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Authority to Fundraise in New South Wales, Australia

On 16th January 1998, the Buddhist Discussion Centre (Upwey) Ltd was given authority to fundraise for charitable purposes in the state of New South Wales, until 16th January 2003.

The authority to fundraise was granted by the New South Wales Office of Charities, in accordance with the provisions of the Charitable Fundraising Act 1991, and subject to compliance with the Charitable Fundraising Regulations 1993.

Our Authority to Fundraise for Charitable Purposes Number is CFN14574.

Glossary

Some Pali words contained in this edition are excluded from the Glossary if they have been included in previous issues of the Buddha Dhyana Dana Review; where explanations are provided in the text; and/or where definitions could not be sourced in the references used.

Brahma	The greatness of the divine principle.
C.E.	Christian Era.
Citta	Mind; consciousness; state of consciousness.
Coolie	A native hired labourer; bhataka.
Gandha	Odour; smell; scent; sense of smell.
Kuṭī	Single-roomed abode; hut; cabin; shed.
LAN	Local area network.
Lemma	Something taken for granted or assumed; theme.
Nāga	Serpent.
Pāṇanusati	Concentration on breathing.
Rasa	That which is connected with the sense of taste.
Sadda	Sound; noise.
Saha	In conjunction with; submitting to; enduring.
Samvara	Restraint.
Uddiyāna	Northern; northwestern.
Upāsaka	Any lay follower who has taken refuge in the Buddha.
Vassa	Rainy season.
Vedanā	Feeling; sensation.
Vidyadharas	A kind of supernatural being attending upon Siva and possessed of magical powers.
Yama	The ruler of the kingdom of the dead.
Yidam	Cohort.

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Coming Events

BUDDHIST PRACTICES ENHANCE LIFE SKILLS

Buddhist practices, including Bhavana are given at the Buddhist Discussion Centre (Upwey) Ltd. (the Centre) every Monday and Friday evening starting at 7.30pm. Several Five Day Meditation courses are held during the year. At times, our Centre accommodates eminent Buddhist Monks and Teachers from other Centres and overseas.

Six Day Course 4 - 9 September 1998 (Includes Founder's Day)
 Five Day Course 27 - 31 December 1998

Courses run from 9.00am to 10.00pm each day. At least five precepts should be maintained and there is no charge for attendance at the courses.

FUNDRAISING BANQUETS

The Centre is hosting fundraising banquets in 1998. We invite you to join us on these joyful occasions, which give you the exciting opportunity of participating in our Auctions and Raffles for fine works of art, including exquisite Ch'an pieces by Master John D. Hughes. For further information please contact the Centre.

KNOX FM RADIO BROADCASTS

The Buddhist Discussion Centre (Upwey) Ltd. broadcasts Buddha Dhamma from Knox FM radio station at Bayswater, Victoria, 88.1 FM, every Sunday at 11am. The radio show is one hour long. Broadcasts include teachings from our Master John D. Hughes and chanting of Buddhist Mantras such as Namō Tassa Bhagavato Arahato Samma Sambuddhasa.

Brendan Canning and Lyne Lehmann broadcasting on Knox FM.

CH'AN ACADEMY

Ch'an (Zen) trains the mind using ink, paper, inkslab and brushes over the four seasons. Classes in Ch'an methods are conducted by the resident Ch'an Teacher, John D. Hughes and visiting Teachers.

For fee details please contact the Centre. 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, materials and services.

Classes are held at the Buddhist Discussion Centre (Upwey) Ltd. The beautiful Ch'an gardens and collection of rare calligraphy, Ch'an and Sumi-e paintings provide a peaceful environment for students to learn in. Students have the rare opportunity to purchase for themselves, or as a gift, original Ch'an paintings and painting materials.

Master John D. Hughes will teach Ch'an methods on the last weekend of each month. The classes will run from 1.00pm to 4.00pm at a cost of \$60.00 per day. Master Andre Sollier will teach Sumi-e methods in Autumn and Spring 1998, as well as a special Advanced Class for experienced Sumi-e students. The classes will run from 10.00am to 3.00pm.

The following dates have been confirmed for 1998:

CH'AN CLASSES 1pm - 4pm
Master John D. Hughes

Spring Sunday 30 August
Sunday 27 September
Sunday 25 October

Summer Sunday 29 November

SUMI-E CLASSES 10am - 3pm
Master Andre Sollier

Spring Saturday 12 September
Summer Saturday 10 October

Advanced Class Saturday 14 November
(For experienced students.)

PUBLICATIONS FOR SALE

Ajaan Chanhphy Panyanor Manivong was elected a Patron of the Buddhist Discussion Centre (Upwey) Limited on 23 March 1996. Copies of his publication, *The Way You Are Looking For: A Manual Of Insight Meditation*, translated by John D. Hughes, are available from the Centre at \$15 each. *The Emptiness You Are Looking For: A Manual of Insight Meditation*, is available at \$18 per copy. *The Buddha Dharma For You*, recently published, is available for \$15 per copy. *Insight Meditation, Vipassana - The Middle Way: Meditation of the Six States of Consciousness (Bhumi 6)* is available at \$49 per copy. Please contact the Centre if you wish to purchase any of these publications.

WORLD FELLOWSHIP OF BUDDHISTS GENERAL CONFERENCE

Sritaptim Panitpan, D.S.W., W.F.B. Advisor and Acting Chairperson of the Committee on Women, W.F.B., has advised us that the Nan Tien Temple in Wollongong, N.S.W., will host the next General Conference of the World Fellowship of Buddhists in October 1998. As a regional centre of the W.F.B., the Buddhist Discussion Centre (Upwey) Ltd. will be a co-host of this Conference.

Editorial
Buddha Dhamma in Australia

The author was born in Australia in 1930 to non-Buddhist parents. He has been active and engaged as a Teacher and writer on Buddha Dhamma for over 40 years.

He founded a Buddhist Organisation and a Temple at Upwey, in the State of Victoria. Its well-equipped building is the oldest operating Temple and Buddhist library that has remained in the same location in Victoria.

The Centre is a regional Centre of the World Fellowship of Buddhists.

From 1977 to 1979, John D. Hughes was funded by the Australian Schools' Commission to document the history, culture and activities of existing Buddhist Temples in Australia.

During that time, he met and documented what was taught by the pioneering Monks and Nuns who set up the first foreign Temples in this country.

Since he met with Monks and Nuns from all of these orders, he learnt all their Teachings (yanas) and produced the first non-sectarian report of Buddha Dhamma in Australia.

He developed the research methodology and language terminology he learned at that time and extended his practice to become familiar with the history of Buddha Dhamma in overseas countries.

His findings have been published in many overseas journals. Over the last two decades, much of his written output has been published in his Centre's publication, the Buddha Dhyana Dana Review, which circulates in over 30 countries.

Promotion of the Style of this Paper

The motivation to write this introduction on the history of Buddha Dhamma in this country includes the modest goal of producing causes for prolonged stability of the Buddha sasana in Australia.

Accordingly, this paper should be read from the viewpoint that the author does not intend to disparage the motives or actions of other persons or organisations (1).

The author takes a viewpoint that the history of Buddha Dhamma in Australia can be constructed and interpreted from outside the dark view of human nature that maintains that only national self interest can bring about celebration of international friendships.

The Most Venerable Master Hsing Yun (2) has suggested we view our Saha world as half and half:

"Half are Buddhas, half are devils, half are male and half are female, half are good and half are bad, half are wise and half are fools. One cannot own the half that is beneficial and abandon the rest. Only through tolerance and accepting all, can we possess the fullness of existence."

The author has refrained from highlighting the view that there is merit in documenting the cultural misunderstandings that were made by foreigners when they advanced Australian Buddha Dhamma.

In some practices, a person can look at the present human world from a deva mind, seeing only pleasant positive things. Then, the person praises the human beings for their many kind actions towards others.

For teaching purposes, we can say that praising the good deeds of countless human beings can lead a person to be happy that he or she has a human birth this life and also lead him or her to a good human rebirth, or even better (say, in one of the 71 trillion pure lands), in his or her next life.

By the same practice, a person can look at the present human world seeing only unpleasant negative things. Then the person condemns the countless human beings for their cruel actions towards one another and towards animals.

Playing blemish on countless human beings can cause a person to form the view that he or she does not wish to belong to the human race.

This lacklustre view can cause a person to miss human birth in his or her next birth and, by default, take rebirth in a lower plane of rebirth, such as an animal or worse.

Like a red faced Yama in the Judgement Hall, the author has collected irrefutable evidence of the good and bad deeds done by many, many humans.

However, unlike the God Yama, the author stays empty of judgemental values because of his desire for the Dhamma to be taught by expedient means.

It is not for the lack of documentation of negative (akusala) actions within the author's archives that negative findings are not reported.

The author has no intention of causing harm to his informants in many countries who report on worldly matters.

The author can see no merit in following the path that others seem to enjoy by sensationalising minor incidents of lapsed precepts which have been cited by some other researchers known by the author.

The author has chosen to remain silent regarding these matters because Monks and Nuns who were responsible for these cultural misunderstandings are still alive.

As Acharn Tate has noted in his Autobiography (3), "if one wants to go to any particular place or region -

- 1 One should know their language;
- 2 One should know their customs and traditions; and
- 3 One should know about their livelihood."

This is all concerned with proper social discourse and communication with people. However, the lack of language alone makes the other two points almost moot.

Buddha Dhamma training has always been labour intensive.

The Order of Monks and Nuns (Sangha) needs a place where few duties are expected of its Members so that they can maintain the full Ethical Rules (Vinaya) of the Order. These are needed to cause the right "propelling" (Samvara) which arouses the Middle Way Path to cultivation. Monks and Nuns should not be busy worrying about funding. There should be a spontaneous approach to providing their requisites for the intensive practice prescribed for several months each year (Vassa).

In quiet solitude, the practitioners, each for himself or herself, labour to develop the insights needed to see things as they really are. With calm abiding, practice (Bhavana) becomes clear. At present, only a few Australian Temples (Vihar) can provide the calm needed.

Judging by the expensive blueprints of new Australian Temples that the author has been privileged to view and given the drive sponsors have to bring planning schemes to the final stage of tangible construction in this country, some high grade Temples appearing in this country have been found to be very expensive to maintain and operate.

The Abbess of one Temple advises that there are not enough persons required to look after the premises and therefore the Nuns have to work very hard to mow the lawn and keep the weeds down. Whilst the Sangha are engaged in such activities which should be undertaken by lay persons, they are transgressing some of the Vinaya rules which include not making holes in the ground.

The bimonthly electricity bill of one Temple is about AUS\$20,000. Some time ago a group of Monks stayed at a Temple and used the telephone for a series of overseas calls, resulting in a telephone bill of around AUS\$20,000.

Such operating expenses cause enormous pressure on Temples to have teams of people continually fundraising.

By contrast, the author's Temple has been kept small in scale and therefore can provide a ratio of forty lay persons to one Monk.

The Monks who are invited to use our premises do not have to worry about maintenance of the grounds or fundraising to pay the

running expenses. Under the Vinaya, Monks and Nuns are not allowed to handle gold or silver or salt.

The interpretation of this rule means that a Sangha member must not be put into a position where they have to handle money. By such management of our resources, we are able to meet the traditional training mission within the framework of the Vinaya.

Another type of labour important for the lay-persons is working and donating dana or funds to build and maintain infrastructure on land.

Safe construction of suitable Vihar or Kutis is specified by Government building regulations. Beams and joists, which support the roof of the structure, are specified under the Australian Standard Building Code. The building must be able to withstand strong winds without blowing over. Undersized construction material is illegal.

If second-hand material is used in building, it must be stress graded by a professional officer because it may be split or faulty.

Occupational Health & Safety Legislation in Australia

In Australia the well-being of citizens is legislated in terms of safety and health issues in the work-place.

Clean food is one of these issues. Heavy fines are imposed to prevent the marketing or serving of contaminated food which is liable to cause illness.

It is illegal to dump food and human wastes just anywhere on private property, such as Temple premises. Food and human waste cause an increase in vermin, such as mice, rats, wasps, snakes and stray dogs and cats. These then invade the neighbouring houses of the Temple and cause ill-will with the rest of the community.

Safe waste disposal is provided by local councils for a fee.

In addition, certain food additives are banned by law in Australia. For example, it is illegal to add natural saffron colouring to food because it has been found that it can cause illness. Furthermore, it is illegal to have in your possession natural saffron (but it is legal to have artificial saffron colouring). It is also illegal to import natural saffron into Australia.

Other legislation covers sanitation guidelines to prevent e-coli counts from exceeding the acceptable limits in water supplies, food and in the environment in general.

The result of this Australian cultural characteristic of placing a high value on the hygiene of food and water supply, is that the

level of care in food preparation in Australia is different to that of Asian countries.

There is a legal liability for those who do not meet the high health standards in Australia.

There is no exemption for Temples, where food is provided for the Sangha or the lay persons. When a fundraising event involves food sales, the quality, preparation, handling and storage of food must meet commercial standards of hygiene.

It is no defence to argue that the regulations are irrelevant because the purpose of selling food is to raise funds for the Temple. Halls of Assembly (Vihara) must meet these conditions. If food prepared at a Temple were to cause salmonella poisoning among its occupants, those affected can take the Temple management to court and win substantial damages covering their medical costs and loss of earnings.

When foreigners come to Australia they must obey Australian laws and health regulation guidelines.

Monks and Nuns are not excluded from these laws, and they cannot plead that it is permitted in their country or that it is their country's cultural food preparation traditions. Ignorance is no defence at law.

Another aspect of health and safety regulations in Australia is vermin control, which has been developed and safeguarded to a high degree. It is possible to be fined if vermin, such as mice, have access to food storage areas, because they can contaminate food.

Once again, Temples are not exempt from these health regulations. Monks and Nuns living in Australia are not exempt from prosecution if they (or their Temples) break the law.

The laws requiring health and safety disciplines are well funded and supported by the Government, which provides health inspectors to ensure that regulations are followed. Health inspectors, who are paid by public taxes, have the authority to close down any premises that do not comply with the health regulations. Safety inspectors have the same power with regard to safety regulations. The Government will provide building and health advisers to community groups to inspect and report on the suitability of Vihar in Australia.

For example, if electric wiring is old and faulty, a safety inspector can close the premises and prohibit anyone from using them until new electric wiring and appropriate fuses are installed.

The author has seen bare electrical wiring in overseas Temples. This is potentially dangerous because anyone touching it could be electrocuted. However, there did not seem to be any concern about making such wiring safe.

In Australia, we do not expose bare electrical wires, even for a day.

It is a very serious matter in Australia to "tap into" and steal electricity by placing bare wires over the town supply wires. This is stealing, and Buddha Dhamma practitioners MUST NOT STEAL.

Temples in Australia are not exempt from paying electricity, gas, telephone and water bills or property rates. Failure to do so will result in the service being disconnected and an expensive reconnection fee being charged.

How Improvements are Made in Australian Building Codes

The Government has scientific research establishments improving understanding of materials science. New insights into safer ways of building and protecting buildings are common.

Research extends to scientific research on ways and means to deal with forest fires.

Because of recent fires in Australia involving fatalities, older dwellings are now perceived as fire or health hazards.

Research suggests better provisions can be made for new buildings, ways of improving older dwellings and understanding how to house the public with safety.

The new ways give rise to new Australian standards. Recent improvements are found in AS 3959, AS 1530.2 or BS 4106.

The new guidelines are valuable guides to how our Centre can alter items to meet these up-to-date fire rating standards. (4)

We replaced the old plywood wall lining, which has a poor fire rating, with aluminium foil, fibreglass insulation and plaster board. We will follow the new standards to obtain a much higher fire rating.

Because our organisation has a Hall of Assembly and is limited to Members it is doubtful, strictly speaking, whether we have to upgrade the fire rating on old buildings. However, we aim not to be too old fashioned by meeting higher standards for our buildings.

Our view is that since a higher fire rating will be of benefit to the preservation of our Buddhist library and artefacts, and since we are in a zone having a high fire risk because of the nearby forest, we are well advised to increase our fire rating to the maximum level that we can afford.

There are two separate choices for older Australian Temples.

The first choice is that the Temple must meet the new health and safety regulations as part of the Australian community.

The second choice is that the Temple should have a policy to exceed the minimum standard required by the new health and safety regulations.

Our Temple policy is to opt for the higher second choice.

This paper suggests that some Temples in Victoria which were built to comply with the old health and safety regulations ought to be redesigned as soon as possible to meet the new standards. If not modified, they run the risk of being declared unsafe for human habitation in the 21st Century and may be condemned and even demolished.

In Victoria, it appears that since local councils were restructured, health and safety inspectors have more and more power to order changes to the structure of Temple buildings. It seems they can even order the demolition of premises or outbuildings which do not meet with the required regulations.

How Building Regulations are Policed

In general, the staff of Australian local councils are instructed not to push to get the Council to go to court, but rather to settle problems out of court. Court is the last resort when all other steps have failed.

In most cases, the Council officers issue several warnings and seek to talk to offending rate payers about building regulation infringement problems with good will to get complaints resolved as soon as possible. Senior officers are well paid so when matters drag on the administration costs mount up. To continue without resolution is a waste of taxpayers' rates.

The author knows of one case in Victoria where a Vietnamese Nun permitted the illegal use of a building (a garage) to hold services at her Temple. In spite of repeated warnings from the local council inspectors of the City of Maribyrnong that the building did not conform to the safety regulations, the Nun chose to ignore these warnings for a period of years.

In the end, the Nun was fined AUS\$50,000 under the *Building Act 1993*, Regulation 8.3 (1994) for occupying a garage for use as a meeting place (5).

The Nun ignored warnings because she had the wrong view that she is exempt from local government rules, merely on the grounds that she is a religious person.

This case is not an example of religious persecution at all. The same would apply to any other organisation, religious or non-religious, in Australia.

