in every healthy person" (9).

These include the case where anyone wishes to say a certain word but uses the wrong word ("slip of the tongue"); or when the same sort of mistake is made in writing ("slip of the pen"); when anyone reads in print or writing something other than what is actually before him or her ("mis-reading"); when one "mis-hears" what is being said and so on across the senses.

Some inner relation between all these kinds of occurrences is indicated in German, by the use of the prefix "ver-" which is common to all the words designating them eg. Versprechen, Verschreiben, Verlesen, Verhoren, Vergessen, Verlegen.

The equivalent English prefix is "mis-", but it is not so widely employed (10).

It is posited that by transformation of these errors in common "mind mandala" sets onto a matrix, Rinchen Zangpo was able to assess superior expedient methods and means for his time and place.

The process was to decide on sweeping criteria to give inform the vision necessary for a strategic plan to preserve the sasana.

The implementation of his venture through decisions and actions, although confronted by the medieval rigidity of the autocratic system of King-rule, resulted in the preservation of the sasana in that dhamma ending age.

#### 7. The effect on the Sangha of widespread pillaging.

Pillaging on a large scale was endemic at that time. Between 999 and 1004 C.E. the Chola Rajaraja brought Mysore into subjection. He annexed the southern Tamil country, took possession of Vengi and the Kalinga, and finally attacked Ceylon and the Chalukyas. But the Maratha state had not the strength to check the Chola. About 1005, an army of 900,000 men, led by Rajaraja, invaded the territory of Taila, pillaging and massacring as it went (11).

From his sojourn to the Indian continent, he would have been aware of the history of early Sri Lanka sangha.

Regarding the local history of that time, Rinchen Zangpo would have known of the earlier period of the sasana near Polonnaruva in Sri Lanka.

That city's history stretches over time that extends from the birth of the prophet Mohammed in Arabia, through the 'Dark Ages' of Europe, and the T'ang Dynasty of China.

Sri Lanka's closest and most powerful neighbours were in South India: the Pandyan who had their capital at Madhura, and the increasingly dominant Cholas, from just south of modern Madras.

The huge continent of India had long dominated Sri Lankan foreign affairs.

By the early 10th century A.D., Sri Lanka had allied with its former enemy, the Pandyan kingdom of Madhura, against the growing power of the Chola Empire.

In 915 A.D. a Sri Lankan force was sent to India to assist the Pandyan, but the alliance was defeated, and the Pandyan King, Rajasinha II fled to Sri Lanka.

He eventually moved on to Kerala, leaving behind the Pandyan regalia. These symbols of authority were vital in south Asia, as a king had to be correctly consecrated before his rule was acceptable to his subjects.

In the same way, possession and protection of the Tooth Relic became an essential duty for the kings of Sri Lanka during the Polonnaruva period.

The Cholas sent a demand for the return of these Pandyan 'crown jewels'. King Udaya

IV of Sri Lanka refused, and the Cholas launched an invasion.

The city was sacked and pillaged. The Cholas withdrew, but in 958 A.D., another menace threatened.

A king of Rastrakutaka in central India attacked the Cholas from the north.

He was repelled towards the south, and with his army, he landed in northern Sri Lanka.

Mahinda IV defended the island against this threat, and against another Chola invasion a year later.

The Sinhalese king married a princess of Sri Vijaya, the Buddhist kingdom of Malaysia and Sumatra, cementing an alliance with this naval power, in order to prevent Chola domination of the Indian Ocean (12).

#### 8. Meaning of Professionalization to the Sangha.

As Ringen Zangpo reflected on the formulation of venture policy with the object of the preservation the sasana throughout that medieval age, he had to find in his venture plan a new role for the Sangha. Their old roles did not seem to fit to give stability.

Professionalization is thus an attempt to translate one order of scarce resources - special knowledge and skills - into another -social and economic rewards.

To maintain scarcity implies a tendency to monopoly: monopoly of expertise in the market, monopoly of status in a system of stratification.

The focus on the constitution of professional markets leads to comparing different professions in terms of the "marketability" of their specific cognitive resources.

It determines the exclusion of profession like the military and the clergy, which do not transact their service on the market.

The focus on collective social mobility accentuates the relations that professions form with different systems of social stratification; in particular, it accentuates the role that educational systems play in different structures of social inequality.

There are two different readings of the same phenomenon: professionalization and its outcome. The focus of each reading is analytically distinct. In practice, however, the

two dimensions -market control and social mobility - are inseparable; they converge in the institutional areas of the market and the educational system, spelling out similar results but also generating tensions and contradictions which we find, unresolved or

only partially reconciled, in the contemporary model of profession (13).

The medieval context of social mobility and security of social position is obviously quite different to the contemporary context of the modern western state. The medieval context was characterised by the centralization of power in kingly authority, whereas the modern western context is characterised by the decentralisation of power among various economic and social institutions, and the people at large.

However, a similar dynamic of social demand operated in medieval society, regardless of the dictates of autocratic government, as operates in the contemporary world as the market system.

#### 9. Zangpo's opportunity to use medicine in the social hierarchy.

Tucci's researches in North-West Nepal have shown a new dynasty, the Malla, belonging to the Khasia tribe, had already come to power there at an early period, at least in the region around Pu hrang.

This dynasty established its capital at Semja in Nepal.

After its conquests in Tibet, it became a supporter of Buddha Dhamma in a region where several influential Bon pa teachers originated or taught and in which the indigenous religious traditions maintained themselves.

The pro-Buddhist policy of the Malla kings allowed Ye shes 'od to choose several youths and send them to Kashmir to study Buddhist Teachings. One of the youths sent to Kashmir was later to be prominent under the name of Rin chen Bzang po (985-1055) (14).

According to Tucci (1970), the so-called second diffusion (phyi dar) of Buddha Dhamma, introduced by the activity of dGongs pa rab gsal (15) took place in West Tibet, in the province of mNga' ris, which covers the regions of Ladakh, Zangs dhar, Pu hrang an Gu ge. (16)

As a translator of Indic texts on medicine, in collaboration with Jalandhara of India, he translated the Ashtangahridaya of Vagbhata and its commentary by Chandranananda (17).

Earlier, the first Tibetan translator, Vairochana, who was sent to India by Padmasambhava and Abbot Shantarakshita, received the teaching of the Gyu-zhi, from Ashvaghosha's disciple, Chandranandana.

The book was hidden in a pillar of Samye Monastery until it was extracted from its hiding place by Trapa Ngonshe in 1038. (16)

Zangpo employed a knowledge of the current political conditions of his time to astutely secure the patronage of the most powerful social entity in the social system, the King, in order to ensure the furtherance of the Dhamma in Tibet.

His venture would include dispensing a medical technology superior to that the Bonpa could provide. By this means, he used the political system without the intention to secure political goals.

It is implied by 1042, when Atisa Dipankara Srijan (Atisa Dipamkara Srijnana) met with Rinchen Zangpo (Tib. Rin chen bzang po), they agreed on this medical venture method. The two Masters knew much about healing.

These two Venerables were the key figures in forming what are known as the "New Ones (gSar ma), that is, the followers of the "new Tantras".

The "Old Ones" (rNying ma pa) remain in the tradition of Padmasambhava (Tib. Pad ma 'byung gnas).

Rinchen had spent over ten years in India acquiring teachings and initiations. From a Kashmiri pandit, he learned Ashvaghosha's medical work, **The Collection of the Essence of the Eight Branches**, Chandrananandana's commentary on it, and many other medical treatises.

By passing these teachings and other teaching onto to his own Tibetan disciples, they became "Doctors" who, in turn, wrote new medical works. The justification for the high status of the medical profession was developed by the activity of that Sangha.

According to the reprint in The Blue Annals, of "Stages of the appearance of the Doctrine and Preachers in the land of Tibet" composed by a well known Scholar and Translator Gos lo-tsa-ba-gZon-nu dpal (1392-1481 C.E.) it is recounted in the chapter on the chronology of the "later" spread of the doctrine (BSTAN-PA PHYI-DAR), BLA-CHEN-PO and others, the information that when lod-tsa-ba Rin-chen bzai-po was eighty five, Atisa (Jo-bo rje) came to Tibet and met him.

