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Venerable Monks Offering Flowers to the Skanda Protector.

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Paula Burling - compilation of the Review; co-ordinating the postage process.

Frank Carter - delivery to book binder and post office.

Gilda Grey - maintenance of mailing list database.

Ajarn Chanhphy Panyanor Manivong, Paula Burling, Jocelyn Hughes,
Nick Prescott and John D. Hughes who is holding a rare Buddha
Image made around 500 B.C.

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.

Fetter	a chain or shackle for the feet of a man or animal
Chi	energy, life force
Sensei	Teacher.
Carte blanche	a blank card
Joie de vive	love of life
Avant garde	progressive, new
Isomorphic	of groups or other systems, exactly corresponding in form and in the relations between their elements
Homomorphic	of the same or similar form
Raison d'etre	ground for existence
Sasana	order, message, teaching
Apostolic	of or pertaining to the pope as successor of St. Peter
Saddhamma	the true dhamma, the best religion, good practice, the "doctrine of the good"
Pirivena	study centre for Buddhist Monks

References

1. Buddhadatta, A.P., Concise Pali-English Dictionary, 1968, The Colombo Apothecaries Co. Ltd., Colombo.
2. Davids, T.W.R. & Stede, W. (Eds.), Pali-English Dictionary, 1979, Pali Text Society, London, ISBN 0 7100 7511 1.
3. Onions, C.T. (ed.), The Shorter Oxford English Dictionary, 1973, Clarendon Press, Oxford.
4. English/French, French/English Dictionary, 1967, Barnes & Noble Books, U.S.A.

V.M. & J.O.

Coming Events at Our Centre

BUDDHIST PRACTICES ENHANCE LIFE SKILLS

Buddhist practices, including bhavana, are given at the Buddhist Discussion Centre (Upwey) Limited (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.

Five Day Course	27 - 31 December 1998
Five Day Course	2 - 6 April 1999
Five Day Course	11 - 15 June 1999
Five Day Course	4 - 8 September 1999
Five Day Course	27 - 31 December 1999

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.

KNOX FM RADIO BROADCASTS

The Buddhist Discussion Centre (Upwey) Limited broadcasts Buddha Dharma 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.

FOUNDER'S DAY 1999

Founder's Day will be held on the 69th birth anniversary of our Founder, John D. Hughes, on 9 September 1999.

PUBLICATIONS FOR SALE

Ajarn 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.

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) Limited. 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 and 1999:

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

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

Spring Sunday 25 October 1998

Advanced Class Saturday 14 November 1998
 (For experienced students)

Summer Sunday 29 November 1998
 Sunday 28 February 1999

Autumn Sunday 28 March 1999
 Sunday 25 April 1999
 Sunday 30 May 1999

Winter Sunday 27 June 1999

(From left to right)
 John D. Hughes, Rodney Johnson
 and Andre Sollier touching
 the red heart of the
 Buddhist Protector.

Coming Events at Other Centres

WORLD FELLOWSHIP OF BUDDHISTS GENERAL CONFERENCE

The 20th General Conference of the World Fellowship of Buddhists (W.F.B.) and the 11th General Conference of the World Fellowship of Buddhist Youth will be held at the Nan Tien Temple, Berkeley, N.S.W., from Friday 30 October to Monday 2 November 1998. As a Regional Centre of the W.F.B., the Buddhist Discussion Centre (Upwey) Limited will be a co-host of this Conference. Founder John D. Hughes and President Vincenzo Cavuoto will attend the Conference as delegates. Pam Adkins, Leanne Eames, Jocelyn Hughes, Rodney Johnson, Vanessa Macleod, Julie O'Donnell, Rilla Oellian and Anita Svensson will attend the Conference as rapporteurs.

BUDDHA'S LIGHT INTERNATIONAL ASSOCIATION

Five Precepts Ordination and Taking of Refuge Ceremony will be held in the John Batman Theatre at the Melbourne Convention Centre, Melbourne, on Sunday 1 November 1998 from 9.30am. Please contact Maria Chen or Stuart Amooore at the Centre for further information.

UNITED VIETNAMESE BUDDHIST CONGREGATION

A foundation stone for the new Temple at 444 Springvale Rd, Springvale, Victoria, will be laid on Sunday 8 November.

LAMA CHOEDAK TEACHINGS

Lama Choedak, Course Director and resident Teacher of the Rongton Buddhist Training College in Canberra, will give two days of teachings in Melbourne:

Saturday 7 November	Health and Healing Secrets of Ancient Tibet
Sunday 8 November	Empowering Yourself Through the Vajrasattva Practice

For more information contact Moira Brown or David Rogers on (03) 9898 6977.

P.B. & V.M.

Master Ru-Sun (right) and John D. Hughes (left) at the Centre.

Editorial

At the World Fellowship of Buddhists (W.F.B.) Conference to be held in Australia this year, it is to be proposed that the W.F.B. set up a Buddhist University.

Research carried out over the last forty years has increased translation into major European languages of rarely published Buddha Dhamma texts. This suggests healthy scholarship.

The proposed Buddhist University to be based in Thailand should reflect a recognition by all in the community that scholars under its banner must understand that their appointment to a 21st Century institution must produce World-class papers suitable for other institutions to utilise for training purposes.

To prevent Buddha Dhamma education from falling into mediocrity, it is suggested that Buddha Dhamma papers should be written without the uncertainty of the conditional mood.

Uncertainty is best left to poets of hypothesis, such as Emily Dickinson, who suspend conclusions, undermine the positions from which they start, balance different and other antithetical attitudes and play them off against one another.

Her poetry is moving but Andrew Gibson (1983) suggests she echoes remoteness from human concerns. This remoteness is shown in her poem beginning:

Success is counted sweetest
By those who ne'er succeed.
To comprehend a nectar
Requires sores need.

Remoteness from human concerns, uncertainty or doubt of position is unsuitable for Buddha Dhamma scholarship.

Each discipline or field of knowledge uses a special terminology. Meanings for some of these terms may differ somewhat from the same words in a layperson's vocabulary. In research, words such as reliability, validity, and objectivity are of prime importance. In Buddha Dhamma methodology, a deep realisation of the Pali word, dukkha, is needed for the special terminology to be understood.

The Pali Text Society Dictionary lists dukkha as: "unpleasant, painful, causing misery (opposite: sukha - pleasant)...There is no word in English covering the same ground as dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong... dukkha is equally mental and physical...The five groups (of physical and mental qualities which make an individual) are accompanied by ill (dukkha) so far as those groups are fraught with asavas and grasping... all suffering caused by the fact of being born, and being through one's kamma tied to the consequent states of transmigration..."

Pondering on a series of observations delivered over time can bring vivid insight or a series of insights for some persons that are not mere derivatives of some speculation or other.

We do not intend to slander the motives of authors.

The pen name Jiro Osaragi means "near the great Buddha". It was chosen by an author who lived near the temple of the Great Buddha at Kamakura, Japan. In his novel, The Journey, one of the male characters, Takabumi, thinks it is quite strange that a system which had the privileges of nobility was generally accepted in the World. Takabumi believes nowadays that such a man is a decaying house whose foundations have been removed. For him, it is only natural that such a house should lurch over and collapse. He sometimes wonders whether it is not because we are lucky enough to enjoy a pampered upbringing that we are now incapable of understanding despair in its real sense, however bad things become for us.

He labels this easygoing attitude, this false optimism of ours which is an essential part of our nature as "a congenital disease, so to speak". Takabumi concludes that only those persons who know what despair (one form of dukkha) means are capable of living in this World - of really living.

Can this Japanese view echo the uncertainty of Emily Dickinson?

Observations of the true understanding of all forms of the nature of dukkha, the causes for arising of dukkha and so on, to the path leading to the cessation of dukkha, are the Four Noble Truths. These Truths are useful when they awaken persons by giving them an insightful lift to the need to add harmony to the common human World.

We must not slander privileged birth because the Bodhisattva who was to awaken as Lord Buddha was born as a privileged King's son in his last life. In ancient times, many scholars had royal birth. Another form of true nobility in the human World is the well-practiced Sangha.

The light of Dhamma is the best light and, when carried by the noble Sangha, can last beyond the physical passing away of one individual person. An example of this was the most noble Chief Monk of Sri Lanka who recently passed away. This being arose from Tusita heaven in his past life and took birth with a mission to help the 20th Century Sangha in many ways. This included contributing to the sixth Buddhist Conference within the Burmese Sangha tradition.

His many lifetimes of learning gave him vast knowledge in this life. His ability to totally recall all of the three baskets gave him the basis for superior scholarship. Among the Theravada order within his nikaya tradition prominent emphasis is placed on mindfulness (sati).

The Most Venerable Nyanaponika Mahathera, when discussing the power of mindfulness, concluded that: "The danger for spiritual development posed by the dominating influence of habit is perhaps more serious today than ever before; for the expansion of habit is particularly noticeable in our present age when specialisation and standardisation reach into so many varied spheres of life and thought".

When considering the Satipatthana Sutta's words on the formation of fetters we should also think of the important part played by habit. Much of what has strong roots in our nature has grown from minute seeds planted in the long forgotten past as explained by the Simile of the Creeper (Majjhima 45).

The mental haze that surrounds a habitual activity has a false notion: "it is right because it was done before". So what is needed is some powerful disruption which gives time and vision to break the unquestioned, unthinking spontaneity of the event.

Although habit brings considerable simplification into our life stream, the evenness of habitual performance does not prove that the habitual performance is valid or will lead the person using it out of trouble.

It is too much to ask lay persons to examine every small little habit but it is not unreasonable for them to question their professional development in terms of how they treat their colleagues in day-to-day work activity. The relationship to one's professional colleagues has to be freshened up by new and direct vision.

There is no possibility of improving a person's lifestyle until that person queries the hardness of his or her routine behaviour and thoughts about the difference between work and pleasure.

Analysis with mindfulness, not sentiment, can help form a new approach needed for work in the 21st Century. The good aspects of repeated practice are that we form useful spontaneous responses to the unexpected.

We must teach about clear and direct vision until our Students are stirred to a sense of urgency (samvega) to break through their poor habit patterns.

In Buddha Dhamma scholarship training, environments are needed in which to observe and develop the antidotes for those who have minds with doubt because they allow their lazy and slothful minds to operate.

May Students become more mindful of the nature of authentic practice and study more diligently.

John D. Hughes
Editor

Melbourne Visit of Gyuto Monks

In July 1998, six Gyuto Monks from Arunachal Pradesh, India, arrived in Melbourne to commence the creation of three principal Sand Mandalas practiced by Gyuto Tantric University.

Gyuto Tantric University, one of the two great monasteries of the Gelug-pa lineage in Tibetan tantric Buddhism, was established in 1475 by Jetsun Kunga Dhondup in Lhasa, Tibet. In 1959, their famous Ramoche temple was desecrated and the population of 900 monks decimated.

About 60 monks escaped to India with the Dalai Lama and over the years, carefully nurturing and preserving the ancient rituals and traditions, they have rebuilt their monastic community.

The group of six is led by Gyuto Geshe Gongkha Tulku Rinpoche, a powerful reincarnated lama highly qualified to teach and offer initiations and empowerments.

On July 30 they began the Sand Mandala of Guhyasamaja at the George Ballroom, Albert Park.

Guhyasamaja is the father tantra and is the ultimate expression of all Buddhist esoteric tantra.

In the evening, visitors had the opportunity to meet the Monks, see the Mandala, hear the chanting of the Dakinis 'The Sky Dancers' and celebrate the launch of the Monks' compact disc, *The Practice of Contentment - a Meditation Guide*. The next day the Mandala was completed and a Dissolution Ceremony was held. The sand was taken to the sea in a procession and released into the water.

The Sand Mandala of Yamantaka was started on 1 August at the Gasworks Theatre, Port Melbourne.

Yamantaka is the protector and conqueror of all negative emotions.

The program during the two-week creation of the Mandala included tantric art classes, harmonic chanting workshops, Buddhist teachings with Gyuto Geshe Gongkha Tulku Rinpoche and meditation classes with Gongkha Tulku Rinpoche.

The Mandala was completed during the weekend of 15 and 16 August. A Ritual Fire Ceremony was held on the Sunday followed by the Dissolution of the Mandala and procession to the sea.

The creation of the Sand Mandala of Chakrasamvara, the third and final Mandala, commenced on 2 October at the National Gallery of Victoria.

Chakrasamvara is known as the mother tantra and is regarded as the quickest path to enlightenment.

V.M.

Five Day Bhavana Course 4-8 September 1998
Text used: The Enlightenment Sutra (1)

This course was taught by Teacher John D. Hughes at the Centre. The preliminary practice was to analyse how to get good results from making merit. Phra Ajaan Plien Panyapatipo's lecture on "How to Get Good Results from doing Merit"(2) was printed during the Thai New Year of 1991. Luang-Paw Plien indicated he would like this Thai copy translated into English. The translation was undertaken by Ajaan Benja Chanpaibool Jeensnga with help from Khun Wanchai Jeensngar. Dr. Patom and Ajaan Patra Nikamanon volunteered to print this English version with financial donations from other observing Buddhists.