Ill-advised persons may judge this as a racist act because the Nun happened to be Vietnamese. In fact, the council officers had been forbearing and patient for a long time and their actions were not taken on any racist grounds.

Conflict Resolution Methods

Buddha Dhamma practitioners must be good and responsible members within a community if they expect to be allowed to continue their Temple privileges.

These are important issues of concern to others which must be talked about when Temple building is the issue.

It is more in the way of Buddha Dhamma not to go to court and it is better to try to resolve differences at a private rather than a public level.

This year, the author and his Australian Students helped by talking with three local objectors to plans for an AUS\$1.5 million Vietnamese Temple in a Victorian suburb.

Because our Members related to the Australian and British culture of the objectors and gave assurances of the conduct that could be expected from the congregation, the cultural differences became known and they withdrew their objections.

The layperson talks were held at the present Temple with two Monks as observers. The objectors were thanked for the courtesy of giving their private time to hear the Buddhist viewpoint.

Providing a Clean Air Environment

Many of Australia's large cities are becoming polluted, so it is better to build Temples away from cities, preferably in mountains.

When built, Temples must include provisions to maintain a suitable level of fresh air ventilation in the Altar rooms used by the Sangha and attendant laypersons. Poor ventilation spreads infections, such as tuberculosis.

How much and what type of incense smoke is safe within a closed room is not clear. There are numerous types of incense available in Australia many of which are imported. Many locally manufactured incense sticks are becoming available. Some incense sticks cause asthma and related respiratory disorders. We ensure that these are prohibited at our Centre. There does not appear to be the same quality control at some other Centres.

Providing a Suitable Cooking Area

Lighting a fire outdoors on a total fire ban day is punishable by heavy fines or imprisonment, or both. It is illegal to light incense outdoors on total fire ban days, and to plead ignorance of these laws is no defence.

The reason for this law is that forest fires have been deliberately lit in Australia and have caused millions of dollars worth of damage and loss of life.

In our local area, because it is a rain forest, total fire bans exist for three months of the year.

This means that the traditional open fire used for cooking in some countries is totally prohibited on total fire ban days in Australia.

Temples must fund enclosed kitchens.

Cultural education, and adjustment to Australian society rules, are required for foreigners who are used to cooking with open fires in Temple grounds overseas.

Impact of Regulations on Temple Appearance

As a result of these various things, the appearance of an Australian Vihara in terms of sights, smells and sounds, is totally different to that of the traditional Temples in Asian countries like Thailand and Vietnam.

These changes in sense bases, where the smell of food being prepared is absent; the smell of incense is absent; and the sound of fire crackling is absent, means that overseas-born persons feel a lack of familiarity and comfort within the Temple grounds of Australian Vihar.

In reality, these things are nothing to do with Buddha Dhamma, but they do cause a sense of cultural loss within communities who were born in and practiced in foreign countries.

Even Monks and Nuns from overseas countries experience some discomfort at losing the familiar sights, smells and sounds of what they think a Vihara should provide for them.

Naturally, Australian-born citizens do not experience this cultural loss because they never had the familiar sights, smells and sounds of Asian Temples within their culture.

Once a clear understanding of cultural differences becomes known to a person practising in our Temple, they actually find it easier to practise here without the worry of the busy noises of cooking and food preparation.

All in all, once this adjustment is made, persons who have practised at our Temple state that they prefer the quietness of our forest environment to the busy sounds of the environment of their own country's Temples.

This is one of the ways we have created a superior environment suitable for Buddha Dhamma practice.

The Conditions For Tax Exempt Status of Donations to a Temple

There are legal requirements to be met if donations to the Temple are to be tax exempt. Part of the requirements is to maintain the correct documentation of legal and taxation status of Australian Temples.

Fringe benefit tax may apply to some persons who attend to the Monks and Nuns and live at a Temple. We have dealt with the Assistant Commissioner of Taxation who was kind enough to collate all relevant rulings on fringe benefit tax for religious organisations.

We obtained permission to print these and circulate them to many Australian and overseas Temples (6).

It becomes very important that money is given to a Buddhist organisation and not directly to a Monk or Nun. If it is given directly to a Monk or Nun, it may be subject to taxation, whereas if the money is given to an organisation it is tax exempt.

Since Australian personal taxation levels are relatively high, up to about 50% of the donation can be lost as tax.

Tax planning is a more costly process in Australia than in overseas countries.

Documentation for taxation purposes becomes more labour intensive year by year. At present, with three layers of Government (national, state and local) having separate taxes, about 2000 documents per year are required for a Temple to meet taxation requirements.

Australian Buddha Dhamma practice is firmly grounded because it appears that at least 10 per cent of the 500 Buddhist organisations have committed their Members to rapid development and forced them to learn and obey the letter of the law.

Smaller Buddhist organisations are at peril if they do not provide sufficient documentation for audit purposes.

Land in Australia is relatively inexpensive by world standards. Therefore, organisations with land are at risk if they fail to understand the complexities of certain laws. These laws concern environmental conservation issues, town planning, the need for adequate car parking and new standards on fire prevention in building regulations.

Australian Architectural Design Standards

A very fast cultural learning curve is recommended when overseas Sangha persons wish to design traditional Temples in Australia.

Cultural surprises in many forms await persons from a developing country who must come to terms with the standards of a post-industrial developed country.

Venerables find out that the cultural ways of using traditional symbolic icons in the Temple precinct, or on the facade of their Temples in Australia may be different from what is permitted in their own countries. Dimensions, safety of electric wiring for lighting and safety of support structures must meet with the building and quality codes of local authorities.

For example, a Temple in Richmond, Victoria, had to remove a flashing Quan Yin image from its facade because the Temple was in a residential zone, and not a commercial or industrial zone where flashing advertising signs are allowed.

In a Melbourne Hindu Temple, two traditional Temple Domes were not permitted to be erected, because the Temple was in a residential zone. A large billboard had to be replaced by a smaller one because local law prohibits in a residential zone the use of "clutter" which is seen as visual "pollution".

Assimilating such detail becomes a critical issue for all senior Members of the Sangha if they are to take on the critical operational role of Abbot and Chairperson of their respective Temple Committees.

Very senior Abbots giving traditional architectural advice may later find their high position does not exempt their proposals from local bylaws and regulations.

The Formulation of Temple Regulations

We might say that "no building rules" existed when Buddhists first began arriving in Australia in about 1848, such as the first consignment of Chinese coolie labourers.

The Chinese religion they used had aspects of Confucianism, Taoism and Buddha Dhamma. Buddha Dhamma Temples in mainland China, at that time, were under-funded and did not have much royal patronage. Although their average work stay was five years, they built simple "Joss Houses" (Temples or "God Houses"). It appears these simple Joss Houses were used more like community centres or social clubs than religious houses.(7)

In those times, although what they did was legal, it is sad to say that several persons often overlooked the Vinaya as being of any real importance.

Maintaining accurate written records at Temples is inherent within the Vinaya which must be observed by the Monks, Nuns, Upasikas and Upasakas. Taxation records must be kept in the English language.

When a new law is proclaimed, from that day on, records (rules) must be written down and/or the appropriate fee paid by the Temple. New laws appear fair. Thirty years ago, about half of the many present day Government rules did not exist.

By understanding this view, it was only natural that by cause and effect very few of the old "Joss House" buildings remained long enough or appeared suitable to attract Sangha, as would happen in a regular Temple.

In broad terms, the Buddha Dhamma held by the early Chinese lacked some of the Theravada precepts, but these were held by a few Singhalese Buddhist families living in Queensland.

It might have been that an ordained Theravada Singhalese Monk had a short visit to Australia in the early days of this Century.

World War I occurred in 1914.

In early August 1915, the eminent scholar Venerable Nyanatiloka, along with four other Monks - Vappo (Ludwig Stolz), Mahanama, Kondanna and Vimala - arrived in Sydney from Germany along with over 300 other Germans. They were wartime internees at the Holdsworthy Concentration Camp in Liverpool, New South Wales.

Venerable Nyanatiloka, born Anton Gueth in Wiesbaden in 1878, was one of the real pioneers of Western Buddhism. He was only the second European (after the Englishman Allan Bennett) to become a Buddhist Monk, in Rangoon in 1903.

When Frank Lee Woodward (8) arrived in Australia after World War One, he believed he was only the second Buddhist to have done so, after Colonel Olcott of the Theosophical Society.

The Development of Buddha Dhamma Post-World War II

The immigration program of Australia was originally designed to encourage Caucasian persons from the U.K. and Europe.

Later, there was a change from this "White Australia" policy and persons from all countries of the world became the target to populate Australia.

With Asians coming to Australia from countries bordering the Pacific rim, they brought their Buddha Dhamma practice to this country.

Partial evidence that Buddha Dhamma has become mature and firmly grounded in Australia is the fact that three Regional Centres of the World Fellowship of Buddhists operate in a unique manner in Australia today.

One of the Regional Centres of the World Fellowship of Buddhists is operated by the Vietnamese Community who have Temples in each state of Australia.

For the Buddha Jayanta Year, the Foreign Minister of Australia opened a Buddhist Art exhibition at the Melbourne Museum.

The author was present at this exhibition which was attended by the Minister for Foreign Affairs and about 30 other persons.

At Versak, 1955 C.E., evidence suggests that there were only two Noble persons in Australia. Today, it is of consequence, for the well being of many, that there are several persons living in Australia who have attained that true mark of Buddha Dhamma, (Dhamma Eye). That is, they have attained stream entry access (sotopan) or better.

Under Buddha Rules, the names of those persons who have attained stream enterer of better, cannot be disclosed while they are still alive. There is a Temple in Burma (Myanmar) which records the names of such persons.

Bodhisattva vow holders not only visit Australia and show the Way to Australians, but several of these true Guides are taking rebirth in this land or, if born overseas, have been naturalised to hold Australian citizenship.

Tolerance Towards Other Languages

In Australia, there are over 150 languages spoken, which would make Australia the most culturally diverse nation in all history.

Although English is the official language, citizens are given encouragement and have undisputed autonomy to practise their religion using any language they wish to use.

This true multiculturalism means more and more scholarship can become possible because the Canon and classical manuscripts from all traditions can be viewed at one site or another in this country in religious settings.

Predictions based on known models of small business failure rates in Australia may give useful guidance to the sustainability of the 500 Buddha Dhamma Temples (of all magnitudes) planned or manifested over the last decade. The models suggest about 100 of these Temples are likely to be still operating in the year 2000 C.E.

Why these auspicious things appear here is easy to understand when you know that a vigorous immigration program (including refugees) has been in operation for five decades, mainly since World War Two. Now, almost a quarter of Australian citizens are foreign born.

More and more Monks and Nuns from all schools (Gotha) are living in Australia.

Highly urbanised (85%), Australia's population is concentrated in a few large coastal cities. Two major cities, Sydney and Melbourne, each have between 3 to 4 million people. Most new Temples being built are of easy driving distance to these cities.

With a doubling time of 87 years, the population projection for the year 2010 C.E. is about 22 million; a good indicator for a rising lifestyle.

Today, a more complete understanding of what is Path and what is non-Path is available, than was known to many early non-Asian Australian "Buddhists", and sympathisers of "Buddhism".

Many were just kammically attracted either to the rational-humanistic side of the Teachings or to their artistic manifestations, rather than the religious practice.

In retrospect, in a few cases, it is now clear that some persons who were Buddhist followers sought (perhaps innocently) to twist Buddha Dhamma into a framework to make a dialectic false mask. A few were fellow travellers with Communism during the Cold War period.

On 20 May 1951, Marie Byles along with eight people commemorated Vesak, making this the first Vesak to be celebrated by a group of non-Asian Australian Buddhists. In terms of real outcome, very little propagation of the Buddha Dhamma came from this ritual.

On 9 September 1951, a group of ten people, including Leo Berkeley, gathered with David Maurice at Cheltenham in Melbourne.

In November 1951, instructions on Burmese meditation were given to small groups of people at a lecture on Buddhism at Melbourne University. This attracted the interest of a number of people in Len Bullen's old network of friends. Len Bullen ran a small correspondence School about Buddha Dhamma.

The author met with Len Bullen and Leo Berkeley several years ago and had discussions on the early history and politics of Australian Buddha Dhamma. However, space does not permit a discussion on the politics of this matter.

The Powerful Influence of Thai Forest Monks in Australia

On 17 November 1976, Venerable Acharn Tate Datesamsi arrived in Australia from Singapore. According to his *The Autobiography of a Forest Monk* (9), this visit to Australia was concerned with teaching Dhamma and visiting both the Thai and foreign monks living here.

One such monk was a senior Thai monk, Venerable Bunyarit Paito (Pandito) (10), who was living and teaching in Australia. Tan Acharn Bunyarit Pandito had done much to spread Buddhism in Australia and had inspired many to travel and ordain in Thailand.

For several years, this Ajaan guided all our Members in respect of Buddha Dhamma. The author thanks this benefactor for his work in describing the formulation of the School that Never Came to Error.

Acharn Bunyarit was at the inaugural meeting of our Centre, the Buddhist Discussion Centre (Upwey) Limited, on 9 September 1978, and was elected a Patron of our Centre.

The author spent five weeks with Tan Acharn Bunyarit in the forest at Pigeon Gully in NSW practising Bhavana.

Venerable Maha Samai, who had also volunteered to come and propagate Dhamma in Australia, also met with Acharn Tate during his visit to discuss the spreading of Buddhism. Acharn Tate's advice to Maha Samai was that "the spreading of Buddhism needs study together with practise so that it can put down roots that will endure".

It was also advised that those who go to spread Buddhism need to be aware of the local ways and customs otherwise discouragement and disillusionment could result.

Acharn Tate suggested to Maha Samai that there are three criticisms that are most common concerning the spreading of Buddha Dhamma in other countries:

1. The monks taking advantage of the lay community by not working but only begging for things.
2. Theravada Sect monks, unlike the other religions and sects, being "selfish" and only concerned about themselves without helping others in need or distress.
3. Theravada monks who, though they forbid the killing of animals, still eat meat.

There are powerful Thai Temples well established in several states of Australia and they are well funded and well staffed and are well attended by local Australians.

The Chief Monk of one of these Thai Temples is a Patron of our Centre and made the author a Life Member of his Committee.

Today, Buddha Dhamma practitioners are not marginalised within the dynamic growth of Australian society.

Statistics from the Australian Bureau of Statistics show that 1.1% of Australians report they are "Buddhists".

This means that there are more Buddhists than Jews in Australia, and Buddha Dhamma is the third largest and fastest growing religion in Australia.

The census question on religion is not compulsory to answer.

It is likely that around 4% of Australians or more are inclined to Buddhist teachings.

Record attendances of more than 14,000 persons is normal when Monks give public lectures.

Some Cultural Difficulties Which Are Appearing In Australia

Today, many Buddhist organisations, in particular ethnic communities, provide welfare services to their Members, and promote harmonious relationships between their Members and Australians in the area. Their cultural heritage and traditions are practised and shared with the wider Australian community.

Many Government officials attend the peak events of these Temples.

Government services provided by persons of no or other religions, help members of organisations to access resources and services provided by Australian Government and non-Government agencies.

Under the Equal Opportunities Act, it is illegal to do job selection in terms of religion.

It is not unknown for hard working senior Sangha Members to become involved in administration matters with their Temples. In a few Temples, higher priority is given to Bhavana while a few are building information and library facilities and workstations where Dhamma papers and books are written and published.

As the need for a social community at the Temples gradually becomes fulfilled, we may see, over the next decade, their function change to give higher priority in the Temples to Bhavana training and scholarship for all lay members.

As Taiwanese Master Lin said:

"Dana is not the only thing important in one's practice, it is Buddha Dhamma in its entirety which needs to be undertaken."

Various Observations On The Likely Mindsets In Australia

Buddhist multiculturalism is a fact of Australian life.

It is well known that persons born overseas do better than Australians at university studies.

In spite of such facts and other economic indicators that suggest highly qualified Asians who migrate to Australia add wealth by production and trading, one female Australian politician has been questioning the basis of the Australian immigration policy towards Asians and has formed a political party.

This new political party surprised observers by gaining one quarter of the protest votes in the June 1998 State election in Queensland, but it is thought few persons in other States would be seduced by her skill in exposing them to very simplistic economic statements.

To date, her party's arguments are unsupported by any methods of practical implementation.

Medical research has established new respectability for meditational practices. Some use meditation as merely stress relief without insight.

Records at our Centre confirm there is a correlation between becoming proficient at Bhavana, making merit towards the education of others and excelling at tertiary studies.

Is it likely that Buddha Dhamma Bhavana will be taught widely to enhance study performance?

Professor De Silva of Monash University is of the view that it appears unlikely Bhavana will enter the curriculum of Australian Universities.

The most critical policy decisions for the 21st Century needed by Buddhist ethnic groups is how can they preserve (even in a modified form) the best of their country's Buddhist culture when their own children are reaching high educational qualifications as second generation Australians in secular educational facilities.

Another issue is the possibility that foreign Monks may not be able to stay in Australia long-term if it could be shown that Australia had enough resident Monks and Nuns to service the demand for their services.

In the event of war or work visas being tightened, how can Members be certain they can choose overseas persons from their original home country as their future Abbots?

How can Temples choose more appropriate social workers for their Temples? Social workers' qualifications do not involve the same length of study as some professionals. Their salaries are not as high as tradespersons.

Seldom in Australia do social workers have post graduate qualifications. It is problematic to advise young Buddhist lay persons to study to become social workers rather than highly paid professionals.

As mentioned earlier, social workers appointed to some Temples may not be followers of Buddha Dhamma, and controls must be devised so these persons do not distort the true fabric of Buddha Dhamma in their effort to normalise their clients to their version of what Australians are about.

The author pointed out to one social worker in a Vietnamese Temple that there should be no alcohol on the Temple premises, where her office was located.