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After many good works when he was younger he was initiated into the method of propitiations (sgrub-pa, sadhana)

When he passed into Nirvana in his ninety-eighth year at Khwa-tse win-git in the year Wood-Female-Sheep (sin-mo-lug-1055 A.D.), heavenly denizens played music and flower showers fell, which were seen by the children of the villagers, and by all living creatures.

No relics were left behind (after the cremation), and it has been stated that he had passed to Heaven, without leaving his body behind. Only three relics (rin-bsrel, sarira), very red, of the colour of the 'Ol-ma-se fruit, were left behind. Soon after, these relics disappeared to Heaven, accompanied by a great sound, resembling thunder. (18)

10. What course of action should be followed today?

That the venture planning set in place by Rinchen Zangpo furthered the duration of the sasana for several centuries in an area to the north of India is not in dispute.

The powerful benefits accruing from the implementation of his original venture plan exceeded what we know of Zangpo's time scope parameters for the preservation of the sasana.

Today, as followers of the Buddha Dhamma seek to map onto our Information Rich Age, we wish to be prudent and therefore must tease out and examine the elements of our sagacious guru's policies.

Then, after reflective evaluation, if we use some part of the ancient wisdom, we can be confident that our aim towards the right middle way is correct, and make decisions that best shape the future directions of the sasana.

Should we fail to incorporate well considered elements of the reasoning of successful historical Buddhist leaders such as Zhangpo into our planning for the furtherance of the Buddha Dhamma, we shall have lost a valuable resource of wisdom and guidance.

Today, his original venture plan is unworkable in the contemporary world because many of its elements are no longer applicable. For example, it is obvious that the provision of medical services by the Sangha would not now promote it to a position of centrality in the social system. It is asserted the constructive ethics of Rinchen Zangpo's venture planning methodology may serve as a lamp on the path for those persons determined find new ways to preserve our sasana in this dhamma ending age.

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Devotees of Buddha Dhamma ought not waste resources by undertaking ventures which are likely to fail within a few decades.

Errors in concept, planning, and action arise from cultivating the incorrect emptiness of mind, as do errors in the implementation of a plan which is invisible because investigation of this old model was insufficient.

Acknowledgments

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The author acknowledges the limits of this paper and does not intend his words to disparage the motivation or intelligence of other writers, and does not make claim for the superiority of his methodology as it appears in this paper, informed as it is by a "bare bones" approach. Access to certain relevant texts was not available at the time of writing, one such text being the record of the 1076 C.E. Great Council at the Monastery of Tabo summoned by the King of West Tibet, rTse lde. (19).

### Dedication of merit

May the merit made in preparing this paper be shared among all beings, seen and unseen, and by this gift of merits may they refresh themselves by paying respect to the heart of Rinchen Zangpo Mandalas and forming useful ventures to preserve this sasana.

Thank you very much.

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The entry "Vipassana" lists names of the 18 levels of this practice. By commencing the 13th level, (Emptiness -(pali: sunnatanup), then using the 14th. level, Insight into phenomena which is Higher Wisdom (pali: adhipanna-dhamma-vipassana) or, preferably, 15th. level, Knowledge and vision according to reality, (pali: yatha-bhutanadassana); it is clearer how the matrices or "mandala minds" Rinchen Zangpo needed by him could be made to appear (from nature) during his progress.

The Sammannaphala Sutta which appears as the Silakkhandavagga section of the Digha Nikaya, holds the design of the communication technique used by the Buddha in



his discourse with King Ajatasatta.

This clear discourse includes the cula sila (the minor morality); majjhima sila (the medium morality) and maha sila (the major morality) and more and lead to Ajatasattu's conversion.

After King Ajatasattu had left, the Buddha said:

"O Bhikkhus, this king has been ruined, completely ruined. If he had not put to death his father, that virtuous man, that righteous king, the Dhamma-Eye would have arisen in him, even as he sat down here". This English rendering appeared in The Light of the Dhamma Vol.V. No. 1, 1985, Pub. Union of Burma Buddha Sasana Council.

For Rinchen Zangpo with a mind set of "must talk and convert a King"; this Sutta text (in whatever form it was in his time) could appear of great interest.

Comment: While in Theravadin practice, the talk of Kings is discounted and titles held as a mental object worthy of being acted on (because even a King's life has the marks of anicca, dukkha, anatta); it is clear a Bodhisattva having a need " to advise a King" may hold this notion as a "mandala" object in the human world. But, at the same time, he or she ought use strong practice to keep the bodhisattva stream free from pride, etc..

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### A Suggestion for the Prosperity of Bangladesh.

On 29 March 1996, our Teacher, John D. Hughes wrote to the Most Venerable Suddhananda Mahathero, Chairman, Dhammarajika Orphanage, Dhammarajika Buddhist Monastery, Atisa Dipankar Sarak, Kamalpur Dhaka- 1214, Bangladesh.

Our Centre has been sending funds to the Orphanage for many years.

John D. Hughes has had three visits to the Dhammarajika Monastery, Because of these and other past causes, he has great affection for the well being of all the persons in Bangladesh, especially the followers of Lord Buddha's Dhamma.

We all need Blessings (Mangala). Since the mind is chief, any notion of mangala must start from mind entreaty.

On the full moon day of 5 March 1996, our Teacher went to Tasmania to do a special Samadhi. He completed this samadhi at a secluded beach on the East Coast of Tasmania on the evening of 7 March 1996 C.E. at about 9 p.m.

Because of the accumulated merit (punna) he has gathered teaching in many countries, he wished to share his merit with his brothers and sisters in the Dhamma in Bangladesh.

He praised the followers for the birthday ceremony for the Most Venerable Mahasanghanayaka Visuddhananda Mahathero, and holding the Most Venerable Mahasanghanayaka Visuddhananda Mahathero death anniversary in a befitting manner.

Most Venerable Mahasanghanayaka Visuddhananda Mahathero completed his Buddha Path and has become an Arhant.

**SADDHU SADDHU SADDHU**

The Monks in Bangladesh are under the transfer of the Most Venerable Mahasanghanayaka Visuddhananda Mahathero's merit and that will continue until your samsara ends when you too will become an Arhant.

In ancient times, that great Pandito, Sri Atisa Dipankar, was born in that country, and walked in the Buddha's footsteps in the sands of that country. The Most Venerable Mahasanghanayaka Visuddhananda Mahathero's feet also walked in your sands. As he walked, the Mahathero remembered the Venerable Atisa and his successors.

He would have thought along these lines:

**What are the causes of Mangala?**

In spite of their natural disasters, the sadakas have never lost faith in and gratitude for the Blessings from the Buddha and the Bodhisattvas who helped this country.

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Remember, it is natural that all practitioners of Buddha Dhamma, having done good things in the past, continue to do good things in the present.

What are the past causes that remind us to follow Buddha this life?

Some of the causes bringing mangala are:

1. the countless lifetimes that you have been kind to your old mothers
2. the kusala virtues which allowed you to obtain this human birth
3. your understanding of how fortunate it is to be living in a Buddha Sasana

4. your ability to awaken now and bring your full merit into the present to heal your body
5. your awareness of the knowledge that by awakening yourself for yourself, it is possible to increase your prosperity and to help others
6. your ability to see for yourself, as a devotee, that the second you should elevate your good hearts, you conquer troubles
7. Awaken and see each single grain of sand in this land is blessed as is every single speck of dust.

**THIS COMPRISES THE FIRST PART OF THE BLESSING.**

**The second part is an invitation to action.**

Over the last two decades, our Centre has worked to help inspire many who have come to Australia to establish their own Buddhist Viharas.

Many aunties and uncles have worked hard and, by enduring effort, have established many decent Viharas (Temples) which enrich the World. Then the Dhamma has been practiced and learnt by more than the language. Over time following establishment, the situations of new viharas gradually improve. The Phra Vihara can make the area in which it is situated increasingly rich in natural things.

