

Buddhist Discussion Centre (Upwey) Ltd.

33 Brooking St. Upwey 3158 Victoria Australia. Telephone 754 3334.
(Incorporated in Victoria)

NEWSLETTER NO. 17 AUGUST 1985

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B.D.C. (U) LTD. CONSULTATIVE ORGANISATION REVIEW PROJECT (C.O.R.P.)

In view of the steady growth of B.D.C.(U) Ltd. membership over recent years, the Director of B.D.C.(U) Ltd. J.D. Hughes, decided six months ago that the time was proper to undertake C.O.R.P. C.O.R.P. was seen as a system to improve managerial, operating and economic performance of B.D.C.(U) Ltd. A six step process was chosen.

The first step of C.O.R.P. was analysis of the management problem to discover a real research question which must be answered to solve the business problems posed.

The second step was analysis of the research question itself to decide on the type of research best adapted to finding its answer and determination of the standard of relevance for the data to be gathered. (For those interested in the four remaining steps: ref: Research Analysis for marketing Decision by Chester R Wasson, Pub. Appleton-Century Crofts Educational Division Meredith Corp., New York, 1965. Lib of Cong. Card 65-12345 on p.3.)

C.O.R.P. services are concerned with:

1. overall goals and objectives
2. strategies
3. organisation
4. operations and administrative systems
5. assisting people concerned in developing practical plans for improvement
6. helping people to implement practical plans for improvement

(ref. The Institute of Management Consultants in Australia, Yearbook 1985. Pub. I.M.C.C. Inc. ISSN 0159-6918)

A first survey, consisting of 16 events, was prepared and given to B.D.C.(U) members. The events selected for rating by members were:-

EVENT 1 That B.D.C. (U) Ltd. will have a Country Retreat Centre operating within the next 20 years.

EVENT 2 That B.D.C. (U) Ltd. will have a Country Retreat Centre operating within the next ten years.

EVENT 3 That B.D.C. (U) Ltd. will have a Country Retreat Centre operating within the next five years.

EVENT 4 That B.D.C. (U) Ltd. will have a Country Retreat Centre operating within the next two years

EVENT 5 That B.D.C. (U) Ltd. will have a Country Retreat Centre operating within the next 12 months.

EVENT 6 That B.D.C. (U) Ltd. will have a Country Retreat Centre operating within the next 6 months.

EVENT 7 That B.D.C. (U) Ltd. Country Retreat Centre will be able to provide facilities for 5 day courses for more than 40 persons.

EVENT 8 That the B.D.C. (U) Ltd. Country Retreat Centre will be able to provide facilities for 5 day courses for more than 30 but less than 40 persons.

EVENT 9 That the B.D.C. (U) Ltd. Country Retreat Centre will be able to provide facilities for 5 day courses for more than 20 but less than 30 persons.

EVENT 10 That the B.D.C. (U) Ltd. Country Retreat Centre will be able to provide facilities for 5 day courses for more than 10 but less than 20 persons.

EVENT 11 That the B.D.C.(U) Ltd. Country Retreat Centre will be able to provide facilities for 5 day courses for less than 10 persons.

EVENT 12 That the B.D.C.(U) Ltd. Country Retreat Centre will be able to provide facilities for 1 month courses for more than 30 persons.

EVENT 13 That the B.D.C.(U) Ltd. Country Retreat Centre will be able to provide facilities for 1 month courses for more than 20 but less than 30 persons.

EVENT 14 That the B.D.C.(U) Ltd. Country Retreat Centre will be able to provide facilities for 1 month courses for more than 10 but less than 20 persons.

EVENT 15 That the B.D.C.(U) Ltd. Country Retreat Centre will be able to provide facilities for 1 month for less than 10 persons.

EVENT 16 That the B.D.C.(U) Ltd. Country Retreat Centre will be able to provide facilities for long term retreats (say 1 year minimum) for less than 5 persons.

For each of these events, members were asked to give their individual judgement in respect of

the following measures:-

PROBABILITY: Won't occur: Very Unlikely: Unlikely: Fifty-Fifty: Likely: Very Likely: Certain.

CONFIDENCE: Very unreliable: Unreliable: Unknown Reliability: Reliable: Very Reliable.

SIGNIFICANCE: No Importance: Little Importance: Some Importance: Important: Very Important.

DESIRABILITY: Very undesirable: Undesirable: Neither: Desirable: Very desirable.

Various statistical methods were tested to evaluate the results. The skilful assistance of B.D.C.(U) member, Mr. Nick Prescott B.Sc.(Hons), a Scientific Expert in Statistics, enabled B.D.C.(U) members to appreciate that elegant methods exist which can rate results over chance.

The most promising method, for B.D.C.(U) purposes, appears to be Chi-squared Tests. (Ref, Statistics and Experimental Design in Engineering and the Physical Sciences, Volume 1, 2nd Ed., Norman L. Johnson and Fred C. Leone, Pub. J. Wiley & Sons, 1977. ISBN 0-471-01756-6 (V.I.)).

A 95% Confidence Level was considered acceptable for C.O.R.P. purposes. Further surveys and methods followed to allow B.D.C.(U) members to develop further clearer understanding on the desired nature of B.D.C.(U) Refuge Centre Project.