Her Australian culture meant it was perfectly natural for her to offer alcohol to Temple visitors and drink with them herself.

Naturally, the Chief Monk of the Temple did not say anything to her as she was not a Buddha Dhamma practitioner.

Since her salary was paid by the Government Department of Social Services, there is no chance at law of replacing her on religious grounds because of the *Equal Opportunities Act*.

As part of their Buddha Dhamma practice, the author's disciples are encouraged to make merit by lending a helping hand to their friends and others.

They are taught to perform in the five styles (11) of our organisation and not be too old fashioned in the practical sense.

Our lemma is Lifetimes of Learning, so all Members of our organisation are encouraged to make causes for this life and further lives, to cultivate wholesome minds that lead to these five styles when they interact with others.

We need to think of diplomacy less as a profession than as a set of skills - like a Masters of Business Administration - that will be undertaken by a variety of persons, from a range of different backgrounds, for many different purposes and for a variety of lengths of time (12).

Our Members are taught to act as go-betweens, friends and advisers to the committees of many Australian Temples, and help them to define themselves, and to integrate the superior parts of their culture into Australia felix.

To do this, they need to believe that Buddha Dhamma can help persons cope with the rapid changes which are appearing as post-Cold War internationalism appears in the APEC region.

Australia, as a trading nation, depends on the prosperity of its trading partners. The short term outlook for the region is that production and trade may slow down for a year or so.

Multicultural, regional and multilateral organisations' values are replacing some segments of the earlier parochial monarchist Australian national culture.

The conditions for communal stability (13) were explained to Venerable Ananda by Buddha at Digha-Nikaya.

The seven conditions are:

1. To assemble repeatedly and in large numbers.
2. To assemble in harmony and disperse in harmony, so long as they do the business of the Order in harmony.
3. Introduce no revolutionary ordinance, break up no established ordinance, but live in accordance with the appointed charges.
4. To honour the elder brethren, men of many days and long ordained, fathers of the Order and men of standing in the Order.
5. To not fall subject to that craving which arises and leads back to rebirth.
6. So long as there shall be brethren who are fond of the forest life and lodging.
7. To establish themselves in mindfulness with the thought "Let goodly co-mates in the righteous life come hither in the future, and let those that have already come live happily."

May the sasana flourish.

J.D.H.

References

1. In this regard, the author supports the view of a V.P. of the W.F.B., Dato' Khoo Leong Hun of Malaysia, who expressed this notion in private correspondence of 10 June 1998 as follows:

"We are all living in a materialistic world, which most times revolves on money. Hence we have to be realistic in our approach, our ideas and our suggestions. My policy is before we can condemn or say anything bad of some other person(s) we should think very carefully, before we utter and put into writing our unhappiness."

2. Hsing Yun Most Venerable Master Respectation (sic) & Tolerance,

Published by International Buddhist Association of Australia Incorporated. This booklet is in Chinese and English. This was the keynote speech made at the BLIA's 4th General Conference. Quote is from English version at p.9.

3. Tan Acharn Tate Biography.

4. Refer to Shire of Yarra Ranges Building services advice sheet Guide for construction of residential buildings in bush-fire prone areas, 1998.

5. Building infringement Notice No. 202524, Case No. H01028863 in the Broadmeadows Magistrates' Court dated 12 May 1995.

The author wishes to thank officers of the City of Maribyrnong for their time and help in supplying details of this action.

6. Buddha Dhyana Dana Review, Vol. 5, No. 2, September 1995, pp. 57-70, and Vol. 5, No. 3, December 1995, pp. 46-54. ISBN 0818-8254.

7. This information has been provided to the author by old Chinese living in Melbourne and Sydney.

8. Frank Lee Woodward was born in Norfolk, England, the son of an Anglican clergyman. He was a renowned sportsman. From 1898 he served as a schoolmaster at Stamford for five years, receiving a Master's degree from Cambridge in 1901. He joined the Theosophical Society in 1902, and developed faith in Colonel Olcott and his brand of Buddhism.

9. Ven. Acharn Tate Datesamsi The Autobiography of a Forest Monk, Edited by Bhikkhu Ariyesako (W.F.B. Review Vol XXXI) pp. 80 to 92.

10. Around 1977-1978, Tan Acharn Boonyarit give the author many details of his varied life as a Theravadin Monk.

Because it is impossible to deal with the great kindness of the Monk to the Centre's past Students and the vast amount of guidance the author received from this Monk, the author intends to write (as work in progress), a biography of this Tan Acharn so that future persons may be inspired by this "Eye in Australia".

Because of his modest nature, very few persons know even the "bare bones" of a brief outline of the Venerable.

The following notes give some idea of his well spent life.
(Note: Place spellings will be corrected in the future version.)

He was born to a very good family at Boonsuob (Uttardit) and educated at a College run by Christian Monks. He was very inquisitive about religious disputes and persuaded his Teachers to allow him to read what had been written about Buddha Dhamma in French language texts.

He worked and studied in Bangkok at the Department of Fine Arts, the National Library and the National Museum. In his position with the Ministry of the interior (Foreign Service), a public service ministry, he was posted to Hanoi.

He worked as Interpreter of the Governor of Nongkai Province facing Vietnam near Laos.

He met Acharn Ku (Dhammadinno) and three years later took robes. He stayed at Wat Dhammayut Phra Mahadatu Bangken. Then he was trained under Nakorn Ratchsimai at Wat Suthachinda for a short time.

His second rainy season was spent at Ubon Raehathami (Wat Sajatanaram).

He travelled from Kanchanaburi to Chiang Mai, the capital of the North, to Wat Chedee Luang. There he met three other Acharns; Acharn Tuo, Acharn Waen Suchinno and Than Acharn Shob Dhanasamo. Than Acharn Shob was the first Monk to meet with tribespeople (Karieng or Yang) from the mountain-tops of Chiang Mai, who came to Wat Chedee Luang for Versak Day. He remained with the tribespeople for four years.

He then returned to Bangkok to meet Than Acharn Lee for the building of Wat Asokaram in Samathathakarn Province, 35 kilometres east of Bangkok. On the occasion of the 2500th year of this Buddha sasana, about 1500 men took robes and about 2000 women became temporary Nuns at Wat Asokaram.

He spent the rainy season of 2500 on the top of Mount Phukrading in Loei Province in the north-east of Thailand, in a little hut.

He passed the rainy season of 2501 at a little forest Monastery supported by the High Reverend Lord Patriarch Abbot of Wat Bovorn, the headquarters of the Mahamangkut Buddhist Foundation of Thailand. In 2501 he returned to the mountains of Chiang Mai and stayed with the tribespeople for another five years.

He went to Bangkok to visit Tan Chao Kun Dhammadilok, the Secretary-General of Mahamangkut Buddhist Foundation of Thailand and Secretary-General of Dhammayuta Sect of Monks, at Wat Bovorn.

Then he travelled to Loei Province to stay with Than Acharn Shob at his Monastery Wat Sammanvsonn for two years.

In the north-east of this Province at Dann Sai near Chiang Khan, he stayed at a little forest lodging, Wat Pa Barnh Bong, for two rainy seasons. He experienced very good meditation there.

From Bangkok he travelled to the border of Malaysia to establish a forest monastery amid many thousands of acres of tropical wild forest. He contracted malaria and had to spend about one month in hospital at Sunghaikolok.

Later he came to Sydney as Abbot of Wat Buddharangesee. He spent one Vassa at Nimbin, which is like a hippy commune.

He spent one year at a cottage in Richmond, near Melbourne. During that time, he taught our Members precepts, refuge and bhavana at Richmond and Upwey.

Acharn was present at our inaugural meeting where he was elected as our Patron on 9 September 1978. Our Members at that time arranged for the Venerable to pass one vassa in a large caravan at Tecoma, about 1 kilometre from our Centre. Our Members acted as his attendants for two vassas.

In later years, he lived in a house in South Australia with occasional trips to Thailand.

11. Leadership and work skills are learnt at our Centre with attention to the following five styles:

- Friendliness
- Practicality
- Professionalism
- Cultural Adaptability
- Scholarship

12. Gyngell Allan, The Australian's Review of Books, Vol. 3 Issue 5 June 1998, pub. The Australian newspaper ref. article "The go-betweens: a Review of Diplomacy in the Next Century", by Abba Eban pub. Yale University Press pp.4-6.

13. Some Sayings of the Buddha, translated by F.L. Woodward. Introduction by Christmas Humphreys. 1973 Pub Oxford University Press First published by OUP 1925 at p.69

Buddhist Discussion Centre (Upwey) Ltd. Building Paradigm

Due to our success in sustaining our Centre over two decades, our organisation has had requests to share our insights and strategies in this difficult area.

The Editorial of Buddha Dhyana Dana Review, Volume 7 No. 3, 1997, p. 6 contained a synopsis of our sanctioned building paradigm for this purpose.

This discussion is intended to instruct persons how to exercise diligence when they design capital outlays needed to broaden acquisition policies on tangibles and buildings.

1.0 A Viewfinder For Deciding On Building Capital Outlays

Classical theories of administrative organisation and scientific management have limitations when it comes to the formulation of pragmatic acquisition policies needed for site refurbishment or growth.

In our case, nothing is more meaningful than to continue to hold our status as an organisation who can identify with the true welfare of our client assembly.

As Dennis Hawes (1983) put it:

"The hardest part of management will always be the selection and quality of leadership and the motivation of the work force. If this can be achieved the deployment of resources and management of the environment is likely to take place to the satisfaction of the individual and the efficiency of the organisation."

The true welfare of persons is bound up with the ability to identify those staff whose co-operation is critical to the scheme and concentrate efforts to winning them to the side of prudent design of capital outlays needed for site refurbishment and growth.

Apart from occupational health and safety (O.H.&S.) issues within the obviously tangible physical structure designed for client guidance, we operate another not so obvious structure formulated for the same purpose.

This is our virtual learning organisation which relies on our ability to deliver reliable information and our data base content electronically via Internet or a LAN.

Prof. John Niland (1998) stated in his educational address to the Press Club in Canberra that disciplines come and disciplines go as fields of study. He compared library cancellations of serials as equivalent to loss of life blood of the establishment.

It has taken more than two decades of gaining sufficient capital outlay to amass and house a suitable library, which is the written knowledge base we are looking for.

The acquisition process is highly volitional action and the volition acts as the motivator. That is, volition, by stimulating the mind and its associated mental factors, initiates a kamma.

Ven. Ackaraya Buddharakkhita (1995) likened volition to a generator. It sets in motion an action and until its fruit is reaped, it flows as learning energy with the stream of life (2). Kamma-Samangi is like a potency, a seed-force, waiting for a suitable opportunity to produce a result.

Just as energy generated by a generator travels through various means until it is tapped, similarly kammic energy flows within until there is a suitable condition for it to produce a result.

Small study groups can cover specific areas to ensure the proper flow between computerisation and non-computerised work.

Informal involvement of a person is easy to achieve. Later, as maturity and dedication surfaces, that person can be introduced to the small study group.

When brought on-line, they are encouraged to develop vision and make volitional causes for a life-long career of facilitating the supply of our good information to current and future clients.

From time to time, we demonstrate profiles using a fuller analysis of our current operating costs and capital outlays that include the hidden costs of a specific fund-raising practice in our organisation to our Work Group Leaders.

After such a demonstration, they become more willing to affirm the wisdom of remembering that if you feed a horse you must make it work.

One assumption we operate on in the selection of a recipient for our free training programs is he or she must return something tangible in the economic sense to either our organisation or Australian society in the longer term.

Our goods and services are for those who wish to learn; they are not for everybody. Work Group Leaders remember that their resources are limited. Care must be taken to isolate and improve one or two systems within a Work Group and make restrictions so our resources cannot be siphoned off to support hackers or other ill-fated unteachable persons.

Our guidelines define five classes of persons we choose to target for delivery of goods and services. We cost volunteer time at \$3.50 per hour. We have a legal obligation to give top service to these segments of society as set out in our policies.

We have no moral or legal obligation to give anything to those who live to exploit charitable organisations with a show of dramatics to cover their unwholesome intention - the fantasy of being able to obtain anything they wish for without exertion.

The creation of different job opportunities in Australia calls for retraining de-skilled persons. It is natural that we restructure our organisation to match some of the post-industrial lifestyles appearing in Australia.

Work Group Leaders sympathise with the need to accept that our information technology is developing to meet the post-industrial lifestyles of our followers. As the need for interstate and overseas work related travel is becoming more common among our Members, we keep in touch with mobile telephones and fax.

Sooner rather than later, we must plan our next LAN development stage. We want our LAN to include training modules so persons might learn on demand how to operate our new systems.

By creating sound training conditions on LAN, we hope to overcome the egg-and-chicken stories about how Members cannot keep up to date because their travel schedules do not permit them to come to briefing meetings at our Centre.

Bearing in mind the guessed at work and social fabric of Australia in the next few decades, we resolve to deliver current information for distance learning of Members who may be interstate or overseas. Next quarter, our laptops could be loaded to simulate LAN content and be available for short term loan to key Members.

It is important that computerisation does not equal complication, and that a system does not become so computer-dependent that no information can be given to readers when the machine is down.

This specification means we provide choice from different typography, electronic viewing and hard copy for our current Library catalogues.

Prior to computerisation, our Library catalogue was held with the three traditional hand written paper cards of the Dewey system. Our procedure still retains and updates this resource. Our organisation starts our prime library catalogue data base by keying in details of the three cards onto a computer.

Copies of these data base entries appear as our Library catalogue on Internet (since December 1997) and another copy of the data base is loaded on a laptop computer in our Library. We will load a further copy of this data base onto our LAN.

In Australia today, many persons have income levels above the poverty line so other sources of satisfaction are of greater concern.

Because one workable acceptable site has been well established for two decades, antecedent records show persons are comfortable with what they have got and tend to give less emphasis to notions of raising the funds needed to purchase a second site.

Fiedler (1979) found that a discriminating leader attitude is associated with high group performance when the situation is either highly favourable or unfavourable; when the situation is moderately favourable or moderately unfavourable, a more lenient or permissive and considerate attitude is associated with high group performance.

Under very unfavourable conditions, the group will fall apart unless the leader's active intervention and control can keep Members on the job.

Fielder's view is that in moderately unfavourable conditions, the accepted leader faces an ambiguous task, and his or her relations with group members are tenuous.

In Western management literature, there are few consistent findings that suggest general principles of leader behaviour.

We incline to the view that until feelings of intense group-member satisfaction are transcended, it is unlikely the drive towards the next site will be sufficient.

In old culture, to obtain the next site while playing out the present satisfaction as a script would require at least raising by a factor of three stages the energy in leadership.

This type of leadership is not in the long term interest of our Organisation because the energy needed to get the improvement in capacity viewpoint accepted, must come from Members of the Organisation. Rather than rely on the high energy of the leader, it is more prudent for Members to devise a conviction that what they consider usual is that performance capacity is to be increased over time. To help this conviction spread, all Members must become involved in bring about a significant improvement in the capacity of existing facilities.

The operational model in Table 1 avoids the unacceptable demand that the change is to be driven by the high energy of the leader. It brings staff who have mastered a high level of satisfaction from the completion of a project to hold the experience of about the same high level from commencement to completion in every major building stage.

As funds become available, they allot them with the notion of continual improvement - a form of best practice.

Visioning is taught as a highly useful development linked to strategic planning. In a visioning process, the first step is for a person to acknowledge resistance to what is happening.

This resistance is put on hold for later until it becomes open to rational analysis within an agreed planning network.

The second step is to remove preconceived ideas and emotional stress and concerns about what other persons in the network may think.

The third step is to build self-awareness by having the person write down what life goals he or she thinks are important. Since he or she has now considered the important issues for future living, he or she should make an attempt to write "a whole life plan" to describe some sort of a desired ideal future.

When he or she is willing to include in his or her vision of the written ideal future the notion of maintaining the organisation's infrastructure and buildings, then he or she can share vision with "insider" colleagues who have a similar mission. From that point the shared vision of the insiders can be put into reality by creating small action plans and key events acting on them.

As a general rule, persons who are not professionals may lack the shared vision to make the focused effort to act out the processes needed. Since this visioning process is created by articulate communication, make sure there is a wonderful story to tell.

2.0 Confronting Strategic Stance Towards Building Strengths

The relative neglect in managing the wider domain with its highly dynamic nature can lead to restrictions on organisation autonomy and strategic stance.

Views have to be "not too old fashioned", literate, coherent, worked out and plastic enough to be modified if a frequent casual, as well as formal, interaction between parties regarding small changes are necessitated to track objectives.

Users of the building who think they should be consulted on long term planning should be asked if they want to be here or elsewhere over the next five years of their life. They should be asked are they prepared to engage with its medium development or not?

If they intend to develop they can strengthen their successors-in-business and their extended family by increasing their incentive to work, save and innovate.

3.0 Familiarisation With The "Bigger Picture" Update Plans For The Systems Is Essential Knowledge For Attending "A" List Helpers

Our "A" list helpers are Members and persons we know we can trust to display our five styles in public.

From this list, we invite persons to stand for office, engage with us in our fundraising activities, run our day-to-day operations and render service as host and/or hostess at our peak events.

From time to time, we review their performance on the five year rule.

The latest review was held on December 1997. We appraised 21 persons from the old "helper" list and who had not been reported active on site over the last six months. The review suggested withdrawing 20 persons from our old list. The main reason was that these persons had actively resisted either purchase of their own P.Cs or learning to use our machines.

What they have in common is a set of convictions. This dogma has a first assumption that they do not wish to join in and live in the information age. It follows that they see no point in learning new skills. Since they are unable to change their culture they do not wish to stay involved with our Organisation.

By contrast, those persons on list "A" seek to learn with the times and hence we supply them and other users with superior good information at an affordable cost. This ability of "A" list persons to deliver to users means they have the use of our updated systems and programs and accept the notion that their input to our Organisation leads to examples of work as output. Planning turns to work.