The course started at the Fourth Enlightenment of the text, The Enlightenment Sutra, which deals with the different types of worries. There are six fundamental evils of worries, ten minor ones, two major ones and eight chief ones.

- The six fundamental evils are lust, hatred, ignorance, pride, doubt and erroneous views.
- The ten minor evils are anger, enmity, vexation, hypocrisy, dishonesty, deceit, arrogance, harmfulness, envy and selfishness.
- The two major evils are shamelessness and impudence.
- The eight chief evils are lack of faith, idleness, carelessness, indolence, recklessness, forgetfulness, wrong judgement and confusion.

The Students were taught the established yoga mental exercise of thinking backwards through the recollection of a particular worry. By the time a worry has entered into a person's mind at some intensity, several low intensity events have occurred. Most persons do not pay enough attention to their present events so they cannot pick up the "precursors" of low intensity which are caused by clinging onto something. When the Student recalls the events of the day in reverse order, this is contrary to the natural tendency to think forward. By this backward thinking practice, using sanna perception, worry can be overcome by not grasping what was formerly grasped. This practice was taught by Padma Sambhava (3).

References

1. Lokottama, The Enlightenment Sutra, translated by Dr Tetcheng Liao.
2. Plien Panyapatipo, Phra Ajaan, How to Get Good Results from Doing Merit, Pub. Wat Aranyawake, First Edition 1991. Our copy in the English language, from the Wisdom Audio Visual Exchange reprint of January 1998, was donated to the Centre by the Forest Monks, who live in Kallista which is about 8 kilometres from our Centre. Phra Ajaan Plien Panyapatipo was born on 16 November 1933 in Thailand and is presently the abbot of Wat Aranyawake (Baan Pong), Chiangmai, Thailand.

3. Worthington, Vivian, A History of Yoga, Arkana, p. 146.

Dharani for Protecting Viharas
by John D. Hughes

Our Founder, John D. Hughes, has written a specific Dharani in the Chinese language for protecting the development of viharas (Buddhist temples). As explained by Dr Daisetz Teitaro Suzuki, "Dharani, the root of which is *dhr*, "to hold" or "to convey", is ordinarily translated by the Chinese *tsung-ch'ih*, "general holder", or *neng-ch'ih*, "that which holds". A dharani is considered as holding magical power in it or bearing deep meaning. When it is pronounced, whatever evil spirits there are ready to interfere with the spiritual effect of a ritual, are kept away from it....They (dharanis) mostly consist of invocations and exclamations. The invocation is an appeal to the higher powers, and the exclamation is to frighten away the evil spirits. That the practical result of these utterances is not to be judged objectively goes without saying". (1)

Our Teacher recommends that the two forms of the Dharani be placed in the Temple, one in the West facing in an Easterly direction and the other in the East facing in a Westerly direction.

The Dharani, shown on the following pages, could be translated into English to read:

Before the full moon wanes,
 rebuild the old Temple.

The 'full moon' at the highest level represents the awakened mind of Lord Buddha. At a medium level, it represents the awakened mind of a range of noble persons from Arhant to Bodhisattva. At a lower level, it represents the minds of ordinary persons or lay persons who are attempting to follow the Middle Path.

Ordinary persons maintain and service Buddhist temples under the guidance of Noble persons. The dana of ordinary persons sustain the Noble persons. The life expectancy of a temple is related to the number of precepts (*sila*) held by the Abbots of the temple. In ancient times, the Noble persons built small temples. These grew by the efforts of the lay persons. In ancient times, temple bells were sounded three times a day so that all ordinary persons toiling in the hot sun in the village fields near a temple shared the merit made by the Noble persons. The temple bell also served as a warning to mobilise the village persons in case of natural disasters or attack by bandits. Each sound emitted by the temple bell reminds persons to awaken their minds and see for themselves.

The word 'rebuild' suggests it is necessary to have the right awakening to the light of Dhamma and not fabricate some other religious practice under the guise of Buddha Dhamma. All persons should strive to make sure that authentic Buddha Dhamma is practised. This Dharani destroys false doctrine.

1. Suzuki, Dr Daisetz Teitaro, Introduction to Zen Buddhism, 1974, Causeway Books, New York, p 21. ISBN 0-88356-022-4

**Brief Introduction of Ms Zhong Zhi Cheng,
The Calligrapher**

Ms Zhong Zhi Cheng was born in July 1940 in Guangzhou in the South of China and migrated to Australia several years ago.

Ms Zhong has been dedicated to calligraphy since she was very young. She learned from a famous Chinese Master, Mr Qu Zhai Li, who is well-known for his Xing Cao style. Ms Zhong first learnt ancient Wei Bei, which gave her a good foundation in Kai Shu style. Afterwards, she learned Xing Cao style from many famous ancient calligraphers including Zhen Ming Wen, Xizhi Wang, Shan Gu Huang and Mengzhao Zhao.

The characters of Ms Zhong's calligraphy are of great strength. With Xing Cao style, her hand movement is natural and full of 'chi'. The nature of her writings is known as 'manly powerfulness'. However, with 'Small Kai' style, she can express a feeling of gracefulness and softness, which comes from the ancient Masters, Sun Zhong and Chong Wang.

Ms Zhong's calligraphy achievements over the past four decades have been great. She is at ease doing all the styles of calligraphy. Her pieces have won prizes on numerous occasions and have been exhibited in China, Hong Kong, Taiwan, Macao, Japan, Switzerland and the United States. She is renowned in the calligraphy World.

**Founder's Day
9 September 1998**

The goals of this Founder's Day were to raise our profile within the Shire of Yarra Ranges (Shire), to unite the citizens of our local community, and to generate friendship on a common theme of 'a care for living tolerance'.

Through the support received from the local newspapers distributed within the Shire, our message of tolerance saturated every person's home in the locality. We would like to thank the editors and photographers from these local newspapers for helping us attain our goals of promoting living tolerance within the Shire.

The paths of tolerance provided through our Press Kit assisted with tolerant articles being published in several local newspapers including Free Press ('Pigeons Freed in Peace Act') and The Ranges Trader ('Gift of Tolerance').

Always, the rationale and methods used by our Organisation are based on tolerance (ahimsa).

On this Founder's Day, we promoted good information about tolerance that is not commonly known within Australian society. We hope that Australian society becomes more and more reliant on the good information we gathered for this Founder's Day celebration.

The 1998 Founder's Day Convivium showed paths to tolerance for a variety of audiences.

The initial recipients of this training in paths to tolerance were our Members, mature and immature, new and old, skilled and unskilled. Paths to tolerance were also directed to other audiences who have different levels of maturity in Buddha Dhamma.

The theme for the 1998 Founder's Day Convivium was focused on 'tolerant art' within the local Shire. This major theme gave focus to all stages of the processes that brought the event into the actuality of tolerance.

There are several levels of knowledge of tolerance (ahimsa) used, some of which are found in our library and some in our technical reports. Others samples are yet to be written down for future use.

Our approach to tolerance might be summarised as saying that it involves the use of academic, public, school and special knowledges of what we are looking for.

Our approaches to tolerance are much different to that used for ordinary Shire events because our whole process must be accomplished within five precepts.

Long and persistent labor was needed to deliver a fluid sequence of operations on the day of the 1998 Founder's Day Convivium. This fluidity put our honoured guests' minds at ease so they could hear what was being said about the tolerant nature of Ch'an Art.

The distinguished assembly included 12 Monks and Nuns of different nationalities, several of our Life Members, the Acting Mayor of The Shire of Yarra Ranges, journalists from several local newspapers, and many other important guests. Among the eminent Monks who visited were Venerable K. Vidura, Venerable D. Wimalananda, Venerable Thieh Phuoc Thang and Venerable Thich Thien Tam.

Our Organising Committee thanks the Students of the Buddhist Discussion Centre (Upwey) Limited (BDCU) who worked very hard to ensure the 1998 Founder's Day Convivium and Ch'an Exhibition of paintings was a peak Shire event.

Their work included liaising with the local Council for use of the Cultural Centre and carpark for the day; putting together the invitation flier; providing public relations handouts for the local press; translation to the Chinese language for Chinese newspapers; catalogue preparation and publication; Founder's speech preparation; sponsoring of pigeons which were released on the day; hanging and labelling the 22 pieces of Ch'an Art; printing of the catalogue; and the printing of the Sonnet by Alex Serrano in Japan.

Special thanks go to Julian Bamford and Peter Jackson for co-ordinating and running the event; to Pam Adkins, Brendan Canning, Frank Carter, Jocelyn Hughes, Clara Iaquinto, David Igraki, Ron Mallon, Rilla Oellien, Anita Svensson and Matt Verstraete for setting up the exhibition, transporting equipment, setting up of stands, cleaning before and after the exhibition, fundraising and promotional material; to Julie O'Donnell for arranging transport for Monks and Nuns and co-ordinating all activities for Founder's Day at the BDCU; to Wendy Clancy for being the official BDCU spokesperson for the day; to Stuart Amooore, Paula Burling, Brendan Canning and Vanessa Macleod for driving the Monks and Nuns to and from the Convivium and Exhibition; Rodney Johnson for taking care of security; Vince Cavuoto for video recording the Convivium and Exhibition; Lyne Lehmann for the Padmasambhava Prints; Anthony Fradkin for printing and supplying 600 prints of John D. Hughes; Gilda Grey for co-ordinating the preparation of food to be offered to the Monks, Nuns and guests; Pam Adkins, Maria Chen, Clara Iaquinto, Kamala Kerr, Leila Lamers, Julie O'Donnell, Rilla Oellien, Connie Rhodes, Philip Svensson and six of Venerable Phuoc Thang's students for their assistance in the food preparation; Pam Adkins, Julian Bamford, Gilda Grey, Jocelyn Hughes, Clara Iaquinto, Peter Jackson, Ron Mallon, Rilla Oellien and Anita Svensson for attending the stands and exhibition; Pam Adkins, Helen Appleyard, Paula Burling, Frank Carter, Maria Chen, Clara Iaquinto, Lyne Lehmann, Leo Liu, Rilla Oellien and Anita

Svensson for assistance in the preliminary co-ordination of the event; all Members and friends who offered food to the Monks, Nuns and special guests and were involved in setting up and cleaning at the BDCU; and all sponsors of "The Flight to Freedom" fundraiser.

The following persons purchased rare John D. Hughes tolerant Ch'an Art pieces: Pam Adkins, Peter Boswell, Paula Burling, Gilda Grey, Jocelyn Hughes, Vanessa Macleod and Anita Svensson.

We are pleased that the 1998 Founder's Day Convivium was proclaimed a success by all who attended and our goals of 'a care for living tolerance' within the Shire were attained. It is our wish that this tolerance generated by 1998 Founder's Day Convivium disseminates across the nation.

May all beings be well and happy and tolerant.

J.D.H.

John D. Hughes freeing a pigeon at the Dandenong Ranges Community
Cultural Centre on Founder's Day 1998.

**Opening Address for The Founder's Day Convivium and
The Ch'an Academy Exhibition
9 September 1998**

Welcome and thank you for visiting our 1998 Founder's Day Convivium and The Ch'an Academy Exhibition of my paintings.

Usually, the way you view my works is to visit our Temple and seek a private invitation for a viewing date. Today, for the first time, some rare pieces from this Artist's private collection have been made available for public viewing.

This is a gift to you from the Buddhist Discussion Centre (Upwey) Ltd (BDCU) on the occasion of my 68th birth anniversary.

In terms of Company registration, our Centre has its official 20th birth anniversary today. The Ch'an Academy business name was registered in 1985.

Most of the earlier companion pieces to my work displayed today are unlikely to be available for public viewing because they are in private collections. The Ch'an Academy is pleased to mount this display of tolerant paintings and offer for sale these historic pieces by its Founder and Teacher, John D. Hughes.

Today, against the background of this display of four decades of my work, I hope to give you some framework for how to come to terms with thinking about Ch'an or Zen Art. As I walk up and down today, I generate warmth in my body, as I walk up and down and wrangle over meanings, may I generate some light in your minds of how names and titles used in Ch'an Art can hold many layers of meaning.

The Chinese brush carrying the ink has been compared to a sword moving in battle in sunlight - this notion may explain how calligraphy percolated downward from the scholarly class and became accepted by the warrior class, the samurai. With the exception of one special Student, we do not teach the Way of the Warrior at Upwey.

One Zen Master who is proficient in the warrior's Japanese Way of The Bow has given painting classes at our Ch'an Academy for many years. Hence, as might be expected, on some occasions, this Sensei may explore the rhetoric of the samurai to symbolise balance in composition of Ch'an pieces.

The Ch'an practitioner is taught to mix ink like a sick woman and then paint like a brave General. When this can be accomplished, the laughter of the brush becomes known.

The name with which a painter seals his or her work is changed as progressive levels of knowledge are achieved. Australians with background in European culture do not feel comfortable with the notion of answering to a changed name over time. The progression

of painting names is not merely a pun on words or rhyming slang, it is to give double meaning to the "real" family name.

Let me illustrate by the many names I have gathered over time - some favourable, some best forgotten, some witty, and some unrepeatable in polite company!