Over time, it is as if Phra Vihara becomes a fresh citizen with dual nationality who stands with one foot on the Bangladesh sand as a Bangla citizen, and the other in a Pure Land.

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The relics of the Venerable Atisa, formally Abbot of Nalanda, are in your Monastery.

Atisa learnt about the siddhis (powers) of Padmasambhava and then shared them with others because he visited Padmasambhava Images in Tibet.

Several years ago, whilst in Samadhi, I obtained permission from Padmasambhava to commence the construction of a Padmasambhava Image.

You, too, can build this image at no cost to make blessings appear.

**How to build a Padmasambhava Image from the local clay.**

An Image made to these instructions will reflect from our clay Image at Upwey. It has great healing powers (like medicine), inspires followers and visitors and can act like a wish fulfilling gem.

For swift blessings recite the project details as you build a sacred clay image of this great Siddhi Master.

Begin by building on a small scale. In later times, your children and grandchildren for generations may add further clay to make the small image grow to medium size or larger size, (whatever they wish).

This is a noble enterprise, which all your followers or any person can perform, because it costs no money, uses your excellent local clay, and teaches many persons to know each for himself or herself, with ease, the power inherent in lending a helping hand to others, based on loving kindness (metta), devotion (saddha) and patience (kanti).

On my visits to your country, I noticed that the clay which is freely available and dug up in your paddy fields at many sites has reliable characteristics.

Although I allowed the rain to wash the clay here for one year to remove mineral salts before I used it, nature by the monsoons has made your clay well washed and hence, it can be used to build the images.

By this Chinese method the clay is applied in a series of slurry thin layers, then let dry by nature.

When the shrinkage causes cracks to appear, repeat the slurry application so that the cracks are filled with more clay applied in thin layers, then allowed to dry. After filling the cracks, repair the shape of the image by applying layers of clay tens or hundreds of

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times until the image is smooth like the iron that was used in the construction of images since ancient times.

The image, unlike other clay objects, does not need to be "fired" in a kiln, so no fuel is needed to construct the image.

I have seen perfect images made by this process that have lasted over 500 years. As far as I am aware, we are the first Temple in Australia to use this ancient method.

The image at our centre is advantageous because over the last several years while Monks, Nuns and thousands of Vietnamese laypersons have visited our Centre, they have practiced by applying clay slurry onto the Padmasambhava Image, offering before it incense, flowers, water and food, and chanting the Triple Gem. Our large Image was built and rebuilt over a span of three years before its completion in 1995.

The 14 petal hollow lotus base of the image holds many, many mantras, sealed texts and offerings for future practitioners to rediscover, say, 500 years from now, when the Image falls apart.

Our Centre's Padmasambhava Image is of such an especial nature that on three occasions after the date of its completion senior Monks born in various countries came to "dot the eye" on our uncommon image.

As you know, many times, apparently small devotional acts result in the provision to us from the sphere of lesser Blessings of wealth, health, accommodation, food, and all the general good conditions needed for prosperity. But the provision of these things should not make us heedless.

We think it is hard to practice if you are poor, but the building, as prescribed, of many clay images, will help many devotees in your beautiful country.

More importantly, by taking such action now, they will meet with the Highest Blessings, as listed in the Mangala Sutta, in the future.

The front page of the Buddha Dhyana Dana Review Volume 5 No. 1, April 1995, showed a photograph of our Centre's Padmasambhava Image. The Vietnamese people made offerings during their 1995 Pilgrimage to our Centre.

A auspicious sign that the desired Blessings will come to that land occurred to our new Assistant Editor of BDDR, Mr. Alex Serrano, BA. Alex is undertaking a second high level Degree at Monash University in Asian Studies.

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This month, Alex's Professor arranged that the Students draw names from a hat to find out which country they will specialise in.

Alex drew Bangladesh. He is researching this project with the most up-to-date information from the American electronic database system for international newspapers called "Nexis". Through his research he is compiling current information on every aspect of economic, political and social life in your country.

The latest economic intelligence pertaining to Bangladesh suggests there are good indicators that in the medium term, production and living standards of that country will improve.

### **Practical help needed for BANGLADESH**

Their new meditation Hall needs funds to be completed so that their disciples be well and happy.

Our Project No. 00021-96 is to install more Bangladesh Donation stands in businesses

throughout Melbourne and capital cities.

This project is led by Ms. Maree Miller, our Joint Secretary.

We invite local and interstate persons to help Ms. Miller with collection of funds for the project and orphanage.

J.D.H.

THE SUKHAVATI-VYUHA MAHAYANA SUTRA PUJA PRAYER RITUAL

1. THE AMERETA KUNDALE MANTRA (TO PURIFY ALTAR).  
OM VAJRA AMERETA KUNDALE HANA HANA HUM PHATU.
2. THE PURIFYING SPACE MANTRA 21 X  
OM RAM SVAHA.
3. THE PURIFYING BODY, SPEECH AND MIND MANTRA  
OM SVABHAVA SUDDHA, SARVA DHARMA SVABHAVA SUDDHU,  
HAM.
4. PROSTRATION AND ITS MANTRA 3 X  
OM SARVA TATHAGATA PADA VADHANA KARO ME.

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5. CONFESSION

ALL EVIL DEEDS I HAVE COMMITTED IN THE PAST ARE DUE TO THE  
SAMSARIC MIND OF GREED, HATRED AND IGNORANCE, ARISING  
FROM BODY, SPEECH AND MIND, I NOW CONFESS THEM ALL.  
CONFESSION MANTRA: OM VAJRA SAMAYA SUDDHI AH.

6. SALUTATION TO THE THREE PRECIOUS ONES (BUDDHA, DHARMA &  
SANGHA) MANTRA: 7 X NAMO BUDDHAYA, NAMO DHARMAYA,  
NAMO SANGHAYA.

7. THE TEN VIRTUOUS PATHS (OR TEN PRECEPTS, TEN UNIVERSAL  
RULES) (IN ORDER TO AVOID CAUSING HARM, EITHER TO ONESELF  
OR OTHERS, HERE TEN PRECEPTS MUST BE OBSERVED.)

1. TO NOT KILL.
2. TO NOT STEAL.
3. TO ABSTAIN FROM SEXUAL MISCONDUCT.
4. TO NOT LIE.

5. TO NOT FLATTER.
6. TO NOT SLANDER.
7. TO NOT SPEAK EVIL.
8. TO NOT BE SELFISH & GREEDY.
9. TO NOT BE ANGRY.
10. TO NOT BE IGNORANT.

8. THE ARISING OF ENLIGHTENED MIND.  
(IN ORDER TO UPHOLD THE CORRECT INTENTION OF ALL BUDDHIST PRACTICES, THIS MUST ALWAYS BE PROCLAIMED AND CONSIDERED.)

I, NOW ARISING THE MIND, NOT FOR THE SELFISH PURPOSE OF ACQUIRING HAPPINESS, REWARD OF HUMAN AND HEAVEN REALM, SRAVAKA, PRATYEKA BUDDHA, AS WELL AS THE RELATIVE TRUTH PATHS OF BODHISATTVA STAGES, ONLY ACCORDING TO THE SUBLIMEST TEACHING ARISING THE ENLIGHTENMENT MIND, I AND ALL BEINGS, WILL ATTAIN ANUTARA SAMYAK-SAMBODHI, (PERFECT ENLIGHTENMENT OR BUDDHAHOOD) AT ONCE.

MANTRA OF THE ARISING OF ENLIGHTENED MIND.  
OM, BODHI CITTA, VAJRA SAMAYA, HUM, AH.

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9. PUJA OFFERING.  
THE VAST SPACE FILLING OFFERING MANTRA 3 X  
OM. AMOGHA. PUJA. MANE PADMA. VAJRA. TATHAGATA VALOKETI  
SAMANTA PRASARA HUM.