Because of the cultural gap that has developed, our users will not find it efficient to seek inputs from persons removed from the "A" list for current or future projects.

4.0 The Framework For The Economic Upper Limit On Site Development

The management infrastructure of an organisation should assemble a planning and decision making framework for the development of the future Strategy for the Company.

The framework should establish:

1. The Strategic objectives.
2. Development criteria.
3. Performance measurements for buildings including a recommendation on the maturity point at which over-capitalization of individual buildings will be described.

Induction programs are needed to allow key staff to discuss these three notions that, sooner rather than later, determine when a specific site requires little further development.

Having such a framework, means restraint is imposed by clear-headed reflection on the outcomes which arise from over-capitalising of the existing site.

Within the next decade, it is thought we should blanket the local area by operating and staffing up to nine Centres within the Shire.

With this tactic, a series of incentive challenges are available for our exceptional Members who choose to move to the Hills.

Our 20 km radius preferred sector zones from our Centre needs to be mapped for the purposes of regional analysis.

Prior to the formulation of these three elements within the framework, a regional analysis in the preferred sectors of the present & future demographics of our target audiences within our catchment area should be completed.

For the moment, our unanalysed suggestion is that it is feasible to extend the present site value of buildings and contents. Certainly before we reach a figure of \$5m, research on this venture should be completed and fully developed. We hope to reach this \$5m figure by 2000.

Seeing for themselves that a \$5m debtless site could be established by 2000 C.E. lends sufficient credo to induce present staff to accept as viable a 500 year planning frame.

When current and future benefactors meet with the administrators on the \$5m mature site, the image and style of the site and the deportment of the administrators harmonises with the rhetoric we deliver by Internet access and local KNOX FM radio.

When our growth policies are highly developed, we need to strengthen the number of administrators available to operate our Centre without stress.

The managers (Work Group Leaders) relationships to one another move over time to become based on mutual respect, openness and honesty. Since all Work Group Leaders are committed to customer services, administration must have some safe place where national policies are supported and legislative requirements are met.

At present, we do not need to demonstrate monumental church structures because these would be out of scale with the present sense of serenity grounded in the garden:building ratio and the single storied profile of the current buildings.

When current policy is applied to analogous items, the future for large scale structures suggest they come when sufficient excess capital is available to purchase adjoining land.

5.0 Continuous Improvement

The building process may be thought of as being in five stages - commencement fundamentals; foundation stage; frame up stage; lock up stage; and occupancy stage.

After some time, say 3 years, the site is ready for refurbishment.

Table 1 can be used for new building or improvements to an existing building.

The use of buildings on the site may be modelled as principal subject clusters of use from "Hard" to "Soft" on an X-axis.

The Y axis ranges from "Commencement" to "Security".

TABLE 1 VIEWFINDER

	HARD	SOFT
COMMENCEMENT	<ul style="list-style-type: none"> • Foundations Stage 	
FUNDAMENTALS	<ul style="list-style-type: none"> • Weather Proof • Fire Proof • Structural Soundness • Vermin Proof • Frame-up Stage 	<ul style="list-style-type: none"> • Lock-up Stage • Occupancy Stage • Connect Electricity
SECURITY	<ul style="list-style-type: none"> • Providing OH&S • Planning for Update 	<ul style="list-style-type: none"> • Painting Office • Install Furniture & Equipment • Reviewing Performance
	<ul style="list-style-type: none"> • Commence Next Cycle of Rejuvenation 	
	HARD	SOFT

5.1 How To Use The Table 1 Viewfinder To Overcome Complacency

Some consider personal development sufficient motivation to work. Work can develop complacency about the situation that arises from success by the actual working. "It's Better Now!" is complacency masquerading as satisfaction.

So it is a loss/gain situation because working sooner or later brings fatigue.

By shifting the work position of a topic along the X-axis (Hard/Soft) the Viewfinder can stimulate a search for more or less information and solution sets which make for quality thinking about the work topic.

By this means, an operator may control his or her fatigue level and experience the Hawthorne Effect as a satisfier.

Alan C. Filley and Robert J. House (1969)(1) denote the components of theory as concepts, propositions, and law. Concepts are class names which may refer to objects, properties of objects (colour for example), events, properties of events, and finally to relationships among objects and events.

A proposition is a provisional statement which makes predictions about empirical data. If several hypotheses derived from a theory are conclusively supported by a vast amount of research, they may take on the status of laws.

In Table 1 the term "Soft" means easy to arrive at a better view of a situation because there exists an easy to find set of standard solutions to a problem.

It is "easy" to select the "right" paint for a given set of conditions because the good information about the "right" paint to use is simple to obtain from paint vendors e.g. selecting paint for in-door or out-door use.

In Table 1 "Hard" means it is more difficult to find the solution set for a problem and make the choice needed to arrive at a better view of the situation.

A critique of the archetype Viewfinder used at 33 Brooking Street, Upwey, Victoria revealed that "Soft" commencement stage fundamentals had been ignored at times because solution sets have not been followed up.

The record showed that past building decisions had disregarded the search for "Hard" fundamentals as up-to-date data which may influence choices. For example, no load bearing tests have been made of the local soil to date.

The "Hard" commencement fundamentals may remain difficult or involve expense, but it has been decided to expend more time and use vigorous effort to obtain more solution sets on the assumption there is some probability that better outcomes may appear.

Some examples of performance improvement in risk management that arose by re-thinking about "Hard" commencement fundamentals are:

- The building was re-stumped in due season before the metal Library wall units were installed. Had this not been done, the floor joists would most likely have cracked under the weight of the books.

- The building was rewired so that the chances of fires starting under the roof from deterioration of the insulation on the older wires was reduced.
- Electrical safety switches are installed where needed to prevent electrocution.
- The fire rating of some walls was improved by removal of plywood and replacement with plaster. All other plywood walls that have the old construction are due to be replaced in a like manner.

A survey must extend to under roof and under floor inspections so that "worst case" scenarios can be found.

- Holes found where vermin enter the building need to be closed.
- The possibility of arranging superior air flows for ventilation to prevent a "sick building" is being attended to in stages.
- A complete removal of leaves, dust, bird and vermin droppings in the ceilings and walls has to be done so they cannot pollute the air supply in the buildings.

The Viewfinder allows a review that offers improvements to make the building more structurally sound, more weather proof (include use of cyclone metal clips to tie beams together), more fire proof from underneath, more fire proof from sides & above, and more able to remain vermin proof.

6.0 The Contrast Between "Soft" And "Hard" Approaches

There are three stages:

1. Learning (pariyatta).
2. Putting into practice (patipatti).
3. Realisation of the many truths of the problem in all respects (pativedha).

"Soft" recollection is 1 and 2 where the known background brings a facile solution in one to five minutes.

"Hard" thinking requires 3 - meaning professional literature exploration to amass the many truths afforded by more credible information as a basis to begin finding the solution set.

On average, this solution set should be created within 3 to 16 working days. In harder cases, it may take 6 months.

The outcome significance of reiterative use of either 1, 2 or 3 thinking-as-action is to make the buildings become progressively safer.

For example, to be made more explosion proof so a gas leak could be detected and stopped before ignition by having electrically secure explosion proof casing over the wiring.

This means a need to fund recommendations arising from a review of the "harder" sections because it is vital that things get done for the safety of all the various users.

Fatigue is the enemy of "hard" thinking. Estimated times for reaching fatigue on hard thinking to reach "can't do any more now" are shown in Table 2.

TABLE 2

Duration to Fatigue

TASK TYPE	HOURS ELAPSED BEFORE TOPIC RESEARCH BECOMES TOO "HARD"
Easy (Soft)	3.0 - 6.0
Medium	0.5 - 3.0
Difficult (Hard)	0.0 - 0.5

It is easier to last doing difficult things if a person "warms up" 2 hours from commencement. Bio-rhythms have lows, so avoid working on difficult problems in the afternoon.

6.1 Prudence Means To Use "Hard" Solutions On Reviews

Commencement axioms are common to all users, no matter what "Soft" divergences are found between users. Analysis is thwarted by potted thinking when users have a tendency to converge only onto their own "Soft" applied needs.

By extending their Viewfinder, persons cease being myopic and can move "outside the square" of the confines of their "Soft" areas. Then, they track the harder elements.

This year, a fuller OH&S critique allowed superior planning for the needed next and after next "harder" stages.

7.0 In Conclusion

When clear policies find expression in the form of a Mission Statement, it is simple to convey the mission of the organisation to others. Involvement in the filling of a policy vacuum enhances personal responsibility for development.

With more helpers involved and an ample frame of reference the process of developing the building to be used by an organisation

is not separate from organisational development. Better work quality is achieved by providing office users with dependable information as to what is to be the purpose of the work to be carried out in the new or altered building.

Planning a building is everybody's business when persons "remember" that when it is put to work it should be a safe, pleasant work space having a respectable image and equipment good enough to match the task in hand.

Then, they can match their expectations of an improved work place with the reality of why the tasks are better carried out in the refurbished workplace.

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J.D.H.

F.T.C.

Venerable Phuoc Thang and Master John D. Hughes in the Salon D'or
at the Buddhist Discussion Centre (Upwey) Ltd.

Announcing Our LAN Office Plant On-line June 1998

This paper reviews windows of opportunities which arise from the new LAN office plant by the B.D.C.(U.)Ltd. and John D. Hughes and his Company, and suggests how it can best serve the separate organisations' IT needs for the next three years or more.

The critical factor of "not getting on with it" has been overcome with the introduction of our LAN in June 1998. The change in mental culture needed to exploit our LAN to our advantage had to be built by a suitable launch. At this launch, we stressed our LAN not to be mentally bundled as equivalent to the Internet.

To help make clear such differentiation from the content of our Internet site, we need to talk about why certain business information, such as tax file numbers, are confidential at law, and cannot be made public.

The Internet site stores carefully considered and vetted information for public use. Primarily, our LAN was designed for internal company use and information access will be controlled.

We recommend we say: "our LAN" OR "our Company Intranet" OR "our data warehouse" to delineate it from "our Internet site" at www.bdcu.org.au.

Clearly, we wish to distinguish our LAN's IT functions upfront from all that went before.

This means the information warehouse system must:

- * be robust
- * be able to be loaded with new information with comparative ease
- * have sufficient storage capacity to support essential documents
- * have a site map with 20% of the stored information indexed
- * guard the confidentiality of select business information
- * prevent copyright material going into the public domain
- * prevent unauthorised third party access
- * control user access
- * prioritise user access
- * have user friendly interfaces

The heart of our previous and existing review paradigms ought to be able to be found on LAN with actual reviews. Rather than formulate the wording of a review, by consulting our LAN we should find the lexicon of our review culture ("The way we do things around here").

Since the data warehouse holds particular information on the rules used by our Organisation, it should be a reliable instructor for persons to visit when they go about business with our LAN.

The LAN helps develop the post-Fordism social engineering needed by granting operators who complete the ascent of a predetermined

series of ramps with a new password giving them sanctioned use to the next ramp of LAN information.

Just as a ramp connects driveways in a multi-storey parking site, a ramp in an information warehouse may be blocked off at will denying access. We must decide how many ramps we need to program to deny unauthorised user access.

The private nature of the ramp leading to the LINUX LAN should allow a few technicians access but it may be better if users owned no right to enter such a ramp in the LAN data warehouse.

It is not a requirement that JDH's Company users and BDC(U)Ltd. users are to be treated equally in their access rights although joint ownership of the LAN is being considered as an option.

1.0 Introduction to Information Technology (IT) Projects

Basic IT structure is absolutely essential for our Organisation, but it can be hard to justify because there may be no visible benefit. The bottom line for any IT department is that it must pay for itself. IT definitely has a higher profile in our Organisation than at any time in the past.

By looking at his current business objectives, John D. Hughes has identified as a major factor his desire to have rapid access to ever increasing quantities of good information, new and old, that has been digested and catalogued in various ways on current and heritage systems.

John D. Hughes thinks that it is vital to have a data warehouse of good information. In a short time, the value of the data in the warehouse can exceed the value of the hardware and software which holds the information.

Some old information is still of use.

A major challenge is to make sure IT is fully integrated in the strategic planning and integration process.

At present, according to a report by Melbourne based International Market Assessment in conjunction with vendor Unisys, reported in *The Australian* Newspaper of 21 April 1998, in an article by James Riley entitled "Surviving Outside the Glasshouse", Australia spends upwards of \$30 billion per year on IT products and services.

Recently, our earlier paradigm for viewing IT for office plant was reviewed.

Historically, the rationale of our Company computer use over a 3 year goal was set in 1990. The 1990 rationale broke up business tasks into four sections:

1. Transactional Processing
2. Operational Control

3. Management Control
4. Strategic Planning

Note that each segment becomes less and less structured.

In particular, strategic planning requires grand vision. Vision is unlikely to be found as a construct with narrowly structured thought processes.

2.0 The 1990 Paradigm Operating From A Four Segment Dissection Has Been Replaced By A New Paradigm

We consider it vital to retire the 1990 four segment paradigm because this year the operating systems of our computer systems are changing towards a totally new approach via a LAN.

The analytical basis of the 1990 paradigm used a hierarchical four segment dissection, which covertly implied an estimation of the decision making skill needed to perform a task. It was considered that transactional processing would lend itself to computerisation of "low skill" repetitive tasks.

In 1998, we are confident that more and more computer assisted analysis will lead to more and more decision making in operational control and management control.

Over the 8 years, the number of available computers at our Centre has increased from two to thirty five. Current machines are three generations ahead of the 1990 IBM machines, being much faster, using colour screens and having versatile software. New technology for software tends to merge different functions, so thinking with the four 1990 segments is no longer useful for planning.

It would be congenial to uncover new phraseology which would not act as a restraint on thinking about procedure so that the thinking would integrate operations rather than differentiate between them.

Now, we think about a DATA WAREHOUSE, where we read data on our LAN. For example, the electronic text of the Buddha Dhyana Dana Review has been loaded and is machine readable.

3.0 Dialectic Arising From Treating our LAN as a DATA WAREHOUSE

This section is intended to introduce users to the ramifications of copyright law from the use our LAN as a data warehouse.

There is no argument that the contents of a private LAN are to be thought of as belonging in the public domain.

The contents of most of John D. Hughes or his Company's business work on our LAN is not to be placed onto Internet without written authority.

4.0 Sharing Members' Thoughts Via E-Mail For The Sake Of Others

We believe Members are interested in lending a helping hand to others. The June 1998 implementation of our LAN (LINUX) will allow Members to send email to each other. This degree of connectivity overcomes time and space queuing for Members who previously had to seek messages from a specific hard disc on a specific machine. As our LAN is updated daily with working files, anyone with an access password may read and access any specific file day or night.

Secondly, it is a condition of use of the system machines that once an original piece is entered onto our machines by an operator, the copyright belongs either to JDH or to one of the Companies. Furthermore users must be dissuaded from breaching others' copyright on our LAN.

Thirdly, it must be made plain to all persons concerned that our LAN will monitor and record all user activity including log on / off times, processes run, files and devices accessed, and security violations.

5.0 Hardware Maintenance Training for Members

We will test our training of Members by having them act as rapporteurs at the World Fellowship of Buddhists Conference, from 29 October to 3 November 1998. We will take many of our PCs to be used by Members. Prior to the Conference, Members will be taught necessary skills by Rodney Johnson and Anita Svensson to enable them to maintain the PCs over the period.

6.0 1998 Upgrade of Computer Hardware and Software

Recently a PC was upgraded to include Microsoft Office 4.3 and connected to a HP laser printer capable of printing from a Windows environment.

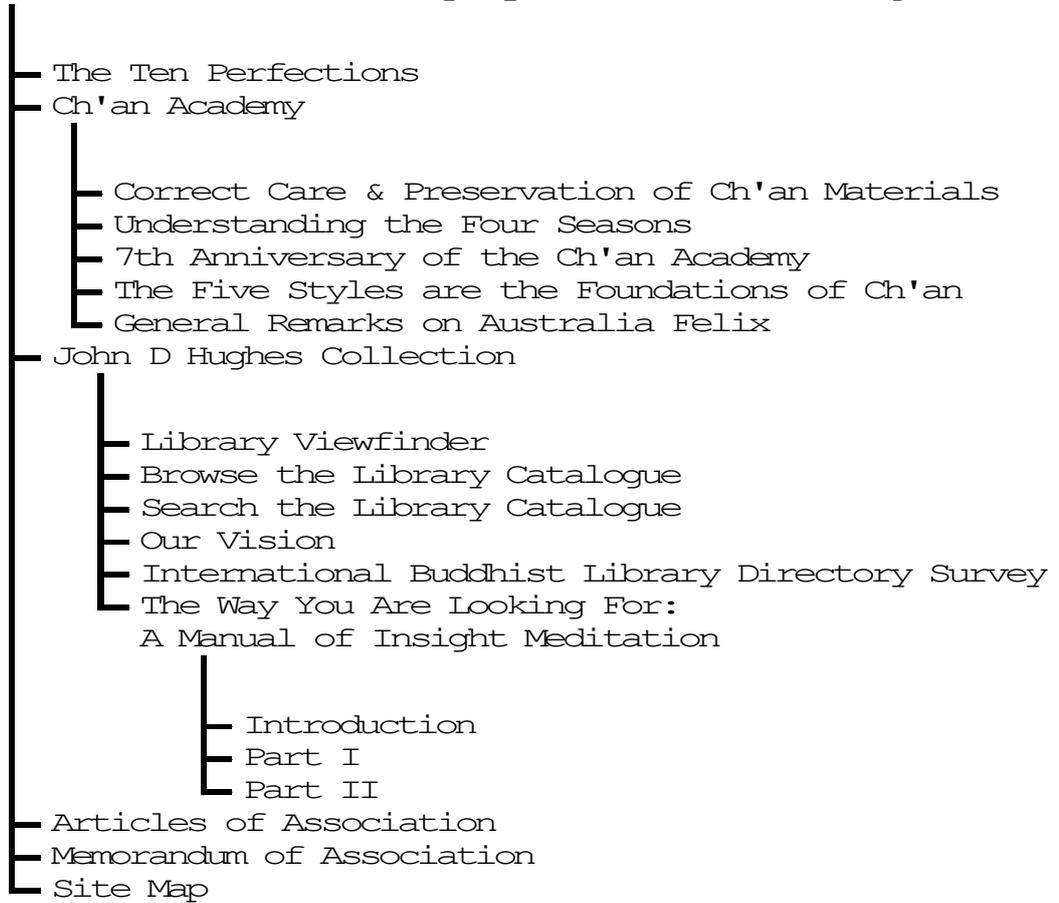
This change was the first stage in improving the publishing process of our Review. We have converted from WordPerfect for Dos to Microsoft Word 6. Once we have access to a scanner we will utilise our existing photo-editing software and import photographs into the Review.