As John David Hughes, I have been painting in Australia for over 50 years. When I was young and in the scouting movement, I was known as "Pop", because the English scouting journal hero, the assistant Scout Master, was called "Pop" Hughes.

The longest lasting one is "Spike", which I obtained in my jazz era days. In those far off days, I was editor of The Southern Rag, an early Australian Jazz magazine.

In a write-up of the first Australian Jazz Convention held in Adelaide, the Australian Editor of Jazz Notes, an Oxford Graduate with dry wit, referring to my somewhat wild behaviour described me as a "Gingerbearded Type".

Another writer, in the old Port Philip Gazette, who quoted verbatim some of my scat talking, (a form of Word jazz), referred to me as "Diamond Eyes".

As the days of my life rolled on, like some cheap soapie, so did the creativity of others, extending more and more curious names to record or commemorate some real or imagined qualities that impressed them deeply enough to define in their words some face or other of this person. For many years, during my cakewalking¹ times at the Maison DeLuxe at Elwood, where the Frank Johnson Jazz band performed, my pale skin, red-rimmed eyes, and waving hands (or were they wings) earned me the honorific of "the Moth".

For several years I taught maths and science at the old Ferntree Gully Technical School. In those days, not having much money, I restored to running order several Series 11 and Series 111 English Vanguard cars, so the kids at the Tech. called me "Vanguard".

Other trivial examples: "Playactor" for a departed Irishman who was a Ronald Coleman movie star fan; "Mr Snowy" from a woman I loved very much; and "Mosquito" from some tradies on the staff at Boronia Technical School.

How did I respond to the colourful and lengthy workings of labelling by others?

I know it is just the working of karma, just the milestones of cause and effect. In time, the youthful names pass as markers

¹ A form of marching dance originating in New Orleans, America, in the late 19th Century. Popularised by American Negros, cakewalking is a cross between goosestepping and lancers. It is performed when the mind is in third rupa jhana.

before they slip into the mists from whence they came and become dead things - they become tombstones.

As many of you know, I have lived at Upwey and taught in the Shire of Yarra Ranges for decades.

Wisdom nature does not join in quick, raucous public protest or slanderous debate which occurs with a noise like exploding fire-crackers.

In 1896, Henry Dunning Macleod of Trinity College, Cambridge contrasted how the artificers who produce fireworks to be let off next day in a public garden are viewed as productive labourers while actors who prepare the performance of a grand tragedy were viewed as unproductive labourers by many persons in his day and age.

But if then advised that we should think that the actors who prepared the theatrical performance, from the talent required, from the duration of the performance, from the long remembrance one preserves of it, from the delicacy and the elevation of the sentiments it gives rise to - then we should say that these actors are more productive than the artificers who prepare the squibs and crackers and wheels, which vanish in smoke.

We know from our experience that as we train local persons and show them if they give reason a fair go, they become less greedy and more realistic about costs. Hence, we would not protest about imagined deficiencies in what others may think the local Shire should deliver. In our view, the Shire officers are doing a good job.

We do not see the role of the Shire to become a charitable organisation. For example, as a charitable organisation, we raise funds for an orphanage in Bangladesh. We do not believe any Shire funds should fund that overseas project.

Whenever we instruct locals, we invite them to use our computer systems to raise their awareness of how they benefit from such technology. My long held belief is that the best way to protect our educational training information is to convert it to digitised formats.

We believe we have rounded the curve for cost of delivery of our electronic information vis-a-vis paper based printed material in some areas. Our present view is cost projections require use to limit local and statewide service plans for personal telephone counselling and pour more resources into www.bdcu.org.au.

Our new off-site Web site has clocked over 100 persons a day and we expect it to reach 1000 persons per day this year.

Ch'an can teach you how to make the mental shift needed to operate in the information age and become a matrix or mandala

planner. Ch'an and Mandala thought are similar and can hold the best of former times.

Since we are the oldest successful self-help charitable organisation within the Shire, we expend a small quantity of our resources to convince other local community groups to find tactics that require less Shire ratepayer's monies and encourage more self funding designs.

Involvement of local persons in a our organisation teaches them to manage costs and seek to find the hidden costs of projects. Then they can understand and accept costs presented by local Shire Officers whose task it is to plan, conserve, inform citizens about the direction of their future services, and balance the real cost of goods and services provided in the Shire against income.

When these things are better understood, it closes off heedless debate among local citizens. Then, because rationality is utmost, emotional energy is conserved, good will appears in the local community, and citizens lend a helping hand to each other.

Ch'an helps you appreciate that persons have good qualities; that the wise add to local resources in skilful ways; and teaches you how to increase consumption without wasting local Shire human and material resources. Because of this Ch'an power, we teach persons not to vilify the way of reason and we do not refuse to use the so-called immaterial products of the intellect.

A Ch'an artist seeks a much lower profile than some mundane artists. A Ch'an artist is self-possessed about the relevance of the message that his or her pieces hold towards provincial society. A Ch'an artist becomes fashionable in the international arts field by natural processes and avoids any hint of excessive prompting of the local community merely to gain a reputation.

Since the international nature and multicultural nature of Ch'an art has existed since ancient times, it has not used subject matter calculated to fabricate racism or ageism in its local setting.

Buddhist practitioners at our Centre are blessed that neither the Liberal nor Labour Governments made any attempt to reduce Asian immigration since World War 2 policies were rethought.

We are dissimilar from other Centres because as a World Fellowship of Buddhists Regional Centre, we have carte blanche in who we invite. All manner of learned Monks and Nuns give our Centre a diversity of teaching on visits to our Centre. For example, last month, we had two visitors in one day; one Monk was born in Laos, aged 76 years, and is now an Australian citizen. He wears Theravadin robes. The other Monk is from Sikkim, aged 31 years, and is a recognised Rinpoche who is robed as a Tulku in the Tibetan Mahayana and Vajrayana traditions.

In thinking to create the ideals of non-racism and non-ageism in local Shire attitudes, we lead by example. By personal contact with leaders of many races, we teach persons to act from a wellhead of tolerance which means they will not join racist organisations. We wish to generate more light and less heat in these two topics.

We have a second approach. It is refined propaganda.

You may know that about 20 years ago, ugly protests about this and that had reached epidemic proportions in the Western World. To combat this madness, with the help of an Editor of the newspaper, Free Press, I alerted local citizens to the absurdity of protest by coming out strongly against an imagined Government proposal to run an electric tram down Brooking Street, many miles from its terminal. I posed lying on the road of Brooking Street and was photographed. The Editor then composed a montage of myself and a Melbourne tram apparently about to run over me in Brooking Street. This montage was published on the front page of the Free Press. At that time, the locals were more gullible than today. Hence, few local citizens could resist believing that my trumpeting of my launch of the "No Trams for Brooking Street" campaign on the front page of the Free Press was real. At the time, many apparently perfectly sane persons wanted to sign my petition on this matter, but the mystery was it was either at home or school or in my car at the time of such requests.

So at that time, when royalist themes were strong, some witty person thought up a new title for me: "Lord Brooking of Upwey". It had a nice ring about it and was a fitting reward for someone who had done so much to conserve the tranquillity of Upwey. Since it never made the official birthday list, this title has lapsed for lack of usage.

Despite the fact that not a single official petition was sent to what was referred to as the "Planning Authorities" in those days, my logic of the anti-tram protest was so overpowering that even today no one has suggested such a project.

There are many ways the Ch'an mind can create value. Yet, as a mild distraction, I have thought about the possibility of placing into society a marker or two of my own as a protest against other's lack of image and style. Over time, I established it might be better if, rather than leave it to other individual's efforts to encapsulate in a name something to describe the juices I gave to myself as I strived towards the manufacture of another personal landmark, I did it myself.

Since I had many qualifications in industrial property law, and years of commercial experience in the use of trade marks, I came to admit to the view it would be better if I contrived an appellation more to my taste.

Perhaps my conviction was avant garde at that time but as quick as you could say "spin doctor", I came up with a title for the

"90s". It was the name "Mr Indubitable"; generally followed without a break with "Look up its meaning in the Oxford Dictionary" before a person could fantasise about its meaning. As a semi-serious public relations work-out, this marker of great simplicity had enough joie de vive to demand some order of respect without great deliberation.

My painting name is "indubitable painter of the four seasons".

I could mention today, were I to become less flippant and show myself in a better light, that I carry a Buddhist name that is noteworthy but is always used with some form of constraint.

I decided to incorporate in the exhibition, celebrating the 68th anniversary of my birth on 9 September 1930, an example of oil painting of the Nobbies at Philip Island painted over 30 years ago.

Birthdays and a display of my paintings have come together many times. In the case of my earlier works, I spread them around the World on my birthdays. I recall I gifted one of my earlier oil landscapes of a Victorian waterfall in the Ch'an style to the Buddhist Association of China officials on my goodwill visit many years ago.

I was fortunate to be funded by the Australia-China Council from the Australian Department of Foreign Affairs on a cultural exchange and practiced in the ancient Chinese Buddhist Monasteries just after the Cultural Revolution. On that birth anniversary, I was lucky enough to spend the day with the Abbot of a famous Monastery in Shanghai. I released many sparrows which the Chinese Government officials had collected from several provinces. On that visit, I was blessed by meeting many of the ancient famous Ch'an paintings and was taught by several living Chinese Ch'an Masters.

At another time, I visited Dhaka in Bangladesh and donated 108 screen prints of an etching of the Nobbies. The proceeds went to a Bangladesh Orphanage run by the Buddhist Monks. That was where I spent my birthday over a decade ago.

Over the years, I founded the Ch'an Academy and arranged Teachers who knew Ch'an. You may know Ch'an as Zen. During many years I have limited my workshop series to a few Students only. This is not antisocial.

From a Ch'an Buddhist viewpoint, Peter Herschok (1996) holds a conception that sociality depends on negotiating a middle path between asserting the priority of the individual (for instance, Locke, Rousseau and Vedanta) or of the collective (for example, Durkhiem, Mauss, and some versions of Marx). However perfect the understanding of a complex activity, such as painting with the Way of the Brush, and, despite all efforts to achieve a clearly seen objective, a high variety system may well go wrong! (David Smith 1980)

What is it that is so compelling about the mind behind Ch'an works?

Yes, they can wake us up, but how? Are we ready? Well, say what you will, they seem to laugh at you. Not 'maybe yes' and not 'maybe no', they make you feel more aware. They are more than merely interesting, they solve puzzles. First of all, you must acknowledge, they never show their age.

Sigmund Freud (1914) noted the apparently paradoxical fact that precisely some of the grandest and most overwhelming creations of art are still unsolved riddles to our understanding. He posited that some writer on aesthetics has discovered that this state of intellectual bewilderment is a necessary condition when a work of art is to achieve its greatest effects.

This does not mean that connoisseurs and lovers of art find no words with which to praise such objects to us. But usually in the presence of a great work of art each says something different from the other; and none of them says anything that solves the problem for the unpretending admirer.

Freud questioned why should the artist's intention not be capable of being communicated and comprehended in words like any other fact of mental life?

To discover intention in Ch'an art, one must first find out the meaning and content of what is represented in a work; in other words, be able to interpret it. So, the first distinction you must hold in mind is that Ch'an is not regarded as "painting" but as writing. In pure Ch'an, it is never a question of *ars gratia arties* - art for art's sake.

Just as there are restraints in writing good styles, it must be noted that sooner rather than later you will learn the Ch'an style restraints.

The first major point, at the overt level, is that the Ch'an system is designed to bring you to a series of particularly desirable noble qualities, such as, for example, self-control, generosity or compassion to act on your minds. For example, if you paint a mountain, perhaps you may choose to intimate a hint that there is a possible path for a person to be able to ascend to the mountain's summit. If you show a scholar, provide the scholar food and some way of learning, such as the four friends, a Teacher or a written text. Even were you to display an animal or an insect, please furnish some suitable food for the being within the composition of the piece. If you show a protector, provide that being with company in the form of a companion or student.

The second major point is that you must be prepared to work through a series of classifications until you can distinguish

between pieces that are isomorphic as opposed to what is homomorphic.

You ought target yourself to find the way to arrive at the Ch'an insight series which can understand there is phraseology which can be written by the brush to express the truths which arise from the natural delineation of different methods of viewing human and other World systems. When relationships are very close, we might see that every part of one set of things has a corresponding part in another set of things. When two sets are not identical but each of them has the same form and should behave in the same way; then they are said to be isomorphic.

Sometimes, the correspondence is not so close and several parts of one set may be represented by only one part of the other; it is, therefore, a smaller set but still preserves some of the relationships existing within the larger one. These two sets are termed homomorphic to one another.

For the present, just recognise that organisational structures, which allow excessive compartmentalisation of image and style, make it difficult for persons to focus sufficient tolerance to initiate change in your life.

The Ch'an Academy, in its strong version, is recognised as one of the most potent change agents helping citizens of this Shire to recognise that religious tolerance is a part of Australian law. Even if you have not arrived at the mastery point of your minds where you can see the proposition of 10,000 Worlds in a single glance, I am content enough if you glimpse something of the notion of tolerance shown in the pieces displayed here.

The fact is that Ch'an Buddhist tolerant art is timeless. This is one truth. Another truth is that tolerance has been taught and will continue to be taught in this Shire by the 'Way of the Brush'. Tolerance is a potent slice of the Ch'an essence.