I WILL THAT THIS VAST CLOUDLIKE OCEAN OF OFFERINGS, FILLING THIS BOUNDLESS SPACE BE OFFERED TO ALL THE BUDDHAS, DHARMAS AND SANGHAS, IN THE COUNTLESS BUDDHA REALMS: SERVING FOR THE AIMS OF BUDDHISM, EQUALLY RELIEVING ALL BEINGS, WE MUTUALLY ATTAIN PERFECT ENLIGHTENMENT AT ONCE.

10. CHANTING THE SUKHAVATI-VYUHA SUTRA.

- A) CHANTING COMMENCING WORDS:  
SUBLIME, PROFOUND, WONDERFUL DHARMAS IN HUNDREDS, THOUSANDS, TENS OF THOUSANDS OF KALPAS ARE RARE TO MEET. I NOW, HAVING THE FORTUNE TO LEARN AND PRACTICE, I WILL UNDERSTAND THE REAL MEANING OF THE TATHAGATA.

- B) HOMAGE TITLE:



OM NAMO BHAGAVATI SAKYAMUNIYE TATHAGATAYA. ARHATI.  
SAMYAKSAM-BUDDHAYA. 7 X

C) READING THE SUTRA:

THUS IT WAS HEARD BY ME: AT ONE TIME THE BLESSED (BHAGAVAT, I.E. BUDDHA) DWELT AT SRAVASTI, IN THE JETA-GROVE, IN THE GARDEN OF ANATHAPINDAKA, TOGETHER WITH A LARGE COMPANY OF BHIKSUS (MENDICANT FRIARS) THAT IS TO SAY, WITH TWELVE HUNDRED AND FIFTY BHIKSUS, ALL OF THEM ACQUAINTED WITH THE FIVE KINDS OF KNOWLEDGE, ELDERS, GREAT DISCIPLES, AND ARHATS, SUCH AS SARIPUTRA, THE ELDER, MAHAMAUDGALYAYANA, MAHAKASYAPA, MAHAKAUSTHILA, REVATA, SUDDHIPANTHAKA, NANDA, ANANDA, RAHULA, GAVAMPATI, BHARADVAJA, KALODAYIN, VAKKULA, AND ANIRUDDHA. HE DWELT TOGETHER WITH THESE AND MANY OTHER GREAT DISCIPLES, AND TOGETHER WITH MANY NOBLE MINDED BODHISATTVAS, SUCH AS MANJUSRI, THE PRINCE, THE BODHISATTVA AJITA, THE BODHISATTVA GANDHAHASTIN, THE BODHISATTVA NITYODYUKTA, THE BODHISATTVA ANIKSIPTADHURA. HE DWELT TOGETHER WITH THEM AND MANY

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OTHER NOBLE MINDED BODHISATTVAS, AND WITH SAKRA, THE INDRA OR KING OF THE DEVAS, AND WITH BRAHMAN SAHAMPATI WITH THESE AND MANY OTHER HUNDRED THOUSAND NAYUTAS OF SONS OF THE GODS, BHAGAVAT DWELT AT SRAVASTI.

THEN BHAGAVAT ADDRESSED THE HONOURED SARIPUTRA AND SAID, "O SARIPUTRA, AFTER YOU HAVE PASSED FROM HERE OVER A HUNDRED THOUSAND KOTIS OF BUDDHA COUNTRIES THERE IS IN THE WESTERN PART A BUDDHA COUNTRY, A WORLD CALLED SUKHAVATI (THE LAND OF GREAT BLISS). AND THERE A TATHAGATA, CALLED AMITAYUS, AN ARHAT, FULLY ENLIGHTENED, DWELLS NOW, AND REMAINS, AND SUPPORTS HIMSELF, AND TEACHES THE DHARMA.

"NOW WHAT DO YOU THINK, SARIPUTRA, FOR WHAT REASON IS THAT WORLD CALLED SUKHAVATI (THE LAND OF GREAT BLISS)? IN THAT WORLD SUKHAVATI, O SARIPUTRA, THERE IS NEITHER BODILY NOR MENTAL PAIN FOR LIVING BEINGS. THE SOURCES OF HAPPINESS ARE INNUMERABLE THERE. FOR THAT REASON IS THAT WORLD CALLED SUKHAVATI (THE LAND OF GREAT BLISS).

"AND AGAIN, O SARIPUTRA, THAT WORLD SUKHAVATI IS ADORNED WITH SEVEN TERRACES, WITH SEVEN ROWS OF PALM TREES, AND

WITH STRINGS OF BELLS. IT IS ENCLOSED ON EVERY SIDE, BEAUTIFUL, BRILLIANT WITH THE FOUR GEMS, THAT IS TO SAY, GOLD, SILVER, BERYL AND CRYSTAL. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"AND AGAIN, O SARIPUTRA, IN THAT WORLD SUKHAVATI THERE ARE LOTUS LAKES, ADORNED WITH THE SEVEN GEMS, THAT IS TO SAY, GOLD, SILVER, BERYL, CRYSTAL, RED PEARLS, DIAMONDS, AND CORALS AS THE SEVENTH. THEY ARE FULL OF WATER WHICH POSSESSES THE EIGHT GOOD QUALITIES, THEIR WATERS RISE AS HIGH AS THE FORDS AND BATHING PLACES, SO THAT EVEN CROWS MAY DRINK THERE; THEY ARE STREWN WITH GOLDEN SAND. AND IN THESE LOTUS LAKES THERE ARE ALL AROUND ON THE FOUR SIDES FOUR STAIRS, BEAUTIFUL AND BRILLIANT WITH THE FOUR GEMS, THAT IS TO SAY, GOLD, SILVER, BERYL, CRYSTAL. AND ON EVERY SIDE OF THESE LOTUS LAKES GEM TREES ARE GROWING, BEAUTIFUL AND BRILLIANT WITH THE SEVEN GEMS, THAT IS TO SAY, GOLD,

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SILVER, BERYL, CRYSTAL, RED PEARLS, DIAMONDS, AND CORALS AS THE SEVENTH. AND IN THOSE LOTUS LAKES LOTUS FLOWERS ARE GROWING, BLUE, BLUE-COLOURED, OF BLUE SPLENDOUR, BLUE TO BEHOLD: YELLOW, YELLOW-COLOURED, OF YELLOW SPLENDOUR, YELLOW TO BEHOLD: RED, RED-COLOURED, OR RED SPLENDOUR, RED TO BEHOLD: WHITE, WHITE-COLOURED, OF WHITE SPLENDOUR, WHITE TO BEHOLD: BEAUTIFUL, BEAUTIFULLY COLOURED, OF BEAUTIFUL SPLENDOUR, BEAUTIFUL TO BEHOLD, AND IN CIRCUMFERENCE AS LARGE AS THE WHEEL OF A CHARIOT.

"AND AGAIN, OR SARIPUTRA, IN THAT BUDDHA COUNTRY THERE ARE HEAVENLY MUSICAL INSTRUMENTS ALWAYS PLAYED ON, AND THE EARTH IS LOVELY AND OF GOLDEN COLOUR. AND IN THAT BUDDHA COUNTRY A FLOWER-RAIN OF HEAVENLY MANDARAVA BLOSSOMS POURS DOWN THREE TIMES EVERY DAY, AND THREE TIMES EVERY NIGHT. AND THE BEINGS WHO ARE BORN THERE WORSHIP BEFORE THEIR MORNING MEAL AND A HUNDRED THOUSAND KOTIS OF BUDDHAS BY GOING TO OTHER WORLDS; AND HAVING SHOWERED A HUNDRED THOUSAND KOTIS OF FLOWERS UPON THAT TATHAGATA, THEY RETURN TO THEIR OWN WORLD IN TIME FOR THE AFTERNOON REST. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"AND AGAIN, O SARIPUTRA, THERE ARE IN THAT BUDDHA COUNTRY SWANS, CURLEWS AND PEACOCKS. THREE TIMES EVERY NIGHT, AND THREE TIMES EVERY DAY, THEY COME TOGETHER AND PERFORM A

CONCERT, EACH UTTERING HIS OWN NOTE. AND FROM THEM THUS UTTERING PROCEEDS A SOUND PROCLAIMING THE FIVE VIRTUES, THE FIVE POWERS, AND THE SEVEN STEPS LEADING TOWARDS THE HIGHEST KNOWLEDGE. WHEN THE MEN THERE HEAR THAT SOUND, REMEMBRANCE OF BUDDHA, REMEMBRANCE OF THE DHARMA, REMEMBRANCE OF THE SANGHA, RISES IN THEIR MIND.