Maintenance of our Review mailing list will also benefit from this new system. The data base has been converted from dBaseIII to Microsoft Access.

J.D.H., R.J. & P.B.

Internet Site Map

Buddhist Discussion Centre (Upwey) Ltd - www.bdcu.org.au



Ch'an Academy - The Way of the Brush

The Ch'an Tradition

Ch'an (Zen in Japan) is a Buddhist meditation practice, brought to China in the Sixth Century from India by the Buddhist Monk Bodhidharma. It heralded a new and revolutionary school of painting giving meaning to an increasing number of Australians today. It can be taught based on Chinese ink painting and calligraphy.

The Ch'an practice is based on the five morality precepts and merit from having done virtuous deeds. The wisdom, compassion and energy of Ch'an comes from Buddha Dhyana Teachings of the Dhamma and active practice.

The Ch'an Academy is a suitable location for the practice of Ch'an. Founded by Ch'an Master John D. Hughes, the Buddhist Discussion Centre (Upwey) Ltd through it's Ch'an Academy, has created ideal conditions for the practice of Ch'an in this country, in accordance with ancient instructions. It does not merely mimic the ancient traditional practice; it develops it to be relevant for Australian society.

The Ch'an Precepts

Long term commitment is expected for Ch'an practice. This involves accepting and practicing the canons of precepts (conduct). These are a strict set of rules leading to morality and non-self-cherishing:

- No killing;
- No stealing;
- No sexual misconduct;
- No lying;
- No intoxicants that cloud the mind; and
- No slander.

The Ch'an Academy

The Ch'an Academy provides a suitably controlled environment for study and learning Ch'an. The primary objective of the Ch'an Academy is religious in character and is instituted for religious purposes.

The Ch'an Academy never closes because within Ch'an practice duties there is no canonical provision for holidays.

Our Ch'an Academy's goal is to become an international Centre of excellence for the Ch'an arts and culture. To achieve this goal our aims are:

1. To provide developmental programs in Ch'an (Zen) arts, including calligraphy and painting.

2. To provide structured educational programs for Teachers and visiting Masters of these arts, from around the world, to use the Academy for teaching, workshops and demonstrations.
3. To provide a teaching program with a resident teaching artist to teach Ch'an brush technique and discipline.
4. To provide a publishing facility to record the history, tradition and practice of the Ch'an arts, especially the development of the practice in Australia.
5. To market for corporate and personal sponsorship to the ongoing and expanding educational program of Ch'an arts.
6. To become financially independent and profitable, developing good quality artists creating high quality art.
7. To create the conditions to have the four friends in the future (brush, ink, stone, paper) the Ch'an Student has to create the mental and material conditions in the present.

Major Rules for Conduct in the Ch'an Hall of Assembly

1. Pay respect to Buddha, Kuan Yin, Ch'an Teachers, Protectors and Gods;
2. Observe mindfulness;
3. Cultivate a quiet and peaceful mind;
4. Sweep thoughts aside continuously;
5. Cultivate lightness of mind;
6. Cultivate gratitude and request to be taught;
7. Maintain concentration;
8. Be aware of and respect the needs of fellow Students;
9. Order and use correct care procedures for the four treasures (ink, inkstone, brush and paper);
10. Observe mindful actions in all duties;
11. Do not waste time; and
12. No idle chatter.

Ch'an Levels of Attainment

Acceptance into any of the three levels of training at the Ch'an Academy is at the discretion of the resident Ch'an Master.

Three levels of Ch'an practice are taught:

1. Entry Level to Ch'an (Small Scope)

- Ch'an is taught at the experiential level.
- Buddha, Dhamma, Sangha refuge is required.
- Five precepts must be maintained.
- A commitment to a minimum of eight four hour on-site formal classes per year is required.
- Approximately one hour per week is encouraged in order to create Ch'an resources (management and fundraising).

2. Proficiency Level in Ch'an (Medium Scope)

- Learning and practice at this level become concurrent with Ch'an supporting factors.

- Five precepts plus learning the sixth precept is now required.

3. Master Level in Ch'an (Large Scope)

- Involves lifetimes of learning and stresses the promotion of being friendly, professional, practical, culturally adaptable and scholarly.
- Six precepts and the eighteen root vows of a Bodhisattva are now required.

Your Involvement

Ch'an (Zen) is relevant, attainable and pertinent to this decade heading towards the year 2010.

Your involvement now will not only help to preserve Ch'an practice and the rare Ch'an art, but will increase your probability of meeting with Dhamma in the future.

We encourage Dhamma Practitioners to involve themselves in activities at our Ch'an Academy to maintain the Ch'an tradition for themselves and others for future lifetimes.

Ch'an Academy Students are involved in fundraising activities for the Centre, which are used to help fund the teaching of Ch'an.

Learning "The Way of the Brush" requires a minimum commitment as outlined in the section headed "Ch'an Levels of Attainment".

Membership of the Centre is not a prerequisite for Ch'an practice, but is encouraged to further enhance life skills through Buddhist practices.

J.D.H. & J.B.

Art and Literature (WEN)

The concept of perfect wisdom and skill of means are viewed by some beings as complementary. The Bodhisattva career is driven by the tension between them, with restraint being imposed by precepts for body, speech and mind.

During a Buddha sasana, such people may spend several lives, when Ch'an (Zen) principles have a reflection into human life. The Buddha permitted his Sangha to work-out on painting.

The globalisation of information has led to the wide dissemination of information, e.g. the Kobe earthquake generated a sense of foreboding to Japanese nationals as well as "reverberating" to the wider world community. We send loving kindness to our Japanese friends and hope they find relief and become well and happy.

"The Ch'an View of Life" was a Dhamma talk given by Master Sheng-Yen on 24 October 1993. He related the Chinese story of an important official who visited a monk living in a tree. The official saw the monk sitting in the branches and said that he was in a dangerous situation. The monk replied "The four elements vex you", which the official understood.

Our bodies (Pali: rupa) and the physical world are composed of these four things - hence the world cannot be a truly safe place.

The deep view of life is "All Dhammas are the Dhamma of Ch'an or Zen". This view encompasses such phrases as GAZEN ICHIMI (painting and Zen are one) and SHIZEN ICHIMI (poetry and Zen are one). We wish that the meaning of the Chinese term, translated as "human life" becomes well known.

The author hopes people find some true relief by a variant expression reading "The Kobe earthquake and Zen are one." We are endeavouring to translate this to a text understandable to Japanese nationals and written calligraphically by a suitable artist.

In January 1995, the author viewed Bangala painted portraits of past Ajaans of the Burmese Theravadin bhavana tradition, which were located in the smaller viharas of the Chittagong Hills area. They display the power of ancient Chinese classic Ch'an and deserve to be more widely known. As Patron of the Bangladesh Buddhist Academy, I appeal for funds to enable high grade reproductions to be produced.

Zen pictures (Zenga) is a neologism and is generally unknown in Japanese and "Oriental" art history.

As far as this author is aware, there is no single definitive work in the English language that can be said to be a thesaurus which describes the Ch'an techniques of the Way of the Brush.

A forceful set of expressions equivalent to the ancient Chinese terms is needed - sufficient to change a reader's perspective and exploit quasi-dogmatic terminology - until by moving up several stages of interpretation a mandala of realisation is found showing the logic of observation held within the Ch'an piece.

The Patriarch Bodhidharma first introduced "DHYANA" - Buddha Dharma, to China and India, and during past visits to China the author has viewed powerful and ancient brush pieces depicting Bodhidharma in "DHYANA". He has also received a piece from South Korea presenting Bodhidharma in "DHYANA".

The language used in interpreting Ch'an pieces is different to that favoured by a Western art critic, who is generally reflecting mainstream criticism and whose role is also in relationship to artists and gallery dealers. Their writing does not preach dhamma or show the way to deliver beings from suffering.

The Eastern view is that painting, poetry and calligraphy have always been valued as a type of education in themselves.

A single character (WEN) may be rendered as "art and literature".

J.D.H.

K.R.

His Majesty, Ratu Agung Sri Acarya Vajra Kumara Pandji Pandita
with Members Jocelyn Hughes (left) and Julie O'Donnell (right).

The Origin of Intoxicating Liquor

This article was taken from a collection of discourses of the Buddha.

Visakha asked Buddha to tell her the origin of intoxicating liquor, which deprives people of the sense of shame and fear. Buddha replied as follows:

"Once upon a time when King Brahmadata reigns in Benares, a hunter named Sura, belonging to the country of Kasi, went in search of game to the Himalaya mountains. In the jungle there was a large tree, whose height was that of three men. There was a fork in the tree from which three branches spread, and in the fork there was a hollow about the size of a big pot, which became filled with water when it rained. Around this tree there were Gall-nut (*Terminalia Chebula*) and nelli (*Phyllanthus Emblica*) trees, and pepper creepers covering it. When the fruits of these trees and creepers became ripe, they fell into the hollow fork. Hard by there was a hillock sown with paddy. Now parrots used to pluck ears of paddy from the hillock, carry them away and eat them while sitting on the branches of this forked tree. While they ate, some of the seeds, husks, and grains fell into the hollow.

When the water became heated by the rays of the sun, it resembled the blood of a rabbit in colour. During the hot weather when parrots, sparrows, doves and minas felt thirsty, they went to this hollow and drank the water in it. As they drank they became intoxicated and fell at the foot of the tree. After the effects of intoxication were removed they flew away. Monkeys also on the trees close by used to come and drink water from this hollow; they also became intoxicated and fell at the foot of the tree. When the effects of the drink passed off they got up and frolicked about near the tree.

This drew the attention of the hunter, Sura, who thought that if the water in the hollow was poison it would kill all the birds who drank it. But he noticed that when the birds drank out of it they dropped down insensible, and after a time they flew away again in great hilarity. So he concluded that it was not poison. The hunter now drank of it and became intoxicated and yearned to eat some flesh. Instantly he kindled a fire near the tree and seizing snipes and other birds, which had fallen to the foot of it, he roasted them on the fire and ate them. As he took the meat to eat with one hand, he waved the other over his head, indicating ecstasy. Drinking and eating in this manner he passed three days at the foot of the tree.

In a place near this tree there lived a hermit named Varuna, who visited the hunter. In his turn when the hunter visited the hermit he took some water from the hollow of this tree in a bamboo and some fried meat. Telling the hermit that the water was sweet, he desired him to drink it and eat the meat. Accordingly both partook of the same. As the liquid was first discovered by

Sura the hunter, and was seen by Varuna the hermit, it was named Sura and Varuna.

These two friends after spending some time in the forest wished to come into a village and also thought of bringing this newly discovered liquor with them. Accordingly they filled the bamboos with the liquor and passing through the villages arrived at the town. They sent a message to the King informing him that they had brought some delicious drink.

So they were summoned to appear before him. They then presented what they had brought to the King, who drank it during three days and became intoxicated. The King then asked the visitors if they would bring some more of this liquor, and they informed him that they had found it in the hollow of a tree in the Himalayas, so they were ordered to bring a further supply. They accordingly went into the forest and bringing this liquor gave it to the King. Three times they did so, and when ordered again to get more they complained of the great difficulty of the journey, but promised to get it made in the city, provided they were supplied with what they needed. Thereupon they sent some servants and had all the contents of the hollow of the tree, vizz, gall-nuts, nelli, paddy, rice, pith of the tree, brought and placed in a huge vessel so that for the first time liquor was manufactured in a town. On this day the townsmen also drank the liquor and all became intoxicated. For some time they continued to drink the liquor, which made them abstain from their usual work. This continued absence from work made the men poor, and they became unhealthy and unpleasant, and this town at last verily became like the sporting ground of devils.

Members Anita Svensson (left) and Lyne Lehmann (right) standing in front of the Main Altar after a bell puja at our Centre.

Responsibility to Relationships

The following guidelines were extracted from suttas by a Buddhist scholar and Friend of our Centre.

To The Parents

To support them.
 To manage social and business affairs on their behalf.
 To maintain the honour and tradition of the family.
 To be worthy of the inheritance.
 To offer alms on behalf of the departed parents.

To The Children

To restrain them from unsuitable things.
 To encourage them to do good things.
 To give educational and professional training.
 To help them become established in occupation.
 To arrange suitable marriages for them.

To The Wife

To pay respect to her.
 To give her control and authority over domestic matters.
 To be faithful.
 To provide her with clothing and ornaments.
 To adore and dearly love her.

To The Husband

To run the house and to manage the domestic matters.
 To properly manage family expenses.
 To be faithful.
 To support the relatives on both sides equally.
 To be skilled and energetic in her tasks.

To The Friends Who Have Low Incomes

To give generously.
 To communicate sweetly.
 To be very helpful.
 To treat them as they treat themselves.
 To be true to their words and promises.

To Return to That Friend

To protect them when they are careless.
 To guard over their property when they cannot guard it.
 To become a refuge when they are in trouble.
 To accompany them when they are in trouble.
 To help even their descendants.

To The Employees

To give enough salary.
 To assign the work on their skills and capacity.
 To look after them in sickness.
 To share the profit with them.
 To grant leave at times.

To The Employers

To come to the work before them.
 To go home after they leave.
 To take only what is given.
 To be reliable and competent in the duty.
 To uphold their reputation.

To The Recluses

To be friendly.
 To address in a friendly manner.
 To give help warmly and friendly.
 To keep the house open to them.
 To supply with material needs (such as alms-food).

To The Supporters

To restrain them from improper things.
 To advise them to do proper things.
 To teach new practices.
 To repeat what they have learnt to make it clear.
 To teach the practices leading to a good rebirth.

To The Teacher

To rise from the seat to greet and salute the Teacher.
 To be united and active in learning.
 To obey the words of the Teacher.
 To offer personal services to the Teacher.
 To learn and receive instructions respectfully.

To The Pupils

To teach very well.
 To give proper instructions and training.
 To leave nothing in secret.
 To protect them from dangerous things.
 To entrust the pupil to the friends and associates.

False Friends

A person who only takes from one and does not give in return.
 Who renders only lip-service and empty promises.
 Who flatters (praises in front of them and despises at their backs).
 Who is an associate in the activities that lead to loss of wealth.

True Friends

A person who is truly helpful.
 Who is the same in prosperity and adversity.
 Who gives good counsel.
 Who understands and sympathises (stands by their friends' sides at any case).

Time is Immortal
Dhamma Tour in London
August 1995
by Ajahn Chanphy Manivong

On 16 August 1995 I came to London and I had the opportunity to visit the "Big Bell Tower" where I had a rest and reflected on Lord Buddha's Teachings. I heard the sound of the Big Bell which was similar to the fruition of human beings' karma.

For example, Lord Buddha has found the way for all world beings to escape from sufferings. Lord Buddha has set an example for all Dharma seekers to follow. He proclaimed Buddhism 2539 years ago when it was echoing to almost every corner of the world including the World of Brahma, Naga, Deva, Human and Yommaraj. Until today his religion and teachings are still echoing worldwide. All recognised Lord Buddha as their Supreme Teacher who attained Enlightenment by himself.

Time has passed, but Buddhism is still in existence. In Dharma practice, one of the most important factors is knowledge. Where is knowledge? Knowledgeable about breathing which Prince Siddhartha was searching for six years. This was described in the Buddha Pali as "Pananusati" and there are millions of types of breathings. Every part of our body is full of millions of tiny holes for breathing which cannot be described in brief.

All I am asking here is for all of you to keep practising Vipassana Samadhi in search of Pananusati as the foundation. It is a mistake to think that we only breath through our nostrils as we have not yet acquired wisdom.

We have to keep searching for the truth and if we are unable to find it, we will find ourselves in an ocean of sufferings - suffer in Rupa, Satta, Gandha, Rasa and Phodhabba. When our eyes see, our feeling (Araman) arises and this gives rise to desires. When we have desires, we suffer dukkha which is the fruit of what our eyes have seen. Eyes are the source of all desires which is Kilesa.

It is a mistake to think that Kilesa is from our Citta, in actual fact, it is from our eyes and then followed by feeling (Aramana) and desires, which in turn, cause the body to Phodhabba (touch). When Phodhabba is made, a final feeling arises, and the Citta will make a decision for wisdom to examine causes and effects for final decision.

When a right action is carried out happiness, contentment, peace will follow. We will be satisfied and full of happiness which is called in Pali "Vimutti Suddha", that is when the Citta is free from Dukkha and sufferings. The Citta is without any doubts, any sadness or discontent. This is why wisdom is very important in Dharma practice. If we lack wisdom, our Citta will decline. Why? Because of Avijja (ignorance) which is darkness.

If we do something wrong it is called bad karma. Bad karma is Dukkha which is Akusala, and in turn, is sinful. As a result, we will suffer, we will be sad, we will be unhappy, we will be restless, we will be discontented and unsatisfied all of which are Vedana. If we are unable to escape from Vedana the Citta will keep suffering until all the fruition of bad karma were served. Then we will see light.