I invite you to purchase a Ch'an piece so it may influence you to practice tolerance. Seldom is such tolerant Ch'an art, designed to last 500 years, for sale. As my birthday concession, I have endeavoured to keep the prices low in the range of \$500 to \$2000.

May you continue to practice tolerance in this Shire or elsewhere, and so you will avoid excessive fragmentation of your mental organisational structure.

Tolerance is an immaterial product. In general, Adam Smith and other economists have denied to immaterial products the name of products and to the labour of which they are the fruit in the name of productive labour, upon the grounds that these products are consumed at once, and have no durability, that they are not susceptible of accumulation, and therefore, can never increase the capital of a nation.

My view is that tolerance is more valuable than gold and it will help increase the human resources of this Shire for decades.

I declare this tolerant art exhibition open. Thank you very much for your attention. May you be well and happy and tolerant.

J.D.H.

Venerable Vietnamese Monks chanting the Heart Sutra while Members dotted the red heart of the Buddhist Protector at Founder's Day.

**Sonnet Written For John D. Hughes' Birth Anniversary 1998
by Alex Serrano (Japan)**

These pressures around about endanger me,
A little fish in a very big ocean,
Pressures with the pretext of veracity,
Beauty and power its own persuasion,
Like a little carp swimming up the stream,
Nothing too bold or sparkling to speak of,
Polite and quiet to a fault I seem
As I return to the peaceful places I love,
And grow more silent and more circumspect,
Become more determined and tenacious,
Even as the World shows me more disrespect
Than I have earned. Here I am loquacious,
But in other places I am as dumb as a fish,
And deaf, only by my Teacher's words admonished.

Make Merit!
Make Merit!
Make Merit!

Buddha Dhamma and Challenges in the 21st Century

Namo Tassa Bhagavato Arahato Sammasambuddhasa

A discussion paper for the 1998 World Fellowship of Buddhists' (W.F.B.) Conference in Australia.

Before coming to the intentions of this discussion paper, it is fruitful to remind and make clear to practitioners that the Dhamma is *akaliko*, that is, not dependent on place.

Furthermore, it is useful to consider that authentic written Dhamma is intact in the World at present in various forms.

1.0 The Use of New Technology to Reproduce Buddha Dhamma

Since the copyright of present written Dhamma will expire next century, it means it will enter the public domain. This means it can be copied for free distribution without royalty payments.

Unfortunately, much written Dhamma is printed on acid papers.

Such paper does not have long life like rice paper.

It is certain to break down at the oxygen bridge atom of their cellulose molecules, resulting in the paper turning to dust.

In most cases, reprinting is out of the question on economic grounds.

When copyright has expired or if the legal owner of the copyright gives consent, it is legal to scan the information on the pages into electronic form.

Recently, a breakeven point has been reached by new technology whereby it has become less expensive to reproduce information electronically than in paper-based form.

It is clear that the future capability for electronic reproduction and transfer of data will become more and more affordable.

The electronic text equivalent to a hundred books can be obtained for the cost of one paper-based book.

The capital cost of devices to read this electronic data are a fraction of what they were a decade ago and could become more affordable.

The task of electronic listing of names of key volumes of the unabridged written Dhamma has yet to be put on a systematic basis, although many organisations have compiled many useful databases of the whereabouts of some of this material.

For example, Dr. Richard Gard's pioneering work in compiling electronic data bases about Buddha Dhamma for the Institute for Advanced Studies of World Religions, formally at Princeton University U.S.A., was praiseworthy. (1)

Other attempts at distributing on Internet as a part of the Electronic Buddhist Archives, which are available via anonymous FTP and/or COOMBSQUEST gopher on the node COOMBS.ANU.EDU.AU, were non-sustainable.

A useful collection on Chinese Buddhism/State of the Field, by John McRae, apparently lasted from March 1992 to November 1993.

It is necessary to be very careful about what we write when we are dealing with Buddha Dhamma if we expect a project to be ongoing.

Probably one of the causes of the short life of the text Chinbudd.txt was a malediction reading:

"Quoting this paper without permission will result in your spending three immeasurable eons in the avici hell, listening to endless recitations of neo-Confucian doctrine!"

2.0 Buddhist Education - the Creation of a Buddhist World Catalogue

At the 5th International Conference on Buddhist Education held at the Institute for Sino-Indian Buddhist Studies in Taipei, A. K. Narain (1986) discussed the notion that there is no difference between "Buddhist Studies" and "Buddhist Education".

There was a need to plan a system of instruction and training in such a way that "education" precedes "Buddhist" and does not follow it.

"General education must precede "Buddhist Studies" and "Buddhist Studies" must precede "Buddhist Education"."

One leads to another and it should be open to all. "Buddhist Education should aim at producing not merely what *it* considers good Buddhists but good humankind." (2)

The task of compiling the presently known unabridged written Dhamma in its various forms electronically has been started in many countries.

What is needed and proposed is to start a Buddhist World Catalogue of what and where electronically-stored Dhamma is available in the World. This project would be extensive and ongoing but could be affordable within the scope of 21st Century technology.

It is proposed that interested persons attending the 1998 W.F.B. Conference, who are interested in preserving and spreading the

Buddha Dhamma, form an informal coordination Committee to study how the Buddhist World Catalogue should be set up.

It is suggested that persons under the protection of Bodhisattva Manjusri are the best attendants for this task. Under such a condition, the drive to have a Buddhist World Catalogue is likely to become all pervasive as efforts are made to increase the literacy of persons by presenting them with access to written Buddha Dhamma.

It is by merit that our present written Dhamma becomes available. It did not happen by chance.

To drive this Buddhist World Catalogue suggestion to resolution, Buddha Dhamma followers need to raise funds and become active in supporting educational systems using the new technology.

This is the main challenge of the 21st Century.

3.0 Strategy for a Buddhist World Catalogue

The strategy is an approach which identifies broad actions to assist all heritage collections in different countries. The scope of this strategy is the conservation and preservation of all types of heritage collections, whether they are held in viharas, museums, libraries, archives, galleries, universities, historic sites, or in both the private and public domain.

The proposed strategy does not cover all activities associated with heritage collections, such as exhibition development.

The success of the strategy implementation will depend on the effectiveness of developing key partnerships across the sector.

The strategy is organised into five main elements: significance, skills development, collection management, research, and awareness raising.

Significance refers to assessing an object's value to provide the context for appropriate conservation and preservation.

Skills development encompasses activities which increase the conservation and preservation expertise of those responsible for caring for collections.

Collection management is a strategy that addresses the promotion and achievement of improving conservation processes.

Research activities aim to achieve a national research strategy to encourage research projects and disseminate results.

Awareness raising proposes actions to create a culture of caring for and treasuring heritage collections. (3)

4.0 The Worth of Having Literacy

The author has no intention of slandering the intellect or motivation of persons who cannot read and write.

For the project to stay useful, there is a need for persons involved to make the merit to gain insight, each for himself or herself, into cause and effect of how persons become literate or otherwise.

For written Dhamma to be useful, it is a precondition that persons can read, or have someone to read to them.

It is recommended that a portion of the merit of the project be dedicated to address persons in the World who are functionally illiterate at present.

There is a need to sanction information technology as a good thing at an affordable cost and promote it as a primary means to give persons a chance to raise within themselves passable elements of literacy.

The secondary use of such information systems is to make written Dhamma available to the many folk.

Special devotion should be directed to those persons who constitute 25 per cent of the World's population who are functionally illiterate.

Sincere followers of the Middle Way, by making an intention to raise literacy in the World, need to raise their energy and concentrate their vision.

Brothers and Sisters in the Dhamma, please understand the unprecedented opportunity that awaits you to help show the way to literacy for the future generations.

Surely this vision is not as difficult a task as removing smallpox from the World. Yet the removal of smallpox has been achieved.

Present operations taken at our Centre and elsewhere are driven by the reflection that it is possible to make more and more Dhamma texts available to persons in the 21st Century.

For example, the scouting movement's policy in Australia is to encourage the study of many religions and our Centre has provided them with suitable material for many years.

We wish to promote the notion that we have been privileged to read Dhamma accumulated to date by our ancestors in the two and half millenniums that have passed in this sasana.

Should we not act in such a way to help others to find a true Guide/Shower of the Middle Way?

We do not wish to be remembered as persons deficient in gratitude.

If we arrange to set up the causes to give out Dhamma, then Dhamma will come to us in future times.

Remember, if you are fortunate, you may be born human in this World next life and continue to practice Dhamma.

Buddha Dhamma put into action is the antidote of suffering.

Remember that the consequence of a person's non-practice of Dhamma for lack of a living Shower of the Way or ability to read Dhamma is really the cause of oceans of tears over many lives.

Without the Dhamma, every tear a person sheds is without purpose, merely dukkha caused by himself or herself by former unwise (Pali: akusala) actions.

Two things can motivate us: knowing the time left in this sasana is short for merit-making and the greatest merit gift is Dhamma Dana.

5.0 Moving towards Dhamma Dana Globalisation

As we approach the next Century, we can already see many of the fundamentals of our World's social and economic systems changing. Already, in the last few hundred years, we have seen the basic domain of commerce change from the level of the local village and province to that of the nation, and more recently, to that of the region.

Now, we are close to the broader notion of the entire globe as the domain.

By effort, the World is becoming more prosperous.

World trade rose from \$US2,256 billion in 1980 to \$US6,170 billion in 1995, an increase of significance. (4)

Trade in services has risen from \$US 361 billion in 1980 to \$US1,234 billion in 1995. (5)

By effort, the current financial downturn will pass away.

6.0 A Need for Closer Relationships Between Eastern Scholars

Drawing on an impressive range of thinking by Scholar Monks and Nuns, in collaboration with University Professors and Graduates, the last decade has seen the appearance of many English and other European language translations of well-written Buddha Dhamma.

As Professor Wang Gungwu, Chairman of the East Asian Institute at the National University of Singapore noted, the immediate

antecedents of Asian studies in European and North America enjoyed an arrogant stage. (6)

A more humble scientific attitude has evolved in the post-colonial period, and it can be guessed that the residue of superiority found in some Western approaches to Buddha Dhamma will vanish in the global context of the 21st Century.

Chinese Buddhist studies of other countries date back 1600 years to Fa Hsien's Record of the Buddhist Kingdoms. This was followed by Japanese and Korean studies of Chinese Buddha Dhamma.

What has recently attracted attention is the impression that, although Scholars from each Asian country established close relationships with their counterparts in Western universities, relatively few have done the same with fellow Scholars in Asia.

Recently, a meeting was held at Hua Hin, with Chulalongkorn University Institute of Asian Studies as host, to collect detailed information about each of the 16 territories covered.

The President of the Asian Studies Association of Australia, Anthony Reid, was invited to chair the meeting.

South and South-East Asian countries are more prone to look to the West than to one another.

Some Buddha Dhamma Scholars seem to be swept up in this tendency.

7.0 Understanding Morality

In the 21st Century, Buddha Dhamma Scholars in Asia may blossom in many countries, write adequately in the English language, and understand that a careful examination of their own oral and written heritage can be used to stimulate their intellectual interest.

Then, the question of what appears to be fresh, stimulating and worthy in the Western study paradigms will be shown, in part, to be an outcome of persons who neglect to undertake the precept of no intoxicants that cloud the mind.

If there is one thing clear from the past, it is that no insight wisdom can come from those who ignore Sila (the precepts on morality).

The globalisation of Buddha Dhamma has been rapid in Western countries in the last two decades and extended just in time to countries which, for some time, were serious in their thinking about a need to destroy one another, en masse, with nuclear warfare.

As Freud (1915), writing on repression, noted, one of the vicissitudes an instinctual impulse may undergo is to meet with resistance, the aim of which is to make the impulse inoperative.

(7)

From this viewpoint, it might be said repression has caused a movement away from mass killing - meaning that the MAD (Mutually Assured Destruction) script prevented World War 3.

Current killing in the World is now more at an individual level, in the hand-to-hand sense, and localised. Perhaps, if more effort was made, further reduction in killing could happen in the human World.

Human fortune is under the influence of heavenly beings to some extent.

Perhaps a word about Buddhist views on climate change in the 21st Century would help frame some compassionate actions.

Firstly, we should note that the slaughter of farmed animals is higher than at any time in recorded human history.

At times, an animal is slaughtered by a farmer and due to merit is reborn a deva or devata in a lower heaven World.

The newly born deva or devata pleads with the God of that heaven to punish the farmers responsible for killing many animals.

Flooding of the farmer's land can result.

In the 21st Century, it is likely more Pujas will be held for dead animals.

8.0 Viewpoints of Naive Persons Need More Attention

Unfortunately, at present, naive persons are inclined to believe that a monoculture resulting from "balkanisation" of new nation states done along ethnic or religious lines is appealing.

Some persons prosper when civil war arises because prolonged major killing expeditions appear to guarantee expenditure on arms.

The notion of the right of citizens to bear private arms may be foregone in the 21st Century because arms are a supporting factor for killing.

In Australia, vast quantities of privately owned guns were destroyed after the Port Arthur Massacre in Tasmania.