"NOW DO YOU THINK, O SARIPUTRA, THAT THERE ARE BEINGS WHO HAVE ENTERED INTO THE NATURE OF ANIMALS (BIRDS, ETC)? THIS IS NOT TO BE THOUGHT OF. THE VERY NAME OF HELLS IS UNKNOWN IN THAT BUDDHA COUNTRY, AND LIKEWISE THAT OF (DESCENT INTO) ANIMAL BODIES AND OF THE REALM OF YAMA. (THE FOUR APAYAS). NO, THESE TRIBES OF BIRDS HAVE BEEN MADE ON PURPOSE BY THE TATHAGATA AMITAYUS, AND THEY UTTER THE SOUND OF THE DHARMA. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

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"AND AGAIN, O SARIPUTRA, WHEN THOSE ROWS OF PALM TREES AND STRINGS OF BELLS IN THAT BUDDHA COUNTRY ARE MOVED BY THE WIND, A SWEET AND ENRAPTURING SOUND PROCEEDS FROM THEM. YES, O SARIPUTRA, AS FROM A HEAVENLY MUSICAL INSTRUMENT CONSISTING OF A HUNDRED THOUSAND KOTIS OF SOUNDS, WHEN PLAYED BY ARYAS, A SWEET AND ENRAPTURING SOUND PROCEEDS FROM THOSE ROWS OF PALM TREES AND STRINGS OF BELLS MOVED BY THE WIND. AND WHEN THE MEN HEAR THAT SOUND, REFLECTION ON BUDDHA ARISES IN THEM, REFLECTION ON THE DHARMA, REFLECTION ON THE SANGHA. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"NOW WHAT DO YOU THINK, O SARIPUTRA, FOR WHAT REASON IS THAT TATHAGATA CALLED AMITAYUS? THE LENGTH OF LIFE (AYUS), O SARIPUTRA, OF THAT TATHAGATA AND OF THOSE MEN THERE IS IMMEASURABLE (ALITA). THEREFORE IS THAT TATHAGATA CALLED AMITAYUS. AND TEN KALPAS HAVE PASSED, O SARIPUTRA, SINCE THAT TATHAGATA AWOKE TO PERFECT KNOWLEDGE.

"AND WHAT DO YOU THINK, O SARIPUTRA, FOR WHAT REASON IS THAT TATHAGATA CALLED AMITABHA? THE SPLENDOUR (ABHA), O SARIPUTRA, OF THAT TATHAGATA IS UNIMPEDED OVER ALL BUDDHA COUNTRIES, THEREFORE IS THAT TATHAGATA CALLED AMITABHA.

"AND THERE IS, O SARIPUTRA, AN INNUMERABLE ASSEMBLY OF DISCIPLES WITH THAT TATHAGATA, PURIFIED AND VENERABLE

PERSONS, WHOSE NUMBER IT IS NOT EASY TO COUNT. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"AND AGAIN, O SARIPUTRA, OF THOSE BEINGS ALSO WHO ARE BORN IN THE BUDDHA COUNTRY OF THE TATHAGATA AMITAYUS AS PURIFIED BODHISATTVAS, NEVER TO RETURN AGAIN AND BOUND BY ONE BIRTH ONLY, OF THOSE BODHISATTVAS ALSO, O SARIPUTRA, THE NUMBER IS NOT EASY TO COUNT, EXCEPT THEY ARE RECKONED AS INFINITE IN NUMBER.

"THEN AGAIN ALL BEINGS, O SARIPUTRA, OUGHT TO MAKE FERVENT PRAYER FOR THAT BUDDHA COUNTRY. AND WHY? BECAUSE THEY COME TOGETHER THERE WITH SUCH EXCELLENT MEN. BEINGS ARE

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NOT BORN IN THAT BUDDHA COUNTRY OF THE TATHAGATA AMITAYUS AS A REWARD AND RESULT OF GOOD WORKS PERFORMED IN THIS PRESENT LIFE. NO, WHATEVER SON OR DAUGHTER OF A FAMILY SHALL HEAR THE NAME OF THE BLESSED AMITAYUS, THE TATHAGATA, AND HAVING HEARD IT, SHALL KEEP IT IN MIND, AND WITH THOUGHTS UNDISTURBED SHALL KEEP IT IN MIND FOR ONE, TWO, THREE, FOUR, FIVE, SIX OR SEVEN NIGHTS, WHEN THAT SON OR DAUGHTER OF A FAMILY COMES TO DIE, THEN THAT AMITAYUS, THE TATHAGATA, SURROUNDED BY AN ASSEMBLY OF DISCIPLES AND FOLLOWED BY A HOST OF BODHISATTVAS, WILL STAND BEFORE THEM AT THEIR HOUR OF DEATH, AND THEY WILL DEPART THIS LIFE WITH TRANQUIL MINDS. AFTER THEIR DEATH THEY WILL BE BORN IN THE WORLD SUKHAVATI, IN THE BUDDHA COUNTRY OF THE SAME AMITAYUS, THE TATHAGATA. THEREFORE, THEN, O SARIPUTRA, HAVING PERCEIVED THIS CAUSE AND EFFECT, I WITH REVERENCE SAY THUS. EVERY SON AND EVERY DAUGHTER OF A FAMILY OUGHT WITH THEIR WHOLE MIND TO MAKE FERVENT PRAYER FOR THAT BUDDHA COUNTRY.

"AND NOW, O SARIPUTRA, AS I HERE AT PRESENT GLORIFY THAT WORLD, THUS IN THE EAST, O SARIPUTRA, OTHER BLESSED BUDDHAS, LED BY THE TATHAGATA AKSOBHYA, THE TATHAGATA MERUDHVAJA, THE TATHAGATA MAHAMERU, THE TATHAGARA MERUPRABHASA, AND THE TATHAGATA MANJUDHVAJA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM. ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE SOUTH DO OTHER BLESSED BUDDHAS, LED BY THE TATHAGATA CHANDRASURYAPRADIPA, THE TATHAGATA YASAHPRABHA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA MERUPRADIPA, THE TATHAGATA ANANTAVIRYA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM.

ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

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"THUS ALSO IN THE WEST DO OTHER BLESSED BUDDHAS, LED BY THE TATHAGATA AMITAYUS, THE TATHAGATA AMITASKANDHA, THE TATHAGATA AMITADHVAJA, THE TATHAGATA MAHAPRABHA, THE TATHAGATA MAHARATNAKETU, THE TATHAGATA SUDDHARASMIPRABHA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM. ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE NORTH DO OTHER BLESSED BUDDHAS, LED BY THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA VAISVANARANIRGHOSA, THE TATHAGATA DUNDUBHISVARANIRGHOSA, THE TATHAGATA DUSPRADHARSA, THE TATHAGATA ADITYASAMBHAVA, THE TATHAGATA JALENIPRABHA (JVALANAPRABHA), THE TATHAGATA PRABHAKARA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM. ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE NADIR DO OTHER BLESSED BUDDHAS, LED BY THE TATHAGATA SIMHA, THE TATHAGATA YASAS, THE TATHAGATA YASAHPRABHAVA, THE TATHAGATA DHARMA, THAT TATHAGATA DHARMADHARA, THE TATHAGATA DHARMADHVAGA, EQUAL IN NUMBER TO THE SANDS OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM.

ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE ZENITH DO OTHER BLESSED BUDDHAS, LED BY THE TATHAGATA BRAHMAGOSA, THE TATHAGATA NAKSATRARAJA, THE TATHAGATA INDRAKETUDHVAJARAGA, THE TATHAGATA GANDHOTTAMA, THE TATHAGATA GANDHAPRAHBHASA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA RATNAKUSUMASAMPUSHPITAGATRA, THE TATHAGATA SALENDRARAJA, THE TATHAGATA RATNOTPALASRI, THE TATHAGATA

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SARVARTHADARSA, THE TATHAGATA SUMERUKALPA, EQUAL IN NUMBER TO THE SANDS OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM.

ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"NOW WHAT DO YOU THINK, O SARIPUTRA, FOR WHAT REASON IS THAT REPETITION (TREATISE) OF THE DHARMA CALLED THE FAVOUR OF ALL BUDDHAS? EVERY SON OR DAUGHTER OF A FAMILY WHO SHALL HEAR THE NAME OF THAT REPETITION OF THE DHARMA AND RETAIN IN THEIR MEMORY THE NAMES OF THOSE BLESSED BUDDHAS, WILL BE FAVOURED BY THE BUDDHAS, AND WILL NEVER RETURN AGAIN, BEING ONCE IN POSSESSION OF ANUTARA SAMYAK-SAMBODHI (PERFECT ENLIGHTENMENT OR BUDDHAHOOD). THEREFORE, THEN O SARIPUTRA, BELIEVE, ACCEPT, AND DO NOT DOUBT OF ME AND THOSE BLESSED BUDDHAS!

"WHATEVER SONS OR DAUGHTERS OF A FAMILY SHALL MAKE MENTAL PRAYER FOR THE BUDDHA COUNTRY OF THAT BLESSED AMITAYUS, THE TATHAGATA, OR ARE MAKING IT NOW OR HAVE MADE IT FORMERLY, ALL THESE WILL NEVER RETURN AGAIN, BEING ONCE IN POSSESSION OF ANUTARA SAMYAK-SAMBODHI (PERFECT ENLIGHTENMENT OR BUDDHAHOOD). THEY WILL BE BORN IN THAT BUDDHA COUNTRY, HAVE BEEN BORN, OR ARE BEING BORN NOW. THEREFORE, THEN, O SARIPUTRA, MENTAL PRAYER IS TO BE MADE FOR THAT BUDDHA COUNTRY BY FAITHFUL SONS AND DAUGHTERS OF A FAMILY.

"AND AS I AT PRESENT MAGNIFY THE INCONCEIVABLE EXCELLENCES

OF THOSE BLESSED BUDDHAS, THUS, O SARIPUTRA, DO THOSE BLESSED BUDDHAS MAGNIFY MY OWN INCONCEIVABLE EXCELLENCES.

"A VERY DIFFICULT WORK HAS BEEN DONE BY SAKYAMUNI, THE SOVEREIGN OF THE SAKYAS. HAVING OBTAINED ANUTARA SAMYAK-SAMBODHI (PERFECT ENLIGHTENMENT OR BUDDHAHOOD), IN THIS WORLD SAHA, HE TAUGHT THE DHARMA WHICH ALL THE WORLD IS RELUCTANT TO ACCEPT, DURING THIS CORRUPTION OF THE PRESENT KALPA, DURING THIS CORRUPTION OF MANKIND,

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DURING THIS CORRUPTION OF BELIEF, DURING THIS CORRUPTION OF LIFE, DURING THIS CORRUPTION OF PASSIONS.

"THIS IS EVEN FOR ME, O SARIPUTRA, AN EXTREMELY DIFFICULT WORK THAT, HAVING OBTAINED ANUTARA SAMYAK-SAMBODHI (PERFECT ENLIGHTENMENT OR BUDDHAHOOD), IN THIS WORLD, SAHA, I TAUGHT THE DHARMA WHICH ALL THE WORLD IS RELUCTANT TO ACCEPT, DURING THIS CORRUPTION OF MANKIND, OF BELIEF, OF PASSION, OF LIFE, AND OF THIS PRESENT KALPA."

THUS SPOKE BHAGAVAT JOYFUL IN HIS MIND. AND THE HONOURABLE SARIPUTRA, AND THE BHIKSUS AND BODHISATTVAS, AND THE WHOLE WORLD WITH THE GODS, MEN, EVIL SPIRITS AND GENII, APPLAUDED THE SPEECH OF BHAGAVAT.

THIS IS THE MAHAYANA SUTRA CALLED SUKHAVATI-VYUHA.

D) THE AMITAYUS TATHAGATA FUNDAMENTAL DHARANE. 7X OR 21X  
NAMO RATNA TRAYAYA. NAMAH AREYA AMITABHAYA  
TATHAGATAYA ARHATI SAMYAKSAMBUDDHAYA. TADYATHA. OM.  
AMERETI. AMERETA BHAVE. AMERETA SAMBHAVE. AMERETA  
GARBHE. AMERETA SEDDHI. AMERETA TIJI. AMERETA VEKRANTI.  
AMERETA VEKRANTA GAMENE. AMERETA GAGANA KETE KARI.  
AMERETA DUMDUBHE SVARE. SARVARATHA SEDDHANE. SARVA  
KARMA KLISYA KSAYAM KARE SVAHA.

E) THE AMITAYUS TATHAGATA HEART MANTRA 21 X OR 108 X  
OM. AMERETA TIJI HARA HUM.

F) THE AMITAYUS TATHAGATA HOLY TITLE. 21 X OR 108 X OR 1,000 X  
OM. NAMO BHAGAVATI AMITABHAYA TATHAGATAYA. ARHATI  
SAMYAKSAMBUDDAYA.

G) THE AMITABHAYA TATHAGATA INCARNATION OF VAJRA GURU  
PADMA SAMBHAVA MANTRA. 21 X OR 108 X

OM AH HUM VAJRA GURU PADMA SEDDHI HUM HREEH

H) THE GREEN TARA MANTRA 21 X OR 108 X  
OM TARI TUTARI TURI SVAHA.

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#### 11. HOMAGE TO THE SIX DIRECTION BUDDHAS.

A) OM HOMAGE TO THE EAST DIRECTION BUDDHA PURE REALMS, THE TATHAGATA AKSOBHYA, THE TATHAGATA MERUDHAVAJA, THE TATHAGATA MAHAMERU, THE TATHAGATA MERUPRABHASA, AND THE TATHAGATA MANJUDHVAJA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

B) OM HOMAGE TO THE SOUTH DIRECTION BUDDHA PURE REALMS, THE TATHAGATA CHANDRASURYAPRADIPA, THE TATHAGATA YASAPRABHA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA MERUPRADIPA, THE TATHAGATA ANANTAVIRYA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

C) OM HOMAGE TO THE WEST DIRECTION BUDDHA PURE REALMS, THE TATHAGATA AMITAYUS, THE TATHAGATA AMITASKANDHA, THE TATHAGATA AMITADHVAJA, THE TATHAGATA MAHAPRABHA, THE TATHAGATA MAHARATNAKETU, THE TATHAGATA SUDDHARASMIPRABHA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

D) OM HOMAGE TO THE NORTH DIRECTION BUDDHA PURE REALMS, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA VAISVANARANIRGHOSA, THE TATHAGATA DUNDUBHISVARANIRGHOSA, THE TATHAGATA DUSPRADHARSA, THE



TATHAGATA ADITYASAMBHAVA, THE TATHAGATA JALENIPRABHA (JVALANAPRABHA?), THE TATHAGATA PRABHAKARA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

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E) OM HOMAGE TO THE NADIR DIRECTION BUDDHA PURE REALMS, THE TATHAGATA SIMHA, THE TATHAGATA YASAS, THE TATHAGATA YASAHPRABHAVA, THE TATHAGATA DHARMA, THAT TATHAGATA DHARMADHARA, THE TATHAGATA DHARMADHVAGA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

F) OM HOMAGE TO THE ZENITH DIRECTION BUDDHA PURE REALMS, THE TATHAGATA BRAHMAGOSA, THE TATHAGATA NAKSATRARAJA, THE TATHAGATA INDRAKETUDHVAJARAGA, THE TATHAGATA GANDHOTTAMA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA RATNAKUSUMASAMPUSHPITAGATRA, THE TATHAGATA SALENDRARAJA, THE TATHAGATA RATNOTPALASRI, THE TATHAGATA SARVARTHADARSA, THE TATHAGATA SUMERUKALPA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