If our wisdom is able to catch up with the Sati, undoubtedly we will never commit bad karma. There is a saying in Buddha Pali "Sampanno Sukkhato" which means "To be happy or whether to be able to get rid of sufferings for Vimutti to develop is not anywhere else, but inside oneself with one's breathing." If we can find that kind of breathing, it means that we will be the Awakened One. If we do not wake up, we will never know that we are hungry. Once waking up, we will know. When we know, we will keep on doing it to enjoy the fruition of our right efforts.

Many people, when they sit down, close their eyes and meditate, they think they know the stars, the moon, hell and heaven and become Arahant. In actual fact, this is ignorant.

They are lost in darkness, they are lost in an ocean of desires which include to be better than anyone else, or to attain Nibbana. Lord Buddha passed away more than 2539 years ago, who can witness that such a person has become Arahant.

Lord Buddha always said that "Do not be negligent and claim to be the Realised One, but just keep practising Kammathana Vipassana then enjoy the fruition of happiness".

There is no other happiness than the Boromma Sukkha - Happiness of all Happiness. However, human beings always mistake their own doings. They mistake that they are more knowledgeable than others. They mistake that they have found Lord Buddha. These days, what we have found are Lord Buddha's statues which are made of bronze, cement, stone or clay and so on. These statues are Lord Buddha's representatives.

Nobody knows where is Lord Buddha. According to my experiences and understanding, Lord Buddha is in the Goodness and Righteousness. Where is the Righteousness? It is in the Citta. Lord Buddha is not the bronze, cement or clay statues. He is in the Goodness and the Righteousness (Right Understanding, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration).

The Teachings of Lord Buddha has 84,000 Phra Dharma Khana. It is the foundation which Lord Buddha has laid down for all of us to follow. They are the Four Noble Truths and the Eightfold Path. Whichever way we want to follow, we can make a decision ourself. To decide we have to use our wisdom.

Our wisdom can be found in our breathing which we can use to reduce our sufferings. Reducing sufferings does not simply mean hanging Lord Buddha statues around your neck, or by sleeping on Lord Buddha Teachings. This is not so. The way to eliminate or reduce our sufferings is to have faith. Faith in Dharma, Goodness and Righteousness. Listen to and rely on Dharma, Goodness and Righteousness. Our Sankhara is temporary. It rises and falls. It is Anicca. It is Dukkha. Dukkha is just like passing time.

In the morning, it is fresh and lively, in the afternoon, when the weather is a bit hot, it is uneasy, in the evening, when the weather cools down, it is fresh and lively again.

This is similar to conditions of our Sankhara. After we were born and reached adulthood, let us say, by the age of 30, we are full of desires which is about 70% on the bad karma side and 30% on the good karma side.

As we are getting older, let us say, by the age of 40-50, our way of thinking starts to change. We tend to do more good karma by attending religious ceremony more often than before. We want to have peace and tranquility. We tend to do more Kusala karma as we wish to attain Nibbana. I would say 70% on the good karma side and 30% on the bad karma side. As we are getting older again, let us say to about 60-90, our way of thinking changes again. The thought of doing bad karma is almost zero. Many would prepare to dress in white and attend Dharma talks and listen to the Sangha regularly. Our life is so short. Not many live to 100 years old. It will not be long before we pass away. Our life is not like a time or a clock or a watch. A watch, when the battery dies, we can replace it, but our youth, once it has gone we cannot replace it.

Similarly, our life, once it has gone, we cannot replace it. It is impossible to know when we are going to die. Our karma is the indication. This is similar to the three hands on the clock. The biggest hand will move very slow, the middle hand would move faster than the biggest hand while the smallest would move even faster than any of the two biggest hands. It does not matter whether these hands move fast or slow, they have a common destination, that is to make one turn around the clock from seconds to minutes, hours, days and so on.

This is similar to death. It is happening all the time. Some die at an early age, others die when they get old. Some die before they have not even been born. Death is inescapable. This is just like the time, that is, 365 days to be one year. Nothing can change this fact.

This is like one of the Lord Buddha sayings "Sousutang Latipanyang" which means "To listen". It means "Listen good, do good - eliminate sufferings". On the other hand, "Listen wrong, do wrong - accumulate sufferings". In conclusion, it is ourselves that matters. Likewise, the three hands of the clock all depend

on the axle in the middle. Without the central axle, they cannot move.

This is similar to our life. If it does not have Citta, the body will be useless. Citta is the principal and without the breathing the body will be useless. Everything consists of Kusala Dharma. Kusala is to perform righteous karma, a noble person, a civilised person. Akusala Dharma is to perform unrighteous karma, an evil person or uncivilised person. Civilised (good) or uncivilised (bad) is in our body. It is very easy to do something bad.

On the contrary, it is extremely difficult to do something good. For example, place a drop of black paint on the back of your hand is very easy, but to get it off completely, takes hours.

Good and bad are in all of us. The question is that are we going to keep doing good and at the same time are we going to stop doing bad? At this point, we should remind ourself that no one is perfect. We all make mistakes. Even Prince Siddhartha, before his Enlightenment made a mistake, when he was lost in Rupa, Satta, Gandha and Rasa and when he began to torture himself in order to attain Enlightenment.

This was a mistake which Prince Siddhartha realised before he became Lord Buddha. Lord Buddha is the founder of "Pananusati" which Dharma practitioners are practising in their Kammathana Vipassana Samadhi. Breathing in say "BUD" when breathing out say "DHO". Many of you when you suffer Dukkha tend to go and see the Sangha for help thinking that they are the worshiped One or the sacred One.

I would like to let you know that all of this depends on your faith whether something is most sacred or most worshiped. This is like in one of the Buddha sayings "Pujaca Pujaniyanang Etammang Khalamoudhanang". It means have faith in righteousness, practice righteousness and respect righteousness. All these are kusala karma. If one has faith in wrong doing, respects wrong doing and practices wrong doing one's life will lead to sufferings and Dukkha.

We must not believe anything except Buddha Dharma. We must listen to Dharma, practice Dharma, know Dharma in order to eliminate or reduce our Dukkha. Dharma cannot be given to anybody or by anybody.

Similarly, righteousness cannot be given by anybody or to anybody. We must practice ourselves in order to obtain and understand Dharma or righteousness. If Dharma can be given, Lord Buddha could have given Dharma to all of us by now. Like myself, I am a "Samati Bikkhu" - authorised/appointed Buddhist monk observing 227 Dharma codes of conduct for monks and wearing a yellow robe.

I am one of Lord Buddha's Students searching for Dharma and happiness, and at the same time preaching Lord Buddha words to

all beings. What you have heard is not from me, but from Lord Buddha Dharma. What you believe is not me, but Lord Buddha Dharma. What you practice is not my Dharma principles, but Lord Buddha Dharma principles.

All I am doing is showing you the way to reduce and eventually eliminate your Dukkha. What you gain from Dharma practice is for your own good and whether you practice it or not is up to you. All Members of the Sangha are ordinary human beings like you and me. They feel hot, cold, warm, pain, sad, happy, content or discontent like all ordinary human beings. Therefore, you should smile with what you have been through in life.

When you smile, you will be happy. On the contrary, if you cry and feel sad, you will add more sufferings to your life. Therefore, keep smiling and keep doing good karma, but do not add more sufferings to your life.

We must always remember that whatever is happening to us now, in this life, is the fruition of our past life. Whatever debts we have incurred in our past life, once they catch up with us, we have to pay them back. The question is time. It could be sooner or later.

A good example is that when we borrow a sum of money from someone and that person has never asked for it back for a very long time. We feel happy thinking that the person who has lent us the money forgot all about it. In actual fact, this is a mistake to have thought as such. When you have incurred a debt, you will pay it back one day. It could be any time that the lender will ask it back.

This is similar to our karma in our past life, we have no idea when we have to enjoy or suffer the fruition of our karma in this life or the next life. When you are suffering Dukkha, there is no need to complain about it because the more you complain about it the more sufferings you would have to go through. Just keep paying your debts until they are all paid off and then you will be happy. Remember that there is no debt that cannot be paid. Therefore, we must understand the nature of sufferings. Why do we suffer and what are the causes of our sufferings? Once you manage to understand this, you will at least reduce your Dukkha.

In conclusion, I would like to wish all of you who gather here today to listen to Lord Buddha Dharma to be happy and be successful in your life. Sadhu Sadhu Sadhu.

Ajarn Chanphy Panyanor Manivong
16 August 1995. London, ENGLAND.

December Six Day Bhavana Course

The Course was held at The Hall of Assembly at the Centre at 33 Brooking Street Upwey Victoria 3158 from 26 to 31 December 1997. John D. Hughes was principal Teacher.

Major Texts Used were:

- *Padma bKa'i Thang: The Life and Liberation Of Padmasambhava* (1).
- *Amitayur-Dhyana-Sutra: Meditation on Buddha Amitayus* (2).
- *Sanglingma (copper Temple) The Lotus-Born: The Life Story of Padmasambhava* (3).

Homage to the divinities of the three kayas:

To dharmakaya Amitabha,
To sambhodakaya Great Compassion, noble Avalokiteshvara,
And to nirmanakaya Padmasambhava. (4)

Nirmanakaya is a compound: "kaya" literally means accumulation and may refer to the physical body (rupa-kaya) or to the mental body (nama-kaya) (5).

The nirmanakaya Padmasambhava was emanated by Buddha Amitabha for the benefit of beings from Sukhavati in the western direction, a realm superior to all pure realms. He was emanated to the southern Jambu continent in this Saha world-system, the domain of the nirmanakaya Shakyamuni, into the countries of Uddiyana and India, and especially to Tibet, so that noble Avalokiteshvara could tame the entire Land of Snow. (5)

Padmasambhava was familiar with multitudinous practices. His knowledges included a direct and authentic knowledge of the Buddha Amita (Amitayus) Pure Lands. These locations include a place where Buddha's Teachings can be practiced in a Heavenly setting.

Over the six days, the practice was for the Students to create causes to approach the state of Bodhi-mandala (the Circle of Bodhi, or "the round terrace of enlightenment") (6).

As preliminary practice, it was recalled that proficiency in learning anything depends on the continuation of practical merit making. Over time, the need to be practical and appropriate in merit making leads to the correlation of skill in method and means.

Members recalled that during the Five Day June 1997 Bhavana Course their efforts were directed to preparing Manjusri images (7). Members found that these preparations made during the Five Day Course in June 1997 to meet with teachings from a Manjusri lineage holder were efficient.

The core of that Course was involved with the development of "rectitude", the quality of moral straightness or uprightness.

Once again, Students were reminded that to do a "good" job on anything new, new factors must be learned. Factor weights represent the relative importance attached to various factors. Sporadic objectives tend to have bias and do not develop rectitude of mental states.

During the September 1997 Five Day Course, Students developed intelligible certainty of the fact that whilst it is true that a series of unhappy rebirths lies ahead for some human beings, it is also true that others will have a series of happy rebirths - including taking rebirth in Pure Lands.

The canonical abhidhamma listing of 50 human types by one characteristic was introduced during that Course to better serve outcome analysis. Within the more positive listing of human types is "one not liable to fall away". The focus was on Padmasambhava as "one not liable to fall away".

Padmasambhava himself manifests in these Teachings, for he appears in any form which will help those who sincerely follow the enlightenment path. Thus, even Atisa, Gampopa and Sakya Pandita are believed to be his emanations. Guru Padma is lama, yidam and dakini; he is also a Dharma protector. Padmasambhava's different forms, signs, symbols and names, are all invitations to enlightenment. Thus, because of his many aspects, Padmasambhava is known in Tibet by many names; Urgyan Dorje Chang, Guru Rinpoche, Padma Jungnay, Lobpon Padma, Guru Padma and Padmakara. He is also known by the names of his eight manifestations: Tsokyi Dorje, Padmasambhava, Padma Gyalpo, Shakya Senge, Nyima Odzer, Loden Chogsed, Senge Dradog and Dorje Drolod (8).

The first day included reflection on Buddha Amitayus in a puja directed by Mr. F. So. The Text chanted was: Meditation on BUDDHA AMITAYUSU: Amitayur-Dhyana-Sutra (9). This Pure Land Sutra discloses the practice of chanting of "Adoration to Amitayus".

The Korean text and the two other editions of the T'ang and Sung dynasties have "Namo mitayushe Buddhaya" instead of "Buddha Amitayus". The rendition - Namo mitabhaya Buddaya or Namo mitayushe Buddhaya is also known (10).

We thank the Horai Association of Australia (11) for sending us their 1998 calendar in which each month is adorned with the calligraphy of the twentieth-century Pure Land Buddhist Master Zuiken Saizo Inagaki. The piece for December 1998 (shown on p.67) reads:

No rest for Namu amida butsu
 even on New Year's Eve or
 New Year's Day;
 Whether we are dead or alive,
 the Buddha's Compassion is
 always upon us.

When a person is coherent over many lives, he/she is unlikely to fall away. To understand what is what, the study of how a being practiced in former lifetimes to become a superior person and practice properly in a later life is inspirational.

In 1994, John D. Hughes undertook a three day retreat to understand how causes in the former lives of Padmasambhava appeared as major and minor siddhis when he took birth 1000 years ago. At the end of the retreat he resolved to build a Padmasambhava image with Padmasambhava's blessings.

Revitalisation of Padmasambhava Image

Our Centre has a special image of Padmasambhava. The image was built with clay dug up at our site. Part of the practical merit making prior to the December Course was focused by Leo Chen, Maria Chen, Leila Lamers, Julie O'Donnell, Amber Svensson and Anita Svensson to enhance our Centre's large clay image of Padmasambhava. They repainted the lotus base with coloured tempera.

Prior to the Course, J. O'Donnell, L. Lehmann and other Members prepared a custom made Head Covering for the Image of Padmasambhava. This head covering was a replica of the covering appearing in a photograph of an ancient likeness which no longer exists. Replica robes of the ancient tradition were made to give protection to the image. Each day of the course, various Students attended the image by offering the new robes.

Other projects started on the first day included constructing a protective awning over the large windows in the new North Wing which provides screening from the sun and can be lowered to screen out fire if necessary. Stuart Amooore, Julian Bamford, Brendan Canning, Frank Carter, Vincenzo Cavuoto, Leo Chen, David Igraki, Rodney Johnson, Phillip Svensson and Matthew Verstraete worked on this project.

Paula Burling and Pam Adkins made new Buddhist Flags to replace the faded and torn ones flying in the Ch'an garden, and to be presented to Members on the last day of the course.

On the second day, white greeting scarves (kata) were prepared and each Member and Friend present offered his or her scarf to our fully robed image of Padmasambhava. These scarves were "identified" with each Student's initials in English characters and the short form of "Padma" in Tibetan Sanskrit letters. The "personalised" calligraphy was effected by our Centre experts L. Lehmann and K. Ryan. Photographs were taken of this offering ceremony by L. Lehmann.

On the third day, similarly prepared red greeting scarves were offered. The Teacher guided the Students to extol the good qualities of successful practitioners.

In the evening, the practitioners (not liable to fall away) attained and cognated many precepts, and were invited to perfect the Sila in as many ways as they could find. They dedicated the merit they had made to the strengthening of their respective vows.

Installation of a Buddhist Protector Inside the Eastern Entrance

In 1997, our Life Member Mr. G. Radford, a carpenter by trade, strengthened the wooden Eastern Gate structure at our Centre. A photograph of this two tiered structure is shown in the last issue of the Buddha Dhyana Dana Review at p.75 (1997 Vol 7 No.3).

In the past, the main entrance to our Centre tended to be through the Southern Entrance gate which adjoins the driveway. The Southern gate has a protector in the form of a replica of a King Asoka Imperial Lion. Since we now use the Eastern gate as the major ceremonial welcoming entry to our Centre, it is desirable to construct a protector image at this entrance gate. The Skanda Protector will stand on the left hand side inside the Eastern Gate. When the first protector sculpture is completed, a second companion protector will be erected on the right hand side of the gate.

On the fourth and fifth days of the Course, Julie O'Donnell, Lyne Lehmann, Brendan Canning, Jocelyn Hughes, Julian Bamford and others placed mortar around the brick and metal underpinning on which we intend to raise a Skanda Protector (fearless protector) image. The mortar for the base was supplied by Jana Bamford.

By using cement and mortar, the construction is robust and has longevity. In all operations, we specify that our Centre building site works ought persist for at least 500 years in this Dhamma-ending Age. Naturally, at this time, we request Padmasambhava's assistance.

For this request, we followed the essence of the model wording used by King Trison Deutsen who requested Master Padma for protection, in ancient times. The wording of this request was as follows:

"From now until the last five-hundred-year period
 There will never be a king with a merit like mine.
 The ministers will be evil, and Tibet will break into pieces.
 Who will protect all the temples in Central Tibet,
 In the four districts and the Border Temples?
 Master, to safeguard the Buddhadharma,
 Please be kind enough to bestow the subjugating mantras, of life-
 force, hail, and spells".

Master Padma replied, "In the final five-hundred-year period of the dark age, the need for a Dharma protector to guard Your Majesty's temples and for subjugating mantras to safeguard the Buddhadharma will be extremely great." (12)

Padmasambhava, wish-granting jewel, then proceeded to arrange the protector and fierce subjugating mantras for the protection of the Buddhadharma as requested, and the King was overjoyed.

In our request to Padmasambhava, we substituted "State of Victoria" for "Tibet" and "Shire of Yarra Ranges" for "Central Tibet".

We wish to make it known that some types of Buddha Dharma Protectors are different to those of the Hindu tradition. What we desire is that our protectors use skill in means to repel enemies without the actual killing of sentient beings.

Thoughts about the Warrior Classes along the lines we wish for were reflected in the early Indian Hindu tradition detailing the second exile of the Pandavas.