From the Buddhist viewpoint, it is not right action to carry arms or right livelihood to trade in arms.

There is a need to concentrate on ways of making this supporting factor less appealing.

The horrors of war dull the senses and seem less real when they are viewed again and again on television World news in your living room.

There is a need to change the format of the content matter of television news, and this may be done if other commercial material were available.

We hope that major research of existing Buddha Dhamma will give practitioners in the 21st Century a method of finding and marketing an alternative format of television news. A method that would allow the viewing of news in such a way that it gives sufficient training for many persons in the precept of no killing.

9.0 The Evolvment of an English Buddhist Heritage

Major aide projects are needed to cover the major risks that will exist from scarcity of essentials in some countries.

Sympathetic Joy (Pali: mudita) can reach out into the future, to discern several alternative futures for particular countries, where persons organise or do not organise their lives within a Buddhist heritage.

That a real change of heritage has occurred is identified by the fact that the W.F.B. Conference was held in the U.S.A., and will soon be held in Australia.

Although these countries have a multicultural tradition because the migrants who settled in these countries came from just about every country in the World; their master language written and spoken is the English language.

The translations into English by the Pali Text Society over the last Century have provided a reading background of incomparable use for those who wish to taste the flavour of Dhamma.

It is not surprising, given that 90 per cent of Internet sites are in America, that many English Dhamma commentaries appear on Internet sites.

We all need a common language to trade with each other. Chances are that English as a second language will become more common.

In the 21st Century, with automatic translation facilities for the English language becoming common, and many European nations speaking English as a second language, many Centres will form Buddhist joint enterprises with other Regional Centres.

In the 21st Century, at Websites or with the W.F.B.'s Website or the proposed International Buddhist University Website, development in the English language will follow naturally.

By the 21st Century, the refugee scholar Monks and Nuns from the areas from Cambodia to Vietnam, who have established themselves in Western World countries, will have appointed their successors.

Their successors could come from anywhere provided they have completed some sturdy moral training system of Buddha Dhamma fit to be introduced into the Western World.

Their educated successors may be helped less by neyattha-Dhamma (teaching the meaning of which has been inferred) rather than by nittattha-Dhamma (teaching with an implicit or evident meaning).

In any event, their successors could not support a platform which is uccheda-ditthi (nihilist) or sassato-ditthi (eternalist).

10.0 The Role of Immigration in Spreading Buddha Dhamma

In a World where immigrants are increasing, both within a given country and from a given country to another country, it is difficult to believe that future migrations of the educated Buddhist elite, will not occur towards the richer Western countries of the World.

With increasing population growth, it is assumed that the present tendency for Buddhist refugees to settle in richer countries will increase year by year.

On the assumption that Australia, Canada, France, Germany, Italy and the U.S.A. have sufficient land and infrastructure to continue to generate more wealth in the 21st Century, it appears likely these places could accept any Buddhist refugee Monks and Nuns.

By way of example, simple karma might suggest that Canada and France seem obvious places for immigrant persons, such as the Vietnamese, who have a background of French colonial cultural history.

The complex reasons for suggesting the other Western countries is outside the scope of this paper.

There does not seem to be much limit to the adsorption of qualified Monks and Nuns into these societies.

It is a tortuous path to see at what point demand and supply could be said to be balanced because, if in excess, the educated players could migrate to another country.

For example, Burma has a long history of great Masters and Scholars.

The amount of important Burmese texts that remain to be translated into the English language is likely to be extensive.

If the karmic conditions that allowed relocation of English speaking Burmese Scholar Monks to other countries was studied against the colonial past, it is probable that a number of English speaking Burmese Scholars and Monks could be expected to relocate into English speaking countries in the 21st Century.

Apart from war as a cause, a natural disaster on a medium scale such as a virus in crops in Burma could drive potential immigrants to seek haven in other countries.

11.0 Building and Maintaining Sustainable Temples

It would be nice if more sustainable Temples, able to last 500 years or more, could come into actuality.

The Western World has a tendency to go to excess in good things. It expects to have an increasing living standard year by year.

Some tend to like to believe that the World is really a very nice place.

This belief is reinforced by high living standards and superior medical systems.

The basis of these things leading to good life is thought to be made possible by good government regulation, not individual kusala kamma coming from the individual's own good actions.

Buddhist morality, which is not given as commandments from a creator God, challenges and clarifies the *raison d'etre* of notions of the ten commandments derived from the Christian canon.

This moral training is not God-given; but can be deduced from a knowledge of cause and effect.

There is some common ground in practice of morality between various religions and all can converge with compassion. Buddha Dhamma does not end training with the development of compassion.

The limit to wisdom development does not go beyond the ten perfections.

For example, there is no need for an Arhat to build a temple.

The task of building and maintaining temples belongs to the laity. In the Western World experience, the absence of suitable viharas has meant that certain Monks and Nuns occupied themselves with construction techniques that may be rated as too lavish for the functions required.

As Buddha Dhamma becomes more widespread, the need to generate good causes in this life becomes better understood.

Because of clever marketing, there is a perception that the size and quality of a dwelling, whether private or business, reflects the worth of a person or organisation.

'Bigger is better' is not questioned by mass advertising in a consumer society.

For this reason, when a question of the size of any temple is considered from this Western frame of reference, there is a tendency to go to extremes.

It is not enough to build a small temple for some Western persons, they must build the biggest or most lavish to rival the luxury of a Hilton Hotel.

The conditioning of persons' minds is so nearly complete, that there is no hesitancy in choice of the desirability of having as many rooms as possible within a given structure.

The belief system is so strong that a person choosing a lesser number of rooms within a given structure would be considered as lacking judgement.

It is not a matter of the number of rooms but of right sizing to get the optimum use from a temple structure. Right sizing is entering the business spectrum of Global Culture at present, so, it can be imagined that the 21st Century will bring better resolution of temple dimensions and locations to fit the practice that is planned ahead of construction.

12.0 The Role of Technology May Affect the Sizing of Temples Used for Teaching Buddha Dhamma

Monk and Nun training could be helped from a central location via Internet systems. A portion of each future temple may be equipped with a workstation of considerable power.

As the cost of computing lowers, and viharas can communicate with one another with ease, it may be that Monks and Nuns actually do less travel and, therefore, do not suffer from disturbances associated with cultural shock.

Multiple teachings in real time become commonplace because of multimedia technology becoming more and more affordable.

The strength and affordability of technology will produce some remarkable changes in the influence of larger temples.

A small temple will have the same capability as a large temple to service persons reading from the Internet.

It may be that superior Monks and Nuns prefer the atmosphere of small size viharas.

Without doubt, they would certainly have longer life in such a suitable environment and Teachers may live to be 120 to 140 years old or more.

Their teaching period may be multiplied by an equivalent time factor of more than 50,000 at least. This is a combination of an increased life span and the ability to guide 100 or more groups simultaneously.

There are several persons in training at present who either this life or next life can attain to this capacity.

The author remembers with affection the suitability of simpler vihara constructions in Bangladesh villages with superior Monks in attendance.

These Monks were trained in the Burmese traditions of practice and run their viharas accordingly. Within the temple grounds, an ancient bodhi tree stands and stupas hold the relics of four generations of Teachers in their tradition. It is evident that there must have been a series of viharas in that specific location going back to the 12th Century.

Were teaching to be conducted by the Abbot of such a temple by multimedia to a global audience, the project would be well suited for practitioners and affordable to maintain and operate.

When the operating costs of this small suitable vihara in Bangladesh are compared to the operating costs of some large establishments built in Western countries, the natural advantage of the Bangladesh vihara becomes evident.

Quality of guidance appears in different parts of the World because of past conditions and cannot be manufactured by wealth alone.

13.0 Concepts About Sharing Resources Equally

It is not possible to share resources equally.

In ancient times, the Chinese had by no means the same ideas as the Europeans who came to their shores on the subject of commerce.

Kouan-tse, a celebrated economist of the Celestial Empire, who lived more than two thousand years ago, expresses himself thus:

"The money which enters a kingdom by commerce only enriches it in the same proportion as that which goes out. There is no commerce permanently advantageous but the exchange of things useful and necessary. The trade in articles of pomp, elegance, or curiosity, whether carried on by exchange or by money payments, supposes the existence of luxury; now luxury, which is the abundance of what is superfluous among certain citizens, supposes the want of necessaries among others. The more horses the rich put to their chariots, the more people will have to walk on foot; the more their houses are vast and magnificent, the more those of the poor are small and miserable; the more their tables are covered with dainties, the more people there are reduced to eat only rice".(8)

This notion has been left behind in modern times but it is evident that balance of trade must have some meaning.

There is an attractiveness in facilitating quality Teaching regardless of national boundaries. It might be that economic rationalism of some sort would exclude high overhead temples from offering their services because their costs could be out of proportion to what is offered elsewhere.

At that point, the reputation and desirability of using Monks and Nuns to 'Show the Way' within the backdrop of their smaller viharas would be empathised with by many persons.

The energy of utilisation of a good resource regardless of its locality is a property of modern management. As the global news service, CNN, has shown, it does not take that much energy to deliver visual images from anywhere in the World to anywhere else in the World.

The will to achieve such quality guidance ought to come from practitioners in the Western World who may not be content with the conventional wisdom that, the larger the organisation the higher the quality of the product.

Westerners will become more discriminating of what they wish within the 21st Century and this in turn will raise the discrimination level of traditional Buddhist countries.

Japan could become revitalised by the commercial exploitation of the new technology and the availability of suitable Teachers in many underdeveloped countries.

Since this represents a new World market for a product that will bless persons, it is feasible that any country in the World could exploit the obvious advantages of this path.

The author wishes that parts of Australia could generate the intention and raise the energy to reach this objective within the 21st Century.

The energy with which Westerners build their viharas is commendable, but not enough energy is poured into sustaining the structure after it is built. It is as if they do not wish for future generations to have anything to do! They want to present a 'perfect' building as soon as possible. There is no patience in this practice and the only outcome is great wealth in a future life for the persons engaged in this type of building.

Buddha Dhamma does not limit a person to continue to develop the four qualities of the mental state of the Brahma World beyond a certain development.

A combination of a spreading of teachings by Ajarns and well written Dhamma literature to backup such teaching within the last

two decades have demystified questions of why one should take refuge in the Triple Gem in at least one of the four possible ways (9).

14.0 The Future Distribution of Dhamma

Within the materialistic Western World, some scientifically trained persons reject eternalism by considering that the belief in an eternal creator God is unscientific.

Other persons live within a nihilistic framework by rejecting the notion that rebirth and redeath are not the norm.

In some cases, this challenge has encouraged Buddha Dhamma collaboration by University Professors and Graduates, and the last decade has seen the emergence and publication of many translations of classic well-written Buddha Dhamma.

This material has been traded in printed form as a World commodity. Affordable costing makes material widely available and, in many cases, due to the generosity of many organisations, written Dhamma is available for free distribution.

In addition, Dhamma materials are appearing in electronic formats on Internet and as compact discs readable by computers.

Communication by electronic-mail will become so widely available at low cost, it would be possible and likely that the W.F.B. would link together their Regional Centres to compile a World register of Monks, Nuns and lay Dhamma Teachers with examples of their current training methods.

Web masters could run these systems with voice systems from either their present location or anywhere else World-wide.

As more and more persons will work from home in the information age, and home entertainment increases in convenience, some persons could become disinclined to leave their home.

For such persons, a demand for Buddha Dhamma equivalent culture piped into their home may become the norm.

With "convenient" Web systems using voice synthesis, it would appear likely that known texts could be verbalised by virtual Monks and virtual Nuns.

A cost-efficient "convenient" Web system would be an offshoot of a commercial system that would appear with universal language skills to overcome the need to use the English language as a World language.

The "convenient" Web systems could address national audiences on request in their own Dhamma languages at any time day or night.

In time, for such an audience, it may become difficult for those living Monks and Nuns and lay persons who wish to compete against the synthetic Web voices.

Those who incline to speak "live" would need some very pleasant speech to hold the attention of persons with restless time-driven minds who may be conditioned not to travel from their work-wired homes.

15.0 More Future Challenges for Buddhist Followers

There is more wealth to build, maintain and deliver services to and from Buddhist Institutions.

This wealth has caused fundamental changes in the structure and distribution of communities.

Much of this is being driven by a confluence of factors which are shaping the World of the next Century in terms of a more global community and market place.

Patterns of demography and distribution of wealth may also be expected to change which will set increased pressures on global resources including the environment.

At the same time, the human qualities of covertness and grief do not appear to have substantially abated and are likely to also continue into this new Century.

This will create an evolving set of challenges for Buddhism to both recognise and adapt to so that it may continue to flourish.

What are these challenges?

We are seeing the proliferation of information and communications technology which is extending into almost every corner of the globe.

The cost to access these communication channels is coming down rapidly making them accessible on a scale that has not been possible before.

We are also seeing a convergence of communication technologies in which computing, television, telephony and interactive multimedia are coming together merely as different enablers of communication through the recognition that the basis of all these technologies is digital technology.

Accompanying this is an increasing concentration of communications media ownership that will be powerful in both informing and shaping the global agenda.