12. HOMAGE TO THE EIGHT MAHA BODHISATTVAS, THE UNDEFEATABLE PRINCES OF DHARMA - EACH 7 X

- A. OM NAMO AREYA AVALOKITESVARA BODHISATTVA MAHASATTVA.
- B. OM NAMO AREYA MANJUSREYA BODHISATTVA MAHASATTVA.
- C. OM NAMO AREYA MAITREYA BODHISATTVA MAHASATTVA.
- D. OM NAMO AREYA KSITIGARBHA BODHISATTVA MAHASATTVA.
- E. OM NAMO AREYA SAMANTABHADRA BODHISATTVA MAHASATTVA.
- F. OM NAMO AREYA AKASAGARBHA BODHISATTVA MAHASATTVA.
- G. OM NAMO AREYA SARVA NIVARANA VISKHAMBIN BODHISATTVA MAHASATTVA.
- H. OM NAMO AREYA MAHA STHAMAPRAPTA BODHISATTVA MAHASATTVA.

THE UNDEFEATBLE, NOBLEST EIGHT PRINCES OF DHARMA, I EARNESTLY PRAY TO YOU, AND WITH YOUR EXCELLENT VOWS OF SAVING ALL BEINGS, PROTECT AND GUIDE ME, LEAD ME INTO THE VIRTUOUS PATHS OF LIVING, EASE ME WHEN IN SORROW AND DIFFICULTY, ADVANCE ME IN MY DAILY DHARMA PRACTICES, AS WELL AS BEING THE ATTAINMENT OF PERFECT ENLIGHTENMENT.

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13. PRAYER TO THE GREAT DHARMA PALA HAYAGREVA VAJRA HERUKA (THE WRATHFUL FORM OF AMITABHAYA TATHAGATA).

OM HREEH. PADMANTA KRIT. VAJRA KRODHA HAYAGREVA. HULU. HULU. HUM. PHATU. 21 X OR 108 X

14. THE REVISE MANTRA 7 X

OM DHURU DHURU JAYA MUKHE SVAHA.

15. BENEDICTION.

A. I WILL AT THE MOMENT OF DEATH, LIBERATE THOROUGHLY ALL MY KARMA OBSTRUCTIONS, AND AMITABHAYA TATHAGATA WILL APPEAR TO WELCOME ME, LEAD ME TO THE SUKHAVATI (LAND OF GREAT BLISS) INSTANTLY.

B. MAY THIS EXCELLENT EXAMPLE OF SAMANTABHADRA BODHISATTVA'S PRACTICES BESTOW INNUMERABLE MERITS TO ALL BEINGS. I WILL ALL BEINGS STRANDED IN THE SAMSARA STATE, RAPIDLY SET FORTH TO THE LAND OF GREAT BLISS (SUKHAVATI) OF AMITABHAYA TATHAGATA.

BENEDICTION MANTRA 3 X

OM SMARA SMARA VEMALA SARA MAHA CHAKRA VAH HUM.

\* HERE ENDS THE RITUAL \*

#### A Guide to Relative Accumulation of Merit for Lay Persons Practice.

It is well known that Buddha Dhamma stresses that practice is needed to generate and accumulate merit (punna). By diligence is mindfulness accomplished each for himself or herself.

A decade ago, the relative value of different activities was not so clearly understood, so John D. Hughes arranged a simple table to assist Members plan what was needed.

The figures are a pointer guide to Buddha Dharma Practitioners who would recognise the "reason for doing" is a type of knowledge.

Knowing something of the relative worth (in terms of merit) of different actions ought encourage various sorts of effort suitable to be made by Members and Lay Persons.

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The indicator guide has been normalised to show a unit range for what is the highest value (+ 100) for wise activity, such as guided meditation (bhavana), to unwise activity of lowest value (- 80) such as breaking precepts.

The comments along side each range are verbal reminders from our Teacher, to help the less numerate of our new Members and Friends who wish to understand how we allot our resources to bring the good things.

During our Vesak 1996 C.E. ceremony on the full moon on 3 May, Members offered dana and received the Blessings of our resident Ajaan Monk.

We have reprinted our performance indicator guide for new Members and our key Members will affirm to review their performance.

Naturally, our Performance Indicator Guide for new Members has no absolute values, it indicates an assumption that the person is holding 5 precepts on body and speech action.

Of course, where a person happens to be a Noble person and holds 5 precepts on body, speech AND mind, or has additional precepts, the indicator increases by vast amounts; because such a person would has sila perfection. At that point, the person would become aware that his or her merit is "more than the sands of the River Ganga".

We appreciate that other organisations may have different priorities or current concerns to our organisation; and, if so, they may reallocate their versions of what they value.

In saying this, we do not intend to disparage the motives of others.

Value	Activity	Reason for Doing.
100-90	Guided Meditation	When you strive for Buddhahood, this is faith.
	Ch'an Painting	When you get beyond life's distractions, this is dhyana.
	Building Ch'an garden. Building mandala or torma.	

90-80	Posting of BDDR. Writing BDDR. Reading Dhamma Studying in Library. Reading BDDR. English classes.	If you seriously study, you can attain excellence.
80-70	Taking 3 Refuges. Making Dana to Buddha Dhamma Sangha. Meditation (bhavana). Offering light, water,... (on best minds).	If you want to eat bread, start ploughing in the Spring. If you want good milk, feed the cow in winter.
70-60	Puja & Chanting & Metta Meditation.	Whenever you talk to other people weigh & consider every word. If you prattle all kinds of nonsense, it is like the ravings of a mad person.
60-50	Eating with Five Reflections on food (Mind inside) Cleaning & maintenance eg: Libraries, Altars, Gardens, Tools, Equipment.	In some things, labour like a slave. Just do it.
50-40	Printing BDDR. Counselling. Typing BDDR Buddhist Committee Administration. Fundraising.	Always maintain a humble attitude. Restrain your knowledge without boasting.

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40-30	Worldly career building	Persons who wish to stay in Samsara may overrate these values.
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NOTE: Persons of certain conduct cannot long be friends with unstable persons whose behaviour changes. An inconsistent person is like a cheap cloth that quickly fades.

JDH

### Appeal for Funds

No organisation ever shrank to greatness.

The Buddhist Discussion Centre (Upwey) Ltd. is pleased to announce three fundraising appeals. These cover a variety of Buddha Dhamma activities in this Dhamma ending age. To assist with any of these, by way of donation or other support, is indeed a meritorious action and will set many good causes for your future lives.

We therefore are delighted to invite you to support these urgent and important activities.

### Appeal Number 1

Publication and printing of the Buddha Dhyana Dana Review.

In previous years, we produced 4 issues per year. The abolition of Category A doubled the cost of local postage. The annual cost of publishing and distributing the Buddha Dhyana Dana Review is over \$5,000 a year. We now publish three times a year. The Review is sent 'free of charge' to over 35 countries and some 750 organisations and individuals.

The good news is the total number of pages over 3 issues is equivalent to the number of pages of 4 issues.

Our paper costs in this area continually increase - and so too the number of people and organisations requesting to receive it.

In order to continue at this level we request your support.

Since inception, we estimate we have distributed the equivalent of one million sheets of A4 of written dhammas. We are planning to go towards electronic distribution.

Appeal Number 2

1996 General Conference for The World Fellowship of Buddhists.

In November this year, the General Conference of the World Fellowship of Buddhists will be hosted by an overseas WFB Regional Centre yet to be announced.

We hope to meet the cost of sending our Founder, John D. Hughes, our President, Vince Cavuoto and two Members to the Conference as representatives of the Buddhist Discussion Centre (Upwey) Ltd.

We are budgeting for costs of \$10,000 and request your support towards the success of this project.

Appeal Number 3

One of our major projects for 1996 is the construction of a second Hall of Assembly and the extension Suite 3.