The deposed Rajah Yudhishtira lamented his fate as he wandered towards the forest (13). Then Surya, the Sun Deva, gave Yudhishtira a copper pot which was filled with food for the brethren.

For 12 years the Pandavas lived in the woods and whatever food they obtained they set aside some for the holy men.

Draupadi said to Yudhishtira that, in her view, a Kshatriya (member of the warrior class) who does not act at the right moment and forgives foeman (sic) that he should strike down, is the most despised of all men.

Yudhishtira said anger is sinful: it is the cause of destruction. A person who is angry cannot distinguish between right and wrong. None but ignorant persons regard anger as equivalent to energy. One should forgive every wrong. Forgiveness is the antidote to vengeance.

Now the Pandavas had a need for celestial weapons, for those possessed by Drona and Bhishma and Karna. Arjuna went to visit Mount Kailasa, the high seat of Shiva. Mount Kailasa is also a sacred site for Buddhist practitioners. Arjuna received a celestial weapon named Pasupata and the spirit of the weapon stood aside Arjuna, ready to obey his will. Karna took a vow to kill Arjuna. Yudhishtira knew that one day Arjuna and Karna would meet in deadly conflict.

One day, Surya, the Deva of the sun, warned Karna that Indra had resolved to divest him of his celestial armour and earrings. So when Indra asked him, Karna took off his armour and earrings and gave them to Indra. He asked in exchange for an infallible weapon. Indra granted his request, but smiled. A supernatural gift in such circumstances carried with it fatal consequences.

As Venerable Ajahn Sumedho (1985) has stated, the way of the Dhamma is one of observing nature and harmonising our lives with natural forces. What this means to us is that a suitable protector must have the precept of no killing as prime and fundamental. The protector should serve under the Buddha Dhamma

banner. In this banner, the five colours represent the five blessing radiances emitted from the body of Lord Buddha.

A new Flag, sewn by Member Paula Burling and donated on her 25th Birth Anniversary (31st December, the last day of the course) was raised on the central flagpole. The old Flag was retired. The presiding Monk at this Flag-raising ceremony was our Patron, Ajaan Viriyananda Mahathero, assisted by our Teacher, John D. Hughes. The merit was to dedicated to help us acquire a suitable celestial protector for our Centre's Eastern gate.

Appointment of New Life Member

For many lives, Rodney Johnson had followed the Way of the Warrior. Because of the vast merit he has made over many years, he has changed lineage (Pali : gotha) and follows the Way of the Buddha.

Normally, when a person removes themselves from the Way of the Warrior and changes lineage, they get very unwell or are killed. In 1995, Rodney, an asthmatic, had a respiratory arrest and came close to death and within one minute of permanent brain damage.

Some time ago, Rodney spent some time as a Theravadin Monk where he renounced killing. Even when he disrobed, he continued with several restraints. He has helped this Centre for many years. He acts as Abbot when our Teacher is not on site.

On the second day of the Course, 27 December, Rodney celebrated his 29th birth anniversary by supervising a very important project. The project was to upgrade the North Wing by constructing a moveable fire shuttering for the outer wall of the North Wing of the Centre.

Rodney also did water offerings to Padmasambhava.

On the fourth day, Rodney completed his training by attaining sufficient merit to be elected a Life Member of our Organisation. For his services as second Abbot, all Members present at the Course elected Rodney Johnson as a Life Member at the General Meeting held in the evening. Saddhu, Saddhu, Saddhu.

Plans For Others To Share In Our Life Style

Generosity (Pali: dana) depends on having things to give. To increase our rate of dana, our policies ensure that the rate of acquisition of practical things are increased.

For example, during the course, F. Carter repaired a donated 4000 gallon water tank. An auxiliary water supply is part of our ecology plan and is a reserve for fire fighting.

Another example was the cataloging of 30 of the 70 new books received in December. During the Course, our Librarian C. Rhodes taught other Members to catalogue new texts.

We have also commenced a system of cataloguing the thousands of heritage photographs in our Collection. It is intended that key photographs, such as the enhanced Padmasambhava image at the Centre will be scanned onto our website at <http://www.bdcu.org.au> in the near future.

Mounted photographs of the Padmasambhava image were presented to all Members on the Course who offered katas to the image, as well as to the Buddhist monks who visited on the final day of the Course; Ven. Dr. Viriyananda of Buddha Vihara Temple, 939 Canterbury Road, Box Hill, 3128; and Ven. Bounmy and Phra Sompan of Wat Lao, 8 Burnt Street, Nunawading.

Bell Puja To Welcome Christian Era New Year

In the evening of the last day of the Course, dinner was served in the garden. Women Members dressed themselves in saris loaned by an Indian Member.

John D. Hughes demonstrated to Members how to use the Centre's instruments for an ancient form of a bell, gong, drum and trumpet puja used to greet the Four Heavenly Kings for the end of a year.

At midnight, Members practiced in front of the Padmasambhava Image.

Shri Singha's Teachings to Padmasambhava

Padmasambhava bowed down before the great master Shri Singha and begged to be accepted as his disciple. He then requested an instruction "that enables the material body to disappear within this very lifetime, brings forth the vision of the sambhogakaya realms, and awakens one to Buddhahood in the realm of dharmakaya". Shri Singha replied "Excellent noble son! ... I have an instruction that is the pinnacle of all teachings, the innermost of all views ... the great vehicle (that is) beyond thinking, devoid of the intellect, and outside the domain of dualistic consciousness. It does not lie within the confines of existence or nonexistence and transcends the ranges of view and meditation, development and completion. It is the mother of all the victorious ones of the three times, the short path of all the great vidyadharas, the ultimate and unsurpassable instruction through which one can attain the enlightenment of the Buddhas within three years" (14).

Shri Singha then bestowed upon him the empowerments of the Great Perfection of the Heart Essence of the Dakinis (Dzogchen Khandro Nyingtig), and the supportive teachings of the Eighteen Dzogchen Tantras: Dra Thalgyur Root Tantra, the Tantra of Graceful Auspiciousness, the Tantra of the Heart Mirror of Samantabhadra, the Blazing Lamp Tantra, the Tantra of the Mind Mirror of Vajrasattva, the Tantra of Self-Manifest Awareness, the Tantra of Studded Jewels, the Tantra of Pointing-out Instructions, the Tantra of the Six Spheres of Samantabhadra, the Tantra of No

Letters, the Tantra of the Perfected Lion, the Pearl Garland Tantra, the Tantra of Self-Liberated Awareness, the Tantra of Piled Gems, the Tantra of Shining Relics, the Union of Sun and Moon Tantra, the Tantra of Self-Existing Perfection, and the Samantabhadri Tantra of the Sun of the Luminous Expanse (15).

The Abbreviated Chronicle

From whichever supreme buddhahood you remain,
 Lord of beings, nirmanakaya of Uddiyana,
 Rescue all your disciples and myself
 With the Hood of your swift-acting compassion
 From the immense ocean of samsara
 And lead us to the celestial abode of Uddiyana.

Repeating this just once yields a benefit that is equal to reading the extensive chronicles. (16)

By the virtue of the merits accrued may each and everyone cultivate the path towards freedom from all dukkha.

J.D.H.

References

1. As recorded by Yeshe Tsogyal. Rediscovered by Terchen Urgyan Linpa. Translated into French as Le Dict de Padma by Gustave-Charles Toussaint. Translated into English by Kenneth Douglas and Gwendoln Bays. Corrected with the original Tibetan Manuscripts and with an introduction by Tarthang Tulku Ye-ses-mtsho-rgyal, 8th cent. O-rgyan-gling-pa, gter-ston, b. 1323 pub. 1978 (Two Volumes) Dharma Publishing USA ISBN 0-913546-18-6 (v.1) ISBN 0-913546-20-8 (v.2).
2. E.B. Cowell et al (editors), Buddhist Mahayana Texts, 1969, Dover Publications Inc. New York. There is an English translation from Nanjio's Catalogue of Tripitaka No. 198: translated into Chinese A.D. 424 by Kalayasas, a Sramana from India.at pp. 161 - 201.
3. Yeshe Tsogyal, The Lotus-Born: The Life Story of Padmasambhava, 1993, Shambhala, Boston & London, ISBN 0-87773-869-6.
4. Ibid., p. 29.
5. Ibid., p. 29. "Nirmanakaya" is defined as "emanation body, form of magical apparition. The third of the three kayas. The aspect of enlightenment that can be perceived by ordinary beings."
6. E.B. Cowell et. al., op. cit., The footnote at p.200 continues: "see Kern, Saddharmapundaarika, p.155 note. This circle is the ground on which stood the Asvattha tree near which Shakyamuni defeated the assaults of Mara, and finally obtained

Bodhi or enlightenment. The tree is called Bodhidruma, the ground round its stem the bodhimandala".

7. Refer Buddha Dhyana Dana Review, Volume 7 No 3, 1997, p.1211.

8. E.B. Cowell et. al., op. cit., p.195 notes on the guide to pronunciation - Mr F. So reproduced the traditional Chinese sound. The text cited shows a circumflex over each "a" in "mitabhaya", the "a" in "Amitayus" and the first "a" in "Buddhaya".

9. Ibid.

10. Ibid.

11. Horai Association of Australia, P.O. Box 170 Welland South Australia 5007, Convenor: Rev Jokyo George Gatenby, Phone +61 8 8346 3949. Horai Association was founded by Zuiken and was originally a group of students who studied the teachings of Jodo Shinshu based on the writings of the Horai School, which was founded by Dangai (1808-69) and succeeded by Ryuei Uryuzu (1820-1903) and Riken Katsura (1872-1944). Zuiken was fourth in the lineage. Horai, literally "Dharma Thunder", seeks to reveal the essence of Shinran's teaching from the standpoint of the spontaneous working of the power of Amida's Vow. Zuiken's vision of Jodo Shinshu was very Mahayanaistic in the sense that he presented the teachings not as the doctrine of one of the Japanese Buddhist sects, but as a system that embraces other Buddhist metaphysics and practices. He taught that Zen, Tendai, Shingon and other Mahayana schools and Theravada were included in Jodo Shinshu. Development from the Horai School to the Horai Association meant bringing the width and breadth of the doctrinal system of Jodo Shinshu closer to ordinary people and, carrying the message of Amida beyond the boundaries of different nationalities. (source: letter, from G Gatenby, Horai Association of Australia, New Year 1998).

12. The Lotus-Born, The Life Story of Padmasambhava, Yeshe Tsogyal, Shambala Publications, 1993, p 128.

13. Indian Myth and Legend, Donald Mackenzie, Gresham Publishing Co.

14. The Lotus-Born, op cit., p 215.

15. Ibid., p 216.

16. Ibid., p 2111.

A Venerable Buddhist Monk
paying respect to Buddha's
tooth relic at the opening
ceremony for the new WFB
Headquarters, Bangkok,
Thailand, during the 57th
WFB Executive Council
Meeting.

(See report on p.74.)

Chinese and Vietnamese New Year Celebrations

Between 31 January and 15 February 1998, over one thousand Members of Chinese and Vietnamese Buddhist organisations visited our Centre as part of their New Year Celebrations. As in past years, Members of our Centre enjoyed this valuable opportunity to meet, pay respect and offer dana to visiting Sangha and their Students.

Visitors were welcomed to our Centre and shown the changes which had taken place since the previous year, including the new Buddha Image, Northern Wing extensions, and fire proofing. Master John D. Hughes gave a Dhamma talk to each group of visitors.

Visitors paid respect to Buddha at our many Altars and to our Teacher, John D. Hughes. They also made offerings to and received blessings from Padmasambhava and the Ajaan Mahathero Boonpeng Temple Bell.

We would like to thank the visiting groups for continuing to establish good will amongst Buddhist organisations in Victoria, giving our Centre generous donations, and providing our Members with the opportunity to practice our five styles - friendliness, practicality, professionalism, cultural adaptability and scholarship.

Visiting groups were:

Chinese Women's Association of the Western Suburbs
 Hoa NgHiem Temple
 Linh Son Temple
 Phap An Buddhist Centre
 Phuc Tuong Temple
 Quang Duc Temple
 Quang Minh Temple

Thank you to all Members who participated in the New Year Celebrations, including Pam Adkins, Stuart Amooore, Julian Bamford, Paula Burling, Brendan Canning, Frank Carter, Vincenzo Cavuoto, Maria Chen, Gilda Grey, Jocelyn Hughes, David Igraki, Peter Jackson, Rodney Johnson, Lynette Lehmann, Vanessa Macleod, Julie O'Donnell, Rilla Oellien, Constance Rhodes, Kate Ryan, Anita Svensson, Philip Svensson and Matthew Verstraete.

The Buddhist Discussion Centre (Upwey) Ltd would like to thank Alice Party Hire for providing us with the free use of their community tent, which provided a large area of shade in our Ch'an garden during the hot summer weather.

P.B.

**April Five Day Bhavana Course
Planning a Sustainable Buddha Dhamma Organisation**

A Five Day Bhavana Course was held at our Centre from 10-14 April 1998.

1. Uniformity Of Effort

- What would you like to see within a praiseworthy Organisation?
- Do you think it is effective to have people running around?

When effort is too strenuous it leads to flurry, and when too slack to indolence. There is the story of a Monk, the Venerable Sona-kolivisa, who was making a violent but unsuccessful effort to exert himself physically and mentally (1). Sona was a lute player before he became a Monk. Buddha asked him if the lute would be in tune and playable if the strings were overstrung. Buddha advised Venerable Sona to aim at understanding the equality of the faculties and strive for uniformity of effort (2). Sona applied himself this way with success.

There are four persons who do not appear to advantage when running:

1. A King (or Queen).
2. The King's State Elephant.
3. A Monk (or Nun).
4. A woman (3).

So, the image and style sought by the Organisation is the ability to get business done without becoming too busy. We do not wish to develop flurry and worry as an operating style. By logic, if everything is urgent there is no method of establishing priorities for tasks to be done. For the Organisation to develop, the method of setting priorities must be clear.

When we were about to complete the entry of our 2000th book fully indexed on our library system, the librarian said "Now it is time for the next target to be aimed for."

Will the next target be in terms of books or journals? Which should be done as first priority and why? One view is journals should be the first priority because readers need to access good information provided by these journals. Another view is that since only about 500 books remain to be catalogued now that the first 2000 have been completed, we ought to press for completion.

Since the preferred format we thought essential for journals was different to the format for books the solution taken was that we should reconfigure our data base on a separate PC system to hold the catalogue of journals and newsletters.

The ideal for a journal catalogue would be to scan each page of the journal into the system. This ideal cannot be done at present because this would infringe copyright laws. The present goal, which is legal, is to enter the name and issue of journals in our collection. This requires setting up a new library index data

base. Then, this can be reflected onto our Internet site for publicity reasons.

Another new data base could be set up in the future to enter the title of each article in every journal onto the system. This would permit machine searching for subject matter and browsing. Later on, we would add a key word abstract.

Our computer expert has advised that we have the machine and software capacity to do both at once and that there will be no difficulty on our Internet site with the new data base.

Since we want 5 copies of each book and our catalogue put on our Internet site, why not work out how to put Chinese and Vietnamese rare books into our catalogue with Chinese ideogram on the screen for our Chinese readers, and Vietnamese ideogram for Vietnamese readers?

A Member who can read Chinese and is fluent in English was taught to catalogue books on our system. This Member transliterated our Chinese book titles and author names to Roman characters and then translated the book titles to English language words. Later, we intend to have another database designed for our catalogue which enables Chinese characters to come onto our Internet site.

2. The Psychology of the Abhidharma Pitaka and How it Bears on Developing Friendliness

The Etymology of the word '**Friend**' (4) is; (E) M.E. friend. A.S. friend, orig. 'loving', pres. pt of freogan, to love + Icel. frandi, Dan. froende, Swed. frande, only in the sense of 'kinsman'; also Du. vriend, G. freund; Goth. frijonds, a friend, pres. pt. of frijon, to love. Cf. Skt. pri, to love. Allied to **Free**. Brugm. i. p.567. **Der.** friend-ship, A. S., friend-scipe.

Unlike modern psychology, many of the Buddha's discourses are directed toward a curative rather than an analytical end. In this manner Buddhism is highly psychological in its breadth.

However, in reaching beyond mere dry analytic reasoning, Buddha Dharma seeks to untangle the mind. The Buddha's methods, however, are not those of an experimentalist, though his insight into the mind is indeed highly scientific. His purpose is rather more therapeutic in scope. Statements employed by the Buddha regarding the nature of mind are directed toward specific ends; namely release from bondage.

The importance of the mind and its relation to the genesis of human action is the foundation of Buddha's teaching. In cultivating the mind with friendliness, one must fully appreciate the importance of the human mind. Without such understanding it is not possible to appreciate the potency of the mind, both for release and bondage (5).

Deeper reflection on the terms used by Buddha helps obtain such understanding. The ancient texts were in Pali. Among the texts,

the actual form of words used by Buddha can be untangled within a suitable mind frame. Hence a suitable mind frame must be established. To do this with words and phrases is difficult but they can be markers which come close to "knowing" each for himself or herself.

"But scholars, who retained at least a reading knowledge of Latin, could continue to create scientific terms as they would have done in Latin, since our scientific language is virtually medieval Latin dismantled and reassembled in an English context."
(6)

"Scientific training does not preclude some naivete in linguistic matters and there may have been an unconscious feeling that the natives had knowledge of the 'real' names of things." (7)

When words are used they are coloured by a person's culture. This "emotive content" has been analysed in psychological terms by many writers and is considered socially conditioned.

For instance, in the German language the word "heimlich" conveys an enjoyment of quiet content, "arousing a sense of peaceful pleasure and secured as within the four walls of [a] house." (8) The term "unheimlich" conveys the direct antithesis to such sentiments. Such easily rendered dichotomies help diminish the subtle "socially qualified" nuances with which a word may become embellished.

English, which relies in the main on distinct terms (i.e. love and hate) to render opposition, is harassed by vague subtleties which are prone to such social qualifications.