Richard H. Brown, Chief Executive of Cable and Wireless PLC, states they are the most international company in the World by

having substantial operations in 55 countries and a presence in over 70. (10)

They are arranging for a single dedicated management team that will target multinational companies directly instead of operating through the national companies.

Part of their plan will be to sink their roots in markets where they can really make a difference and take control of their destiny.

What this means is that the Cable and Wireless team must practice a form of global multiculturalism having values which use logic to help build momentum in an industry which is open-ended.

It is this very open-ended nature of the industry which allows it to overcome lack of direct eye consciousness by giving, in an affordable form, what can be considered a World-wide "celestial eye" substitute for many persons.

16.0 The Power of Storage-Area Networks (SAN)

The impact, intensity and apparent realism of fiction has always had power to guide the formation of views.

Under the 227 Vinaya rules, Monks and Nuns are advised to avoid watching and listening to common plays, pageants or theatre where dancing persons move their bodies to music.

In ancient times, such shows were not frequent in the countryside so it was not too difficult to observe this rule.

The significance of the intense development of SANs at present is a guarantee that such entertainment will be easy and affordable in many, many places next century.

It does not take much vision to see that suitable feed stock for the future SANs is ready in the marketplace, held by copyright.

So apart from re-runs of sporting events, persons who have tested positive to popular global appeal in the 20th Century could extend their global shelf life with "spin off" marketing on SANs.

Risk free appeal may last several generations because exposure to the deceptive charm of popular singers, such as, the Three Tenors or Spice Girls equivalents is held to be conducive to pleasant feeling.

The global availability of an audience that wishes to share a common delusion equivalent to specific virtual seduction by sight or sound and other major theatrical sense base spectacles is a strong reason to develop product.

When product is mass produced for a complete market profile, it means it would be nice from the producer's viewpoint if present

conventions of what is accepted as suitable juvenile, vis-a-vis adult products, was left unquestioned.

By linear projection of what would have been considered suitable for general exhibition 50 years ago and what is considered suitable with the same rating today, it can be predicted that the present ratings for film for 'mature adults only' and so on will vanish in many countries.

In the entertainment industry, there appears little hard evidence to suggest that any person went bankrupt by allowing bad taste to prevail in their presentations.

It may be difficult for children educated from birth in a permissive society which allows them to view the full content of the future SANs to make sense of a precept prohibiting viewing of such subject matter.

As an indicator of this trend, the author has noted that popular music groups are used at fund-raising events in local temple grounds even while the Monks and Nuns are still in residence.

17.0 Buddha Dhamma Networked Data Storages

The educational potential of networked Buddha Dhamma data storages (SANs) could be very high.

It is suggested that by using skillful method and means and without much effort the possibility of setting up 21st Century Buddha Dhamma network sites ought be investigated by interested Centres of the W.F.B.

To be commercially viable, perhaps it could reward viewers financially (with the equivalent of frequent viewer points) and emotionally (by being polled for their response to the instructional material).

From the author's experience in setting up our Buddha Dhamma site at www.bdcu.org.au this year (1998) and our Local Area Network, it can be stated that, provided Dhamma practitioners believe they are certain their organisation can master the technology, they can do it.

SANs are being developed which permits high speed access to multiple storage displays, where such items as video clips might be archived.

Research on SAN is moving quickly and it is most likely SAN will replace the need for face to face contact with live Teachers who can teach logic.

The character of search engines developed to date can find more references than are held in local libraries and automatic translation of foreign texts appears to be nearly ready for key word searches at an affordable cost.

18.0 Sustaining 21st Century Libraries and Information Centres

Busha and Harter (1980) suggest that circumstances that account for the growth of libraries include:

1. General recognition within societies of the value and necessity for collecting, preserving, and distributing knowledge;
2. Attainment of periods of peace and political stability within a society;
3. Availability of periods of leisure and the facility of people to enjoy them;
4. Accumulation of vast, private fortunes which can lead to philanthropic gifts to educational and cultural institutions;
5. Widespread recognition of the value of self-improvement and the placing of emphasis on a well-informed citizenry;
6. Revival of learning which emphasises the accumulation and utilisation of collections of graphic materials;
7. An atmosphere of permanence and stability for social institutions;
8. Rise of creative literary activities that promote more writing and reading;
9. Production of abundant supplies of paper, printing equipment, and other implements of communication;
10. Interaction among different societies and cultures by means of commerce and travel;
11. Desire of rulers and political leaders to compete with others in developing large depositories of recorded information;
12. Development of educational institutions such as universities and public schools which depend upon repositories of knowledge;
13. Rise of a nucleus of educated and civic-minded citizens;
14. Accumulation of vast collections of public records and literary materials in a single language. (11)

19.0 Facing the Usual Challenges

The fundamental conditions of human birth will continue to prevail.

The usual challenges ahead of Buddhism deal with the types of minds persons use in response to these changes.

The Abbot Zenkei Shibaayama of Nanzenji Monastery Kyoto, Japan, lectured in the United States and is cognisant of Western ways.

In 1970, he stated that at the bottom of modern persons, who are tired and afraid of the pressure of modern culture, nostalgia for missing humanity seems to be gradually awakened.

This nostalgia may not be satisfied by political reformation, improvement of economic systems, or diplomatic negotiations alone; it seems to be more deeply rooted than that.

Now is the time to use the best of critical thinking about what ought to be targeted as gains for the next Century - the 21st.

20.0 Light on the Path - Back to Merit Making Basics

Rarely does comparison with others help us.

However, it is worth noting that the Leader of the Roman Catholics, Pope John Paul II, suggested the new Apostolic Letter, *Dies Domini*, the day of the Lord.

This new policy appeals for a renewal of Sunday as a day of rest.

The apostolic letter is not just to bishops and priests, but to the whole Church. He rejects a day of inactivity, but encourages a day of unique activity: worship, contemplation, fellowship and good deeds.

As at July 1998, 16 to 18% of Australian Catholics attend Church on Sundays according to figures supplied by the Archbishop's research office in Melbourne, Australia.

The Vatican is to be praised for its courage in confronting the indifference of persons, perhaps motivated purely by materialistic and financial gain, who cut themselves off from regular teachings.

With this example in mind, we might be able to teach our Dhamma followers to observe practice either by real stays at Viharas or when this is not possible a virtual Internet visit on our holy days. (These are the quarter, half, three quarter and full moon days in the Buddhist calendar).

In the 21st Century, it may become more common in a person's thought patterns to practice in a real church for one day a week as do the Christians.

In Australia, it will be interesting to note how many of the 80% of persons calling themselves Roman Catholics, who do not attend church regularly, heed the call.

No actual Australian survey is available for Buddha Dhamma practitioners' attendance at viharas. The author's impression is a higher percentage of Buddha Dhamma practitioners than 16 to 18% attend a vihara regularly (meaning at least monthly).

To date, recorded visits from Australian addresses to our Internet site are about equal to actual visits to our Vihara.

If our Australian Internet site continues to enjoy current increases, we anticipate we may soon reach a thousand or more site visits per day in 1999.

The isolation from good information for persons which might be expected due to the vast size of Australia is minimised to some extent by the excellent communication infrastructure developments nation-wide and reaching out to remote regions.

Hence, our information on our Organisation's Website has the potential to bring Buddha Dhamma to persons living anywhere in Australia.

Further research is needed to get the local pattern of relative attendance at Buddhist religious centres.

One theory which needs testing is if radio listening or television viewing of a church service gives a "proxy" satisfaction of real attendance.

In post industrial society, it is self-evident that a form of "proxy satisfaction" is obtained from viewing sporting events, where the main reason for non attendance is finance, distance or work pressures.

Our Organisation commenced to provide a regular (one hour per week) limited reception FM radio broadcast this year. Next year, we intend to survey the outcome of this experiment.

In Australia, where Monks alternate between many Centres, it is likely the absence of a particular popular Monk or Nun at the temple affects attendance of lay persons.

The long term cultural effect of the Christian attendance proposal seems to imply that a scaling down of work and frivolities on the sabbath day and getting on with prayer may become a popular World-wide culture next Century.

At the conceptual level, the notion is easy to follow for lay persons and, in general, easy to follow traditions have great vigour when they are introduced because of their novelty value.

The folklore of the underclass as a "non-religious" segment of the society whose labour might be needed to serve the "religious" segment of society on their sabbath day does not appear to be too dangerous to society over a longer term.

Folklore is a form of nostalgia for the ancient days when the present citizens of a nation hold that their ancestors achieved greatness in terms of conquest or in completion of trade.

21.0 Learning from Global History

The last time the European World was fairly global in outlook was under the ancient Roman Empire.

In European history, we find persons like Annaeus Seneca who paid little attention to the logic and physics of the older schools. For Seneca, virtue was the one great end of philosophic effort.

Seneca was the wealthy minister of Nero.

The historian, Samuel Dill, noted that great generals and leaders of the last age of the republic often carried philosophers in their train. (12)

The serious aim of philosophy commended itself to the intensely practical and strenuous spirit of the Romans and although there were plenty of showy lecturers or preachers in the First Century who could draw fashionable audiences, the private philosophic director was a far more real power.

But some did not take their roles very seriously.

Both Nero and Hadrian used to amuse themselves with the quarrels and vanities of their philosophers. (13)

That a courtier like Seneca, who lived during the reigns of Caligula and Claudius, and was the tutor and minister of Nero, could have composed such letters seems improbable. Yet he was an analyst of a corrupt society and a guide to moral reform who lived through "the gloomiest years of imperial tyranny". (14)

Seneca was the ideal director for the upper class of such an age. He had risen to the highest office in a World-wide monarchy and spent years in hourly fear of death. He had no illusions about the actual condition of human nature.

In his preface, Dill (1904) stresses that the scope of his book Roman Society from Nero to Marcus Aurelius is strictly limited and he concentrated on the inner moral life of the time. (15)

He reasons that philosophy in its highest and best sense is not the pursuit of knowledge for its own sake, nor the disinterested play of intellect, regardless of intellectual consequences, as in a Platonic dialogue.

It is pre-eminently the science or art of right living, that is, a life conformed to right reason. (16)

22.0 Achieving a Global "Unbiased Mind"

Graham Little (1998) states that he asked Alan Davies, "Just what does psychoanalysis do for you?" (17) He replied, "It allows you to think the thoughts you're already thinking".

Little believes this is really about communication - about dethroning the unconscious political correctness "that stifles the many voices bouncing around in our heads". (18)

Perhaps the 21st Century will be the time where it becomes fashionable to flower rather than dismiss the promise of Western psychoanalysis which somehow may suggest there is tangible evidence of a mind (citta) operating within human beings and animals.

There is some recent evidence appearing, using fast response measurement in terms of milliseconds, that "snap" decision-making used by most persons has unconscious, built-in race or gender bias.

This is recognised as the karmic nature of persons' minds.

A better script for human beings is likely to say that this potent line of research may bring some effort to make the reduction of this bias trend the intent of education in the 21st Century.

Perhaps this bias may be described in terms of mind.

It may well be that someone will find a rigorous repeatable scientific demonstration of the biased notion of mind itself being able to form considered thoughts and having secondary results in feelings, pleasant or unpleasant.

If this is so, once one "discovered" biased mind is found, the way opens to show the prospect of the biased types of "mind" known in the Buddhist Canon. If it became the fashion to search on how one would "unbias" the mind, then history shows that it is exactly what Buddha Dhamma can achieve with yathabhutum mind (a mind free of personality bias).

23.0 Discovering Citta

With modern communication means such as the Internet, news of the critical demonstration of mind to the satisfaction of many persons who enter and follow the rigour and discipline of mathematic modeling could pass from one knowledge institution to another within a short time and blend into the Western scientific materialistic paradigm.

The promise of speed of electronic publication means experimental results demonstrated at one institution can be available overnight unless the information is withheld for trade reasons.

Just as the super ego with its harmful effects was a fundamental discovery of psychoanalytic science this Century, so the rigorous experiment that uncovers the odourless, colourless, shapeless mind base (citta) could be expected to be found and accepted in the 21st Century.

What is to be shown is that the mind (citta) is something other than the mere chatter of molecules of matter (rupa) jumping around between different energy states.

At present, there is no real need to invoke the notion of mind to explain the twists and turns of the mental pictures that arise from chemical experiments with minute amounts of transmitter chemicals in brain chemistry.

In conventional science, it has been noted that certain organic substances can help us feel fine provided their concentrations are within certain ranges. We talk about normal brain chemistry.

The great success of the materiality approach to conventional scientific medicine, such as doubling the life expectancy of Australians in the last Century, is not based on evidence of a mind because medical treatment is based on ideas of substances being given for treatment of most diseases.

Because the direct insight coming from correct meditation gives knowledge that mind exists can only be found each for himself or herself, many persons doubt the existence of mind.

Because of the materialistic science assisting the denial of the labeling processes of consciousness so respected by Freud, this can give persons, the Maras of the human race, a medium for dismissing the very notion of mind induced morality.

If the playful stirring of the collective super ego is treated as a property of matter rather than mind, the temptation to treat a Buddha Dhamma statement that mind precedes all things is discounted as some chemical ghost within the human machine that should be dismissed.