Some of our Members are carpenters who donate their skills at no charge.

This project has been planned to commence in June 1996 and we request your assistance to meet the material and fit out costs estimated to be \$12000.

To make your donation for any of these appeals please complete and return this form to: The Secretary, Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey, Victoria, 3158.

Thank you for your kind contribution. The gift of Dhamma excels all others. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Ltd."

I/we wish to contribute funds as follows:

Appeal 1 - Buddha Dhyana Dana Review	\$.....
Appeal 2 - WFB Conference	\$.....
Appeal 3 - Building Extensions	\$.....
TOTAL	\$

Name/organisation .....

Address .....

Receipt Required    yes/no .....

Please refer Graphical Image No: V6N1.90.1

"LIFETIMES OF LEARNING"

CURRENT APPEALS

1. Dharmangkur Bihar  
Due to the devastating cyclone and tidal wave that caused great havoc to the Cox's Bazar district, most of the Buddhist temples were totally demolished. The devotees of Dharmangkur Bihar are finding it difficult to rebuild their temple and require donations towards the construction work which is estimated to cost about US\$ 20,000. Please assist this project by sending your donations to:  
Ven. S. Progha Lankar Sraman, General Secretary Dharmangkur Bihar Construction & Management Committee at Vill: Kutu Palong P.S.+ P.O. Ukhiya, Dist. Cox's Bazar, Bangladesh.
2. International Meditation Association  
The International Meditation Association offers Samatha (Calmness) and Vipassana (Insight) meditation techniques in Assam and North East India. The Association plans to construct a building with necessary amenities and an adjacent Temple, guest house, library, school, charitable dispensary and office. Please assist this virtuous project by sending your donations to:  
Prof. Lalit Shyam M.A. at Titabor Buddhist Centre, Lachit Nagar, P.O. & T.O. Titabor, Dist. Jorhat, Assam, India.
3. Baraigaon Anath Ashram (orphanage)  
Baraigaon orphanage provides shelter to orphans, semi orphans and destitutes of the society. There are currently 125 residential students and many other local boys and girls being benefited from the schooling, accommodation and medical services provided by the orphanage. Please assist the orphanage by sending your donations to:  
Shila Bhadra Bhikkhu, Secretary, Baraigaon Orphanage, Post Box 79, Comilla-3500. Bangladesh.
4. Mithapukur Buddhist Monastery Complex  
The people of Mithapukur and Chittoli villages under Mithapukur Police Station in Rangpur District, Bangladesh, have initiated construction of a monastery in Mithapukur village for the people in the village to practice Buddha Dhamma. Please assist this meritorious project by sending your donation to:

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Bhikkhu Sunanda Priya, International Buddhist Monastery, Merul Badda,

Gulshan, Dhaka-1212, Bangladesh. Bank A/C. No. 7970 (S.B.) Agrani Bank, Rampura TV, Branch, Dhaka.

5. International Brotherhood Mission

The International Brotherhood Mission complex includes a school, a vocational training centre, a home for the destitute, a meditation centre, and a dispensary. A Anandamitra library containing 12 almirahs has been constructed and your generous donations of books is required. Please send your contributions to: Acharya Bhikkhu Karuna Shastry, General Secretary, International Brotherhood Mission, Jyotinagar, Dibrugarh - 786 001, Assam, India.

6. Rangunia Harihor Forest Meditation Centre

The villagers and committee of the Rangunia Harihor Forest Meditation Centre require donations towards the construction of their mediation centre in Chittagong. Please send your donation to: Sadak Sunil Barua, Founder's Secretary General, Rangunia Harihor Forest Meditation Centre, Rangunia Harihor Vanashram, Rangunia, Chittagong, Bangladesh.

7. Bodhgaya Development Fund

The Bodhgaya Development Fund is currently engaged in three projects to assist the people of India. The first is the Prajna Vihar School, the second is the Maitri leprosy program and the third is a home for people who are both destitute and dying. Please send your donations from Australia to: Eoin and Kerstin Liebchen-Meades, Bodhgaya Development Fund,

8. Asoka Vihara Appeal

Venerable U. Pandita Mahathera, President and Founder, Asoka Vihara requests donations for the education and welfare of the children at the Temple. Your assistance is requested by sending donations to bank account no: 108-8115923-201, Grindlays Bank, Gorbanigonj Branch, Chittagong, Bangladesh.

Founder's Accolade

The previous Founder's Accolade was printed and distributed five years ago. To further honour the excellent activity of Mr John D.Hughes in founding and developing the Buddhist Discussion Centre (Upwey)Ltd, we intend to print an accolade souvenir.

We are very happy to have this opportunity to inform you of and request your support in celebrating the 66th Birth Anniversary of the Founder and Teacher of the Buddhist Discussion Centre (Upwey) Ltd Mr John D. Hughes. Dip.App.Chem.T.T.T.C.,GDAIE



on 9 September 1996.

Many meritorious activities are being planned for this auspicious day including the offering of Dana to Buddhist Monks and a five-day Meditation Course.

We would be very honoured if you were to be able to contribute a written testimonial or reflection on the activities of Mr John D. Hughes for inclusion in the "Founder's Accolade".

We request that this contribution be forwarded to our Centre at 33 Brooking Street, Upwey, 3158. Victoria, Australia by July 1996.

We thank you for your Dhamma activities and hope that you are able to enrich our celebration.

Donations for printing and postage costs should be made to the Buddhist Discussion Centre (Upwey) Ltd.

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Enclosed is my donation of \$..... for the production of the Birthday Accolade for our Founder John D. Hughes. May our Teacher have long life.

Name:.....

Organisation: .....

Address: .....

### COMING EVENTS

#### **BHAVANA COURSES AT THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD FOR 1996**

- Five day course 7 - 11 June 1996
- Five day course 6 - 10 September 1996
- Five day course 27 - 31 December 1996

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

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#### **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

1pm - 5pm (fee by arrangement)

2. Sumie classes at the Ch'an Academy with

Teacher Andre Sollier

Saturday: 25 May, 29 June, 20 July, 24 August 1996.

For information or bookings please telephone Julian Bamford  
on (056) 72 2075 (AH), 018 591712 (BH)

### **WEEKLY MEDITATION CLASSES**

Monday and Friday nights from 7.30 pm.

Teacher John D. Hughes

### **YOUR OPPORTUNITY FOR DANA (GENEROSITY) PRACTICE AN APPEAL FOR DONATIONS.**

Some teachings and services at the Centre are free of charge. Ch'an Methods lessons have fee charges to cover materials. The operating costs of the Centre are covered by the generosity of the Members and Friends who wish to donate money, material and service.

**MONEY** - This can be cash or cheque (there is a box marked DANA at the Centre).

**MATERIAL** - This can include material resources which are used in the maintenance and running of the Centre.

**SERVICE** - This can include Centre management tasks, lending a helping hand to prepare food, cleaning, gardening, helping on projects and publishing production.

Please make payment to:

Buddhist Discussion Centre (Upwey) Ltd.

**MAY YOU BE WELL AND HAPPY.**

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### **NOTICE OF ANNUAL GENERAL MEETING OF THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.**

Notice is hereby given of the Annual General Meeting  
of all Members which will taken place on:

Saturday 10 August 1996

at 2 p.m. at 33 Brooking Street, Upwey, 3158.

#### AGENDA

1. Members present
2. Apologies
3. Minutes of last Annual General Meeting
4. President's address
5. Financial Statement
6. Work Group Annual Reports
7. Election of Director
8. Election of Office Bearers
9. General Business
10. Date of next Annual General Meeting
11. Meeting closed

ALL MEMBERS ARE REQUESTED TO BE PRESENT

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Please refer Graphical Image No: V6N1.95.1

Photo: Acharn Boonpeng Mahathero Temple Bell located in the Northern Gate of the Centre's garden.

Please refer Graphical Image No: V6N1.95.2

Photo: Life Member, Gilda Grey at a cemetery in  
Tasmania, March 1996.