J.D.H.

References

1. Piyadassi Mahathera Writings of Piyadassi, First Published 1991, Reprinted by The Corporate Body of the Buddha Educational Foundation, Taiwan, (for free Distribution), p.253 ISBN 955-9098-03-9.
2. Ibid, p.258. The faculties are faith, energy, mindfulness, concentration, and wisdom (saddha, viriya, sati, samadhi, and panna) and passim.
3. Ibid, p.329.
4. Skeat W.W., A Concise Etymological Dictionary of the English Language, Pub. Oxford University Press, First Impression 1882, Impression of 1976. p.198, ISBN 0 19 863105 7.
5. Piyadassi Mahathera, op. cit., pp. 171-172.
6. Turner G. W., The English Language in Australia and New Zealand, Pub. Longmans, Green and Co. Ltd., First Published 1966, p. 41.
7. Ibid., p.41.

8. Sigmund Freud, Collected Papers Vol. IV., Pub. The Hogarth Press & The Institute of Psycho-Analysis, First Published 1925, Sixth Impression 1950, p.373.

Her Eminence Jetsun Kushola's Melbourne Visit

In early April 1998, Her Eminence Jetsun Kushola visited Melbourne to teach Dharma. H.E. was born in Tibet in 1938 and is the sister of H.H. Sakya Trizin. Both were trained in all aspects of Buddhist practice from childhood.. H.E. Jetsun Kushola gave her first formal Teachings and Initiations in Lhasa at the age of sixteen.

H.E. married in India in 1964 and has raised four children in Canada where her family has lived since 1971. About fifteen years ago H.H. Dalai Lama requested her to resume formal teaching as he had been repeatedly asked about authentic, living women who were lineage holders.

The Teachings given at the Kagyu E-Vam centre in Carlton concerned "Parting of the Four Attachments", "Green Tara Initiation" and "Buddhist Refuge". The Tibetan calligraphy of the teaching Shyenpa Shyidral - "Parting of the Four Attachments" is displayed on the following page. The English translation reads:

*"If you are attached to this life, you are not a spiritual person,
If you are attached to samsara, you do not have renunciation,
If you are attached to yourself, you do not have the compassion of
Bodhicitta,
If there is grasping there, you do not have right view."*

This teaching was received by Sachen Kunga Nyingpo (1092-1158), the founder of the Sakya School, at the age of eleven, from Manjusri, the Bodhisattva of Wisdom. These four lines are said to encompass the whole practice of Mahayana Buddhism.

Members of the Buddhist Discussion Centre (Upwey) Ltd. worked at the Kagyu Centre for the duration of the Teachings arranging the altars, preparing food, cleaning and facilitating the event. The Members lent a helping hand to assist in the causes for a Sakya Centre to be established in Melbourne. Further information can be sought concerning the establishment of this new centre by phoning Di Cousins in Melbourne on (03) 9867 7291.

L.L.

**57th World Fellowship of Buddhists (WFB) Executive Council
Meeting**

On the 6th of April 1998 Mr Vincenzo Cavuoto, President of our Centre, travelled to Bangkok to participate in the 57th meeting of the WFB Executive Council Meeting, held at the WFB Headquarters.

The highlight of the meeting was the discussion on the 7th of April about the 20th WFB General Conference to be held later this year in Woollongong, Australia, and the choice of the theme around which the conference will focus on: "BUDDHISM AND CHALLENGES IN THE 21st CENTURY".

The choice of Australia as the country in which to hold the next WFB Conference is significant, given that Buddhism is the fastest growing religion in Australia and it is the second time for such a Conference to be held in a Western country.

The following day the Committee Members were invited to attend a ceremony to pay homage to a Buddha tooth relic which was presented by Master Hsing Yun of Taiwan to Lt. Gen. Chalom Wismol on behalf of H.E. Prof. Sanya Dharmasakti, the WFB President.

The ceremony was attended by many dignitaries and thousands of people including a large contingent from the press. After the ceremony the Buddha relic was displayed in the plaza facing the WFB Headquarters so that people could pay respect.

Mr Vincenzo Cavuoto takes the opportunity to thank the WFB for the hospitality and the kindness received during his brief stay in Bangkok.

V.C.

Vincenzo Cavuoto (far right) with delegates at the 57th World Fellowship of Buddhists' Executive Council Meeting

Five Day Bhavana Course 5-9 June 1998

This course, held at the Buddhist Discussion Centre (Upwey) Limited, was taught by our Resident Teacher, John D. Hughes.

Members studied two Theravadin Suttas:

- The Elder Sutta (Theranamo Sutta)
- The Sutta on Knowing the Better Way to Live Alone (Bhaddekaratta Sutta).

These Suttas deal with the importance of the practice of being focused in the present time.

The traditional method was followed where the Teacher read the text line by line and then gave established references from commentaries. As in all teachings at the Centre, Students were instructed in why the holding of five precepts is needed for the practice of perfecting morality (Sila).

Once again, veteran Students were invited to extend their notion of no stealing to the case of copyright infringement of printed texts. From insight practice, they saw that many persons do not hold an ethical approach towards not stealing information owned by third parties. This is one form of Mara appearing on Internet sites.

A strict policy of our Centre is that Members take care not to pirate texts or infringe copyright held under Australian copyright law. Under the old British Copyright Act, which Australia adopted, the period of copyright protection exists for 50 years from the death of the author.

It seems likely that the Pali Text Society (PTS) is still the Australian copyright holder of Sutta translations written and published in the United Kingdom. Copyright is not necessarily invalid even though it would appear some of the earlier PTS Sutta translations are currently out of print.

At present, our library has only one copy of the PTS book containing the Suttas used for the Course. Although the Course was for scholarship reasons, it was viewed that were we to make multiple copies of the suttas used and then give them to Students attending the course, we may have infringed PTS copyright.

We had insufficient time to contact Russell Webb of the U.K. (the copyright holder of the PTS text) for permission to make about 30 copies, so we used an English translation of the particular suttas from Thich Nhat Hanh, a source which permits the use of its information without any copyright restrictions.

By such means, Students could each have a copy of the English translation for private study. Saddhu, Saddhu, Saddhu.

It is important for Australian practitioners to check the many Buddhist texts on Internet sites and distinguish those quotable for study purposes from those fully protected under Australian copyright law. For study purposes, it is most likely acceptable to copy some part of written material, although it is problematic if that can be as high as 80%, as is commonly stated.

A few years ago, one University in Australia is reputed to have made an out of Court settlement of \$2 million because its lecturers were compiling anthologies to avoid copyright.

On the third day of the course, a General Meeting was held to ratify the motion that the World Fellowship of Buddhists (WFB) Committee had sanctioned our Centre to lend suitable word processing computer systems, operated by 10 of our Members, to help the rapporteur process for the 20th WFB Conference which will be held in Australia in November 1998.

Members affirmed that we intend to increase our capability to publish and retrieve Buddha Dhamma electronically.

The inauguration ceremony for the email function of our LAN was held on the fourth day of the Course. To signal our Centre's vigorous commitment to new methods and means for propagating Buddha Dhamma within the present Information Age, key Members spent their time familiarising themselves with use of the e-mail service on our file server using Linux software for the remainder of the day.

In the late afternoon of the fourth day, our Patron Monk, Venerable Bodhiji blessed our Members who will act as delegates and rapporteurs at this year's WFB Conference. The Venerable alerted relevant devas (dharmapal deities) to help and protect all of our Members who pledge to become involved in the most vital event in the history of Buddha Dhamma in Australia.

On the final day, some Members attended a Guru Puja to help another Centre.

May all Members continue to make merit and preserve information in Australia and elsewhere.

May other beings continue to assist Members to learn to focus good information for ourselves and others and understand how to meet the cultural global challenges of the 21st Century.

J.D.H.

Letter From International Brotherhood Mission

International Brotherhood Mission
Mahabodhi Vihar
Jyotinagar
Dibrugarh-786 001
ASSAM, INDIA

21 January 1998

To Mr John D. Hughes
Victoria, Australia

Honourable Revered Sir,

It gives me immense pleasure to have apprised that our prestigious organisation, International Brotherhood Mission, the only magnificent socio-cultural-religious institution, has gloriously completed 25 years of its eventful existence and in order to commemorate this legendary event, we have resolved to celebrate the Silver Jubilee on 30th March, 1998 with pomp and grandeur enthusiastically by way of holding a Buddhist conference and performing a worship for world peace.

We shall have the world famous, the founder of the Amaravati Buddhist Monastery, the eminent spiritual Director of Europe and America, the Most Venerable Ajhan Sumedho as the Chief in the conduction of the ceremony. Besides this, a galaxy of many illustrious Bhikkhus and religious leaders will grace the occasion.

It is very encouraging that you and your organisation has left immeasurable land marks in the field of Peace, Prosperity, Progress, Brotherhood and services to mankind and in recognition to your organisation's landable role, we have decided to confer on you and your organisation the honour of "Philanthropist and Universal Votary".

Hence, we will feel highly obliged if you keep me informed of your decision to come over or send your representative to attend the conference to enable us to felicitate you for whom we shall make necessary arrangement for your reception.

Yours Faithfully
Achariya Bhikkhu Karuna Shastry.
General Secretary.

Lingshed Area Community

Our Centre would like to thank the Lingshed Area Community for sending us their newly established Lingshed Area Newsletter. Excerpts from the December 1997 issue are printed below.

The people of the six villages of Lingshed area believe they live in a holy place. They recognise the natural forms of Buddhas, yogis and yoginis in the surrounding mountains. One also finds many stupas in the area and prayers chiselled on rocks. The waters of the streams have different curative powers. Medicinal herbs are found on the mountain slopes and in villages. The Lingshed Area Community includes the Lingshed Nunnery, Lingshed Monastery, Lingshed Local Doctors' Programme, Lingshed Cultural Troupe, Lingshed Buddhist Nunnery Teaching & Accomplishment Association and Lingshed Welfare Society.

Lingshed Gonpa (Monastery)

Oral history traces the roots of Lingshed Gonpa to the Tenth Century. Paintings in the monastery are similar to those in other monasteries built by Lochava Rinchen Zangpo who spread Buddhism in Ladakh. The teachings and practices at the Gonpa follow the Buddhist Satvakayana tradition.

Lingshed Chomo Gonpa (Nunnery)

The Lingshed Chomo Gonpa was inaugurated in the summer of 1996, and since then 21 nuns have joined the nunnery. Daily life for the nuns consists of religious practices, learning to read and write their own language, agriculture and modern education. The nunnery needs a library and teaching rooms. Support also has to be raised for religious and educational books for the library and the nuns.

Lingshed Local Doctors' Programme

Since 1993, a seminar for Local Doctors of the area is being organised every summer. The Local Doctors Programme Committee, consisting of doctors and non-doctors, has been responsible for organising the entire Programme. Geshe Ngawang Jangchup is the co-ordinator of the Programme Committee.

Lingshed Area Government Schools

The Lingshed School Committee was set up in 1992 to improve the educational facilities and the quality of education in the schools of the area. There has been definite progress in development of education since then. The Community believes that the children should receive good education. Our main goal, however, is that they should develop into better human beings, build harmonious relationships and work for the benefit of others in the world.

Lingshed Cultural Troupe

In the Lingshed area, culture is woven into all aspects of people's lives. It is for this reason that the Lingshed Cultural Troupe was set up in 1991 to preserve the cultural traditions of

the entire area. The Lingshed Cultural Troupe has continued its good work.

1998 Seminar Programmes

Local Doctors' Seminar Programme

July 27 Introduction to the history of Amchi medicine.
 July 28 Health and disease.
 July 29 Primary causes of disease.
 July 30/31 How to diagnose a disease through observation, history of the patient and pulse checking.
 August 1 How to treat a patient through general method.
 August 2 Treatment through diet, behaviour, medication and accessory therapy.
 Plan of Action for the next year.

Lingshed Area Seminar Programme

July 31 Daily Life Inspired by Spirituality
 The Bodhisattva's Way of Life
 Cultural Programme
 August 1 Harmony Between Religions & Communities
 Special Thanksgiving Programme for Visitors
 Cultural Programme
 August 2 Eight Worldly Concerns
 Ten Virtuous Actions
 Cultural Programme
 August 3 Discussion on Yamantaka for Monks
 August 4 Discussion on Yamantaka for Monks (continued)

Special Sessions will be organised for those interested in the following subjects:

How to cultivate a peaceful mind?
 How to make one's life meaningful and useful?
 What are Buddhism's basic concerns?
 History & Culture of the Lingshed Area.
 Any other questions.

Support for the Newsletter

The Community would like to include photographs on the Lingshed area programmes in future issues of their Newsletter. This will mean an increase in the cost of printing and postage.

Donations

If you would like to send a donation, please send a covering letter clearly specifying the amount and the programme for which the donation is sent, to:

Geshe Ngawang Jangchup
 Drepung Gomang Dratsang (College)
 Lama Camp No. 2, P.O. Tibetan Colony
 Mundgod - 581 411, N.K., Karnataka, INDIA

The Karmapa International Buddhist Institute

B 19-20 Mehrauli Institutional Area, New Delhi 110016, India

Tel: 91 11 69 69 767

Fax: 91 11 68 66 238

Email: kibi@nda.vsnl.net.in

The Karmapa International Buddhist Institute is a college for advanced Buddhist studies.

KIBI's purpose is to foster wisdom and compassion through the study and translation of the great Buddhist treatises.

The Karmapa International Buddhist Institute in New Delhi, India, offers progressive programs in Buddhist studies. The initial course is a four year program. It is followed by a five year program of continuing education. The core curriculum comprises Buddhist Philosophy, Buddhist Epistemology (Theory of Knowledge) and Tibetan Language. Meditation teachings are also available.

The courses are designed to meet the needs of both beginners and advanced students. Classes are taught in Tibetan, and translated into English. Courses are held from mid-October to mid-March. There is a two week break between semesters.

Fees including the costs for room and board range from (US)\$1140 to \$1620 for the academic year.

For further information please contact:

Europe: Mrs Tina Draszczyk, Auhofstr, 39/8, A-1130 Vienna, Austria

Tel + Fax: +43-1-87 65 434 Email: 100540.1166@compuserve.com

North America:

Mrs Sylvia Wong, 100 Aspenwood Dr, Willowdale, Ontario, Canada, M2H-2E9

Member Vanessa Macleod serving drinks to Vietnamese New Year visitors.

Appeals For Others

SAMATAT SANGHA MISSION BANGLADESH

This mission has been founded to work for the propagation of peace through Dharma. The organisation also intends to alleviate poverty through community development programmes such as a charitable hospital, orphans, destitutes, emergency relief for cyclone victims, a residential hostel, literacy programmes, computer training, a women's development project and kindergarten. Donations may be sent to:

Samatat Sangha Mission
Post Box No. 3009
Chandgaon-4212
Chittagong, Bangladesh

DHAMMARAJIKA ORPHANAGE

Our Centre has supported the Dhammarajika Orphanage in Bangladesh for many years. Suddhananda Mahathero, Chairman of the Dhammarajika Orphanage, has recently advised us that financial assistance for the Orphanage has fallen substantially. If you are able to support this worthy cause, please send your donation to:

Dhammarajika Orphanage
Dhammarajika Buddhist Monastery
Atisa Dipankar Sarak
Kamalapur, Dhaka-1214
Bangladesh

SHREE SRONGTSEN BHRIKUTI BOARDING HIGH SCHOOL

This school is one of the four Tibetan schools in Kathmandu affiliated to the Department of Education, Central Tibetan Administration of His Holiness the Dalai Lama, Dharamsala, India. Established in 1982, the school's primary aim is to preserve the religion and culture of Tibet. Its goal is to provide students with a world standard education. Subjects taught include English, Tibetan, Nepali, science, maths, social studies, computers and commerce.

The school is growing rapidly and has many projects requiring funding that are aimed at improving the quality of education it can offer its students. An urgent need exists for audio-visual aids to make classroom teaching more modern and interesting to students.

Patrons are also required to help sponsor students at the school, since a large proportion of the children are from the poorest segments of the Tibetan community.

If you would like information on sponsoring a student, or wish to make a donation to the school, please write to:

Ven. Jampa Phuntsok Lama
Principal
Shree Srongtsen Bhrikuti Boarding High School
PO Box 1609
Tinchuli, Boudha
Kathmandu, NEPAL
Tel/fax: 00-977-1-470122
email: jampa@srongtsen.wlink.com.np

Appeal for Funds - How You Can Help

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 a meritorious action and will set many good causes for your future lives. We are delighted to invite you to support these worthwhile and important activities.

Appeal Number 1

Publication and Printing of the Buddha Dhyana Dana Review.

The annual cost of publishing and distributing the Buddha Dhyana Dana Review is over \$9,000 a year. It is published three times a year and is sent 'free of charge' to over 40 countries and some 1,000 organisations and individuals. Costs in this area are increasing. So too is the number of people and organisations requesting to receive it. In order to continue at this level we request your support.

Appeal Number 2

Building Extensions.

One of our major projects for 1998 is the construction of a new bedroom, Library reading room and housing for the Padmasambhava Image. This project has been planned to commence in 1998 and we request your assistance to meet the building costs of \$12,000. Fitout costs for the Library are estimated at \$5,000.

Appeal Number 3

General funds.

Please Return ...

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. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Ltd."

Thank you for your kind contribution. The gift of Dhamma excels all others. May you be well and happy.

I/we wish to contribute funds as follows:

Appeal 1 - Buddha Dhyana Dana Review	\$.....
Appeal 2 - Building Extensions	\$.....
Appeal 3 - General Funds	\$.....

TOTAL

Name/organisation

Address

.....

Receipt Required yes/no

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Print Post Approved
Print Post Publication No. PP 339637/00013

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33 Brooking Street
UPWEY VIC 3158
AUSTRALIA