For the material driven moralists, "communication" as a property of mind smacks of compromise with their need to hold what they call the modern scientific chemical version of human beings.

Yet they hold notions of "customer confidence" in economic terms, and can agree that the mindset that is held in mind, say, for a prolonged trade war may damage the wellbeing and lifestyle of a group of persons in a nation for a longer time and more in dollar terms than a small conventional war.

What is "customer confidence" if not mind?

What is the will to hurt a group of persons if not mind?

Australia has a surprising zest for making folklore about fighting in another nation's trade or of carving out trade markets in some other nation's sphere of influence.

What are these things if not mind?

24.0 Aspects of the Doctrine (Saddhamma)

The three aspects of the Doctrine are those of learning, practice, and resultant fruits, that is, the map, the exploration following the map, and the milestone of success achieved by following the signs and symbols.

To practice without learning is like venturing forth without a guide-book. One is likely to get lost or perish before achieving anything worth-while. Hence, the importance of the Canon, the Commentary and later texts.

Common sense alone is not enough although common sense itself is indispensable.

However, there are more books than we have time left on this planet. To read and preach without exploring is to waste precious opportunity.

Reading alone is not enough although reading itself is indispensable. (19)

25.0 The Path You are Looking For

The Buddha taught that no beings arise in a happy, heavenly state after death because of gain of relatives, wealth or health but beings are reborn in such states because of morality and right view.

What ought you do to establish that you in fact have a mind that determines what you do or do not do?

Buddha Dhamma shows you the method of how this fundamental knowing about mind is to be done.

If you are interested in this line of reasoning of the index project contact our Centre at 33 Brooking Street, Upwey VIC 3158, Australia.

Our Centre is fortunate in that it is rich enough in library resources to select the foremost methods from a variety of multicultural activities arising from the past.

May all beings be well and happy.

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 1. Attasanniyyatana - dedication of one's life to the Triple Gem.
 2. Tapparayanata - taking the Triple Gem as the protection of oneself.
 3. Sissa Bhavopagamana - approaching the Triple Gem as a pupil.
 4. Panipata - submission to the Triple Gem with devotion.
10. Brown, Richard H., "Momentum"; A speech presented at Merrill Lynch New York on 18 March 1998.
11. Busha, Charles H. & Harter, Stephen P., Research in Methods in Librarianship; Academic Press, 1980, p. 100.
12. Dill, Samuel, Roman Society from Nero to Marcus Aurelius; Meridian Books, New York, 1957, p. 289.
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14. Ibid p. 296.
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16. Ibid pp. 298-299.
17. Little, Graham, The Australian's Review of Books; July 1998, p. 6.
18. Ibid
19. H.R.H. The Late Supreme Patriarch Prince Vajirananavarorasa, Dhamma Vibhaya (Numerical Sayings of Dhamma) Part 2; The Mahamakut Buddhist University, Thailand, 1970, pp. 52-3.

Recommended Reading

1. MacKee, Monique, A handbook of Comparative Librarianship Third Edition: this handbook offers a convenient international compendium of sources on librarianship for national, academic and other libraries in need of documents on foreign libraries or wishing to contact active bodies or individuals in other countries.

Members of the Vietnamese Buddhist Group from Cheltenham and
John D. Hughes at the Centre on 12 September 1998.

Buddha Dhamma and Challenges in the 21st Century
Chinese Language Version - Part 1
(Part 2 will be published in the next edition of the Review)

Karma (Cause and Effect) Sutra

This Sutra is called, by the Lord Buddha, the Golden Precepts. It has changed the lives of many who read it for it explains the direct results of causes.

Here is the reproduction of the Karma Sutra:

"Once upon a gathering attended by 1,250 followers, the Venerable Ananda, after circling thrice with folded hands around the Buddha and bowing with respect, asked: "In the present Dark Age where the majority of our people are indulgent in unrighteousness, disrespectful to the Lord's Teaching, undutiful to their parents, immoral, miserable and sordid, among them some are deaf, some blind, some mute, some idiotic, some are handicapped in other aspects, and most people inured to killing, how could we understand the cryptic and fundamental principle or causes that have brought about this reality and what consequences each individual is to suffer eventually for his/her deeds. My Lord, would you kindly explain these to us?"

The Enlightened One then answered, "Listen carefully, I will now expound the Law of Karma. Because of karmic effects inherited from previous lives, some people are poor, some rich, some happy and some miserable. These are four rules inseparable in obtaining happiness and prosperity for your next life. They are:

1. Be dutiful and respect our parents.
2. Respect the Buddhas, the teachings of Buddha (Dhamma) and the Buddhist Monks (Sangha).
3. To abstain from killing and set free sentient beings.
4. To abstain from eating meat and be charitable".

The Buddha proceeded on the Karmic Sutra:

"Destiny is aggregate karmic effects from the past. To believe in and practise this Sutra will bring you eternal prosperity and happiness".

Learn the Law of Karma expounded as follows:

To be able to hold office in the government is a reward for your building Buddha Images in previous life. For building Buddha Images is likened to molding yourself, and to protect the Tathagata is protecting yourself. To be able to hold a high ranking position in the government is reward for you putting gold on the Buddha Images. To be a public officer cannot be taken for granted, for without practising Buddhism it will not happen to you.

Your present enjoyment of various transportation facilities without getting foot-worn is a reward for your help in the construction of bridges and roads in your past life. To donate clothing to monks will ensure you are well provided with clothing in future lives or in your next life. (Offering of Saffron Robes during Kathina Festival).

To be free from hunger and starvation is the result of your providing food to the poor in your previous life. To be miserly

and unwilling to help the needy gives rise to future starvation and lack of clothing. To have ample housing is a reward for donating food to monasteries in your past life. (Offering of dana to the Monks).

To build temples and public shelters will give you future prosperity and happiness. For your respecting and offering of flowers to Buddha's altar in the past is the reward of being pretty and handsome.

To abstain from eating meat and to pray constantly to Buddha will assure you to be reborn a very intelligent child in your next rebirth. To have a good wife and son is reward for your disseminating Buddha's teaching in your past life. Furnishing Buddhist temples with hangings and tapestries will enable you to have a good marriage in your next rebirth.

To have good parents is a reward for your respecting and helping those who were lonely and desolate in your past life. Being a bird hunter in your previous life has resulted in your being an orphan now. To have plenty of children is attributable to your setting free birds in your previous life. To be heirless now is the result of destroying flowers habitually in your previous life.

Your longevity is due to setting free sentient beings in your past life. Being short-lived is the result of committing too many killings in your previous life.

To steal the wife of another man will cause you to have no spouse in your next rebirth. In your previous life, by being disrespectful to your husband is the result of you being a widow now. To be a serf at present is the result of being ungrateful in your previous life. To covert another man's wife will cause you to have no spouse in your next rebirth.

To distort the truths habitually will cause you to suffer blindness in your next life. To have a wry mouth is due to your intentionally blowing candles before the Buddha's altar in your past life. To vituperate your parents will cause you to be reborn a deaf mute in your next birth.

Being a hunchback is a punishment for jeering and laughing at the Buddha's followers in your previous life. Having disabled hands is the result of committing evil with your hands in the past life.

Your being lame is imputable to your being a robber in your previous life.

For your denying of your debts in your previous life is the result of being born a horse or an ox. To be reborn a pig or dog is the punishment for your deceiving and hurting others in your previous life.

Suffering of constant illness now is the result of offering flesh to the monks in your past life. To be free of illness and diseases and be healthy is a reward for offering drugs and medications to save the sick and wounded in your past life.

Your present imprisonment is the cause of your relentlessly perpetrating evil in your previous life. Plugging snake-pit and mouse holes habitually will cause you to starve to death in your next birth. To intentionally poison a river or water source will cause you to die of poison in your next life.

Being forlorn and friendless is the punishment for being unfaithful and deceitful to others in your past life.

Disrespecting Buddha's teaching will bring you constant starvation in your next rebirth. To spew blood is the punishment for eating meat while praying to Buddha. To have attended Buddhist Instruction with levity in your previous life is the cause for your present deafness.

To be afflicted with ulcers is the punishment for offering flesh before the Buddha's altar in your past life. To have bad bodily odor is the punishment for selling incense with dishonesty in your previous life.

To hunt animals with rope and net will predestine your death by hanging in your next birth.

Being unduly envious and jealous in your past life is the cause for your being lonely or bereft of spouse at present.

To be struck by lightning or burnt by fire will be the punishment for dishonest trade dealing. (For example, cheating with the scales, overcharging customers, supplying inferior quality goods and charging for quality goods).

Being attacked and wounded by wild beasts and snakes tells you that those creatures were your enemies in your previous life.

Whatever you do will come back on you, so accept whatever justice and retribution that happens to you.

Be not mistaken that karma is fallacious. You will live to bear the consequences of your deeds, either within this lifetime or in your future life. Should you doubt the virtue of practising Buddhism, look and see the happiness of the Buddha's followers.

Past karma determines your present destiny. Present karma is to mold your next life.

Whoever slanders this Sutra will not be reborn again a human being.

Whoever accepts this Sutra will witness the truth.

Whoever writes this Sutra will prosper in successful lives.

Whoever carries this Sutra will be free from mishaps.

Whoever preaches this Sutra will become a very intelligent person in successive lives.

Whoever recites this Sutra will be well-respected by people in his/her next rebirth.

Whoever distributes this Sutra free to all will become a leader to humanity in his/her next life.

If karma did not produce effect, what prompted Wu-Lin, a dutiful son, to rescue his mother under grave danger by journeying to Hades realms to save his mother's soul from punishment by the Hell soldiers.

Whoever is faithful to this Sutra will not fail to witness the eternal paradise.

The Law of Karma works forever, and the fruit of good deed will come in due course. The Buddha taught that "all things spring from a cause" and he clearly laid down the nature of good and bad karma. Karma is action; it refers to the fruits of action as well as the effects of causes and so on. If there is a cause, an effect is inevitable, where there is an effect, there must be a cause.

From beginning of time, there has been a chain of three cycle cause and effect (karma) rotations in human existence and these karmas have been continuing and will continue in human lifetime. It seems that these three existences (past existence, present existence and future existence) must obey the Law of Cause and Effect - karma. Life is governed by 70% past existence and 30% present existence, therefore, the life span of an individual cannot be changed but his/her luck can be changed depending upon his/her behaviour and everyday actions.

Buddha has said:

"If you wish to know the past, then look at the present which is the result of it", "If you wish to know the future, then look at the present which is the cause of it", "By karma the World moves, by karma men live and by karma are beings bound, as by its pin the chariot wheel rolls. By karma one attains glory and praise, by karma bondage, ruin and tyranny. Knowing that karma bears fruit manifold, why say, 'In the World karma does not exist?'"

Having spoken the above Sutra to Ananda and the followers, The World-Honored One added, "there are innumerable examples of Karmic Law, but I have only mentioned a few".

Then Ananda said, "Until the end of the present Dark Age, most human beings would have, through successive lives, accumulated countless misdeeds because of their ignorance of the karmic consequences, but thanks to our Lord and the Sutra he has so kindly given us, whoever writes and reads, prints and distributes this Sutra, upon praying to the Buddha, will be blessed with eternal happiness and be admitted to see Amitabha Buddha, Kuan Shih Yin P'usa and all other Buddhas in the heavenly paradise".

After Ananda spoke, all Buddha's disciples and followers felt ecstatic and enlightened and after bowing respectfully and vowing to abide by this Sutra, took their journey home".

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MAY ALL BEINGS RECEIVE BLESSINGS FROM THE BUDDHAS, ARAHANTS,
BODHISATTVAS, DEVAS AND NAGAS

By Alphonsus Marie Ee (Feng Shui Consultant). On behalf of my Teacher Venerable Phra Khu Gunasilaporn (Chief Abbot), Wat Uttamayanmuni (Thai) Temple, Singapore.

Four of the Gyuto Monks building the Yamantaka Sand Mandala at
the Gasworks Theatre, Melbourne, August 1998.

Early Buddhist Wisdom
Ven. Dr. Prajna Nandasri

Wisdom is the outcome of Right Concentration. Right Effort and Right Mindfulness are the co-operators to Right Concentration. Wisdom is an important factor for Enlightenment. It makes mind pure and frees mind from suffering. Wisdom is the culmination of ones' hopes and goals.

The early Buddhist wisdom pertaining to the Eightfold Path is insight wisdom or vipassana panna. This wisdom suddenly arises in the concentrated mind, like a light, it shows the true nature of all existence, it is impermanent or anicca, miserable or dukkha and no-self or anatta. The Buddha says he whose mind is fully concentrated knows and sees the things according to reality.

The Visuddhi Magga XI mentions that "Wisdom has as its characteristic the penetration of the nature of things. Its function is to dispel the darkness of ignorance that veils the true nature of things. Its manifestation consists in non delusion, its foundation is concentration or samadhi".

Wisdom is of three types: wisdom due to one's hearing is called sutamaya panna; due to one's own thinking is called cintamaya panna; and wisdom due to meditation is called bhavana maya panna. This wisdom is solid and leads to insight wisdom. Only insight wisdom connected with four maggas or paths and four phalas or fruits consciousness is called supermundane or lokottara and other wisdom is mundane or lokiya.

By gradual practice of the Noble Eightfold Path one can develop insight wisdom following any one of the objects or kammattana mentioned below:

1. The Five Aggregates of Existence, or khandas
2. The Twelve Bases or ayatanas
3. The Eighteen Elements or dhatus
4. The Four Noble Truths or arya sacca
5. The Twenty-Two Faculties or indriyas
6. The Dependant Origination or paticca samuppada

1. The Five Aggregates or khandas are called nama-rupa. Feelings, perceptions, karma formation and consciousness are the mental aspects of a being. Hence, they are called nama. Corporeality or rupa is an inanimate matter consisting of four great elements or mahabhutas. They are solid, liquid, heat and wind. Besides, depending on the great elements the "upada rupa", consisting of twenty-four psycho-physical elements, arises. One should understand the four great elements according to reality and true wisdom: This does not belong to me, this I am not, this is not my soul.

The Buddha says: Whatever there are of corporeal things, past, present, or future, ones' own or external, gross or subtle, lofty or low, far or near, that all belongs to the corporeality group or khanda. Whatever there is of feelings...of

perception...of mental formation or sankhara,...of consciousness...all that belongs to the consciousness group or khanda.

The Buddha says he who knows the Dependant Origination knows the Truth or Dhamma and he who knows Truth knows the Dependant Origination. Dependant Origination are these five Aggregates of Existence.

2. The Twelve Sense Bases: There are six sense organs and six external sense objects. Eye, ear, nose, tongue, body and mind bases; visual, sound, odour, taste, bodily impression and mind object or dhamma.

'Empty village', the Buddha says, is the name of one's own sense bases. A wise man examines the bases with regards to six sense organs, then things appear to him perfectly desolate, vain and empty.

'Village robbers', the Buddha says, is the name of six external sense objects. When the sense organs attach to the respective sense objects, there arises pleasant and unpleasant and neutral feelings. One understands them as only feelings, but no being, no person and no soul.

3. The Eighteen Elements or dhatus: The existence of the Five Aggregates are Eighteen Elements or dhatus. We have discussed twelve ayatanas. Cakkhun ca paticca rupe ca uppajjati cakkhu vinna nam. Eye and the visible objects depending on it, there arises eye consciousness. Similarly ear, nose, tongue, body and mind consciousness arise.

4. The Twenty-two Faculties or indriyas: These faculties are the subjects of the insight wisdom. Of these faculties some are physical, some are mental. The last three faculties belong to supermundane.

5. The Four Noble Truths: Suffering, Origin of Suffering, Extinction of Suffering and the Path Leading to the Extinction of Suffering. Thus one understands according to reality the Eightfold Path - Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. Thus Suffering can be taken off.

The first Truth must be fully comprehended or parinneyya; the second Truth must be overcome or pahatabba; the third Truth must be realized or sacchikatabba and the fourth Truth leading to the extinction of Suffering must be developed or bhavetabba.

In the Visuddhi Magga, it is said, "Of the four kinds of mundane, comprehension of Suffering dispels the satkayaditthi or personality view. The comprehension of Origin of Suffering dispels the view of self-annihilation at death; the comprehension of the Extinction of Suffering dispels the view of eternalism and

the comprehension of the Path dispels the view of resultlessness of action".

According to the Visuddhi Magga XVI, "the knowledge of four Truths is of two kinds: anubodha, mundane knowledge, consisting in comprehension; and pativedha, supramundane knowledge, consisting in penetration. This penetrating knowledge is associated with the consciousness of the four stages of holiness. It penetrates in one and the same moment simultaneously all the four Truths".

Dependant Origination: This is the most important doctrine of the Buddha. Depending on one, the other arises. Ignorance is not the first cause of this law. It is dependant too. As there is ignorance; depending on ignorance, there arises the karma-formation...consciousness...mind and corporeality...the six bases...impression or phassa...feeling...craving...clinging...process of becoming or bhava...rebirth...decay, death, sorrow, lamentation, pain, grief and despair. Thus arises the whole mass of suffering.

All these above-mentioned objects, when put into practice, result in insight wisdom, which shows things as they really are.

Most Venerable Prof. Balangoda Ananda Maitreya Maha Nayaka Thera
(1896 -1998)

A Short Biography of

**Most Venerable Prof. Balangoda Ananda Maitreya Maha Nayaka Thera
(1896 -1998)**

First President of the Amarapura Chapter, Former Vice-Chancellor of the Vidyodaya University, Maha Nayaka of the Sabaragamu Amarapura Saddhamma Vamsa Chapter (Rassagala sect), Tripitaka Vagishwaracharya, Agamacakravarti, Pravachana Visharada, Mahamahopadhyaya, Rajakeeya Pandita (Hon), Aggamaha Pandita (Burma), Sahitya Suri (Vidyodaya), Sahitya Chakravarti (Vidyalankara)

The Most Venerable Balangoda Ananda Maitreya Maha Thera was born on 24 August 1896 in a little village called Kirindigala in Sri Lanka. His mother had a number of dreams foretelling of her death, shortly after his birth. After His Most Venerable's birth, she handed him over to her cousin Loku Amma with the words, "Sister, I am going to die soon. This child is yours. Remember, as promised, you have to ordain him". (1)

Venerable recalls as a child a strong wish to become ordained, his family at first were not supportive of this wish. However, Venerable was determined and was ordained at 7am on 2 March 1911, at age 15.

During the next nine years Venerable studied extensively under the guidance of his Guru, Hamuduruwo. "Until I was twenty-four, my main interest was reading grammar and Tripitaka books. By that time I had finished reading most of the Tripitaka books. Out of the Pali grammar books, I had read on my own almost all the related books on kaccayana....Because so many books had to be read, I had only two and a half hours of sleep in the night throughout those nine years." (2)

Due to Venerable's thorough application he was able to "promptly recognize any mistake in Pali, Sanskrit or Sinhalese". (3) In addition, through encouragement from his Teachers, he trained himself in English in case an opportunity arose where he could help in the propagation of the Dhamma abroad.

At 24, Venerable left to study English at Ananda College in Colombo. A special class had been organised for bhikkhus. After some time, Venerable was requested to teach Pali and Sanskrit. Venerable remarks, "the motto of this school, 'Apadana Sobhini Panna'-'wisdom illumines the character' - was also my choice". (4)

During his time at Ananda College, Venerable published his first book, Buddha Charitaya (1926), and was also involved in writing articles for newspapers and magazines.

In 1936, Venerable left Ananda and started a new Pirivena attached to Sri Sudharmarama at Thumbagoda, Balangoda. It was

named Sri Dharmandanda Pirivena after Venerable's preceptor. Later, it was moved to Miriswatte.

The Sixth Buddhist Council was held in Burma in 1955. In Venerable's words, "I consider my participation at the Sixth Buddhist Council, at the invitation from Burma, as an important event in my life. The invitation from Burma was to serve on the Tripitaka Editing Board...I was appointed as the Sri Lanka representative on the Final Editing Committee". (5)

During this, Venerable skillfully highlighted some errors in the Burmese translation of certain aspects of the Tripitaka. This was appreciated and accepted by the Burmese Sangha, Burmese President, Prime Minister and Minister of Sasana.

In 1959, Venerable appointed the work of the Pirivena to his pupil, Pundit Dharmamurthi Thera, and moved to Colombo to take up the post of Professor of Mahayana Buddhist Studies at Vidyodaya University. Later, he held the post of the Dean of the faculty of Buddha Dhamma studies. Venerable had planned to leave the University after a short period but when he realised that "some University lecturers were giving wrong interpretations of the Buddha Dhamma, to the bhikkhus" he decided to serve there longer. He spent about ten years at the University. (6)

Venerable resigned from his position with the University and returned to the Balangoda Pirivena to concentrate on his meditation practice. Since he was a novice, Venerable practised anapanasati meditation and for a while, he practised pranayama. However, in his later years, four times a day, he directed his mind towards jhana meditation. Venerable practised samadhi bhavana and vipassana and became proficient in knowing what is Path and what is not Path. The outcome of his practice was that he could state, without doubt, that "no mundane pundit has got even one thousandth of the knowledge about the World that a "Stream Entrant" has". (7)

Venerable tells of an interesting incident whereby, in his own words, Mara came to hinder his meditation progress by attacking him in the form of a poisonous snake.

"I realized something then. Our books mention instances, where *Vasavarti Mara* or his followers put obstacles on the path of those whose meditation, they suspect, was becoming successful. Earlier, when my meditation was becoming effective, I was made to attend a religious ceremony, thereby ruining my progress. Now when I was determined to devote my whole life to meditation a serpent was sent, to obstruct it...All these were obstacles to my meditation. ..He is behind the enemies of Buddhism who weaken the Buddhists and strengthen the non-Buddhists." (8)

Venerable had the opportunity to travel to countries such as America, Canada, England, Scotland, France and Denmark to teach the Dhamma. Venerable comments on his observation of the West.

"In those countries, people take to meditation first...Many Europeans become Buddhist as a result of meditation." (9)

Venerable was asked to comment on the following:

"Is it necessary to make a definite wish to get the results of a kusala karma (wholesome action)".

Venerable's reply: "People who perform kusala karma (wholesome action), like giving (generosity), need not necessarily make a wish to enjoy Worldly comforts, as a result of that karma.

Danam khalu sabbavena - sagga manusa bhogadam

Parinama vaseneva - hoti mokkhupanissayam

This is a well-know stanza. Not only with dana (generosity) it is the same with sila (virtue). To get Worldly or heavenly comforts, it is not necessary to make a wish. A kusala karma (wholesome action) has the potential to bring about good results. When you take some medicine, it is not necessary for the patient to make a wish, for it to be effective. The medicine has the power to cure the illness.

After performing a meritorious deed, there is no harm if you make a wish. But of course, if you would like to direct the results in a particular way, it is appropriate to make a wish.

Parinama is maturity. *Parinama vaseneva hoti mokkhupa nissayam*. One who practises generosity aims at eradicating greed, hatred and delusion. Here the person gets rid of them temporarily. But if a wish is made, "May this be a help to eradicate greed, hatred and delusion completely," that is directing maturity (parinama) towards liberation (Nibbana). Attaining Arahamhood is complete eradication of greed, hatred and delusion. Aiming at this state means maturing of merits. For this, a wish should be made as mentioned earlier". (10)

Most Venerable passed away at 11.30pm, 18 July 1998 in Sri Lanka. Although the Most Venerable had indicated to one of our Monk Patrons that he wished to visit our Centre, his advanced age did not permit a physical visit. Our Teacher has indicated that the Most Venerable's mind had been kind enough and powerful enough to reach out and grant blessings to our Centre. Our Members look forward to meeting this Most Venerable in his next birth.

May all beings be well and happy.

Saddhu Saddhu Saddhu

J.M.H. & J.D.H.

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Appeals For Others

AN APPEAL FOR THE FLOOD VICTIMS OF BANGLADESH

A letter was received recently from Professor Dr Bikiran Prasad Barua, President of the Aburkhil Janakalyan Samiti-Bangladesh, urgently requesting donations to help the flood victims of Bangladesh. The following is an excerpt from his letter:

"...We are passing now a critical and crucial situation. The unprecedented floods, which have never happened in Bangladesh in it's history, have devastated everything, thus rather completely jeopardising the normalcy of everything in Bangladesh. The damage ravaged casualties have become so high that it has been impossible on the part of the Government to tackle the situation and as such our Prime Minister has been bound to seek international help and has urged the voluntary donor organisations of the World community to come forward with their generosity to mitigate the suffering of the severely flood affected people of Bangladesh.

The U.N. Secretary General Mr Kofi Annan, Sri Lanka President Chandrika, the Queen Mother and many leaders in the World have become very, very anxious at the deteriorating situations of floods in Bangladesh and have requested the international community to support the suffering people of Bangladesh.

Our association is going to stand by the side of the humanity in distress as it has done in 1991. I am requesting you to join your generous hands with all your members and colleagues in this critical and crucial moment. Please send all your donations to this account directly and urgently:

A/C number 4509467 ANZ Grindlays Bank
Station Road Branch
P.O. Box 6
Chittagong 4000
Bangladesh"

INTERNATIONAL BROTHERHOOD MISSION

On 9 April 1998, a violent cyclone blew through Assam, India, and destroyed the main buiding at the International Brotherhood Mission. The International Brotherhood Mission houses many orphans and provides education and accommodation for the people in Assam. Please assist the orphanage by making a donation to assist with the repair of the building. You may send a donation to:

Achariya Bhikkhu Karuna Shastry, General Secretary
International Brotherhood Mission
Mahabodhi Vihar, Jyotinagar
Dibrugarh - 786 001, Assam
India

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

SAMATAT SANGHA MISSION BANGLADESH

This mission has been founded to work for the propagation of peace through Dhamma. 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

Appeal for Funds - How You Can Help

The Buddhist Discussion Centre (Upwey) Limited 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 \$22,000. 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) Limited, 33 Brooking Street, Upwey, Victoria, 3158. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Limited".

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

.....

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33 Brooking Street
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AUSTRALIA

**SURFACE
MAIL**

**POSTAGE
PAID
AUSTRALIA**