One of B.D.C.(U) Directors, Mr. Frank Carter, B.Ec., undertook a further C.O.R.P. stage with members, on a one-to-one basis. He obtained from each member a list of "good ideas". These "good ideas" consolidated and some Committee Members were asked to group these "good ideas" under "headings". These "headings" were then discussed and members agreed that "umbrella" support structures were needed to allow the working out of their "good ideas".

Further relationships between B.D.C.(U), Brooking St., Upwey, and the B.D.C.(U) proposed Refuge Centre were explored by the "Islands Method".

Their sensitivity to the complexity of issues, developed at this C.O.R.P. stage, was followed up by the use of Lama Yeshe's ideas.

J.D. Hughes, Director of B.D.C. (U) , had the good karma to be present at a meeting of the Committee for the Visit of His Holiness the Dalai Lama (to Australia 1982) at which Lama Yeshe spoke and noted the Lama's ability to create Dharma Harmony-of purpose between Committee Members.

Lama Yeshe was a very successful Dharma Centre organiser.

It was observed that Lama Yeshe appeared to be in 3rd Arupa Jhana (Sphere of Nothingness)

at that time.

Bearing in mind the rapidity of Lama Yeshe's harmony-creating ability, members of B.D.C. (U) sat in guided meditation, striving to maintain 3rd Arupa Jhana, while the following words of the late Lama Yeshe were read by J.D.Hughes.

"Also it is important for Directors to have great vision: they should not neglect their centre's growth. They should have a very broad view in order to be open to people. In many of our centres we find that already the facilities are too small. Of course, to build adequate facilities takes time and energy, but we should have a broad open view. We would like to have things this way, without limitations.....Having a broad view is not pushing but simply saying that if we have the opportunity to do various things, we'll do them. You never know when someone might come up to you and say 'I'd like to do something beneficial with my money'. At that time you can reply, 'Well, we have this project ready to develop', and show that person your plans. If, however, you feel suffocated with what you already have and don't have any vision of how to expand, you can't show potential benefactors anything. Therefore, you should plan ahead with great vision and have everything ready to show people how you want to expand and improve facilities". (From WISDOM Magazine of F.P.M.T. No. 2/1984, on page 46)

The "broad open view" mentioned appeared to the Meditator's minds. B.D.C.(U) members are grateful for the Dharma Harmony-of-purpose influence which the late Lama Yeshe can still manifest from his present state.

The next C.O.R.P. stage was undertaken by J.D. Hughes and F. Carter to produce the three page Schedule entitled; "B.D.C. (U) Ltd. Current and Future Planning Proposals" (excluding formal meditation practices). This Schedule was adopted at the B.D.C.(U) Committee Meeting of 12th April, 1985.

This Schedule has an 11 Activity Structure, each one resulting in products and services. These are: -

1. CH'AN ACADEMY (PAINTING AND CALLIGRAPHY)

Products resulting

- a) Painting
- b) Exhibitions
- c) Catalogues

Service Provided

- a) Teaching
- b) Painting

2. LIBRARY

Products Resulting

- a) Library Exhibitions
- b) Bibliography

- c) Monographs

Service Provided

- a) Lending service
- b) Reference facilities

3. CENTRE MAINTENANCE

Products Resulting

- a) Display surroundings
- b) Guide handbook
- c) Assets register

Service Provided

Meeting place

4. CENTRE DHARMA OBJECTS e.g. images, etc.

Products resulting

- a) Exhibitions
- b) Loan Exhibitions
- c) Catalogue
- d) Monographs

Service Provided

Reference collection

5. NEWSLETTER

Products resulting

- a) Newsletter
- b) Publishing of books, pamphlets

Service Provided

- a) Dharma propagation
- b) Advertising
- c) Fund raising media

6. COUNSELLING

Service provided

Counselling

7. RESEARCH STUDY

Products resulting

- a) Monographs
- b) Theses
- c) Conference papers
- d) Published papers

Service provided

Training in research

8. COMPANY ADMINISTRATION

Products resulting

- a) Procedure handbook
- b) Reports to members
- c) Balance Sheets
- d) Future planning

Service Provided

Training in Administration

9. REFUGE CENTRE

Products resulting

- a) Refuge Centre
- b) Suitable support services

Service provided

Retreat facilities

10. LIAISON WITH OTHER GROUPS

Products resulting

- a) Joint publication
- b) Joint Ceremonies

Service provided

Information exchange

11. SOCIAL ACTIVITIES

Products Resulting

- a) Fund Raising
- b) Handbook of future social events

Service Provided

- a) Introduction of new members
- b) Social activities

Anyone interested in helping in the next C.O.R.P. stage should contact the centre.

The Director, J.D. Hughes, wishes to thank all B.D.C.(U) Directors, members and many friends for their work in the C.O.R.P. Project.

MAY THE MERIT OF THE C.O.R.P. PROJECT HELP ALL BEINGS, AND HELP ESTABLISH DHAMMA CENTRES.

J.D.H.

A WAY OF LIFE FOR BUDDHIST

(The following article is reprinted from a local newspaper called THE FREE PRESS, March 13, 1985, Page 21.

Please refer Graphical Image N17-?-1

Photo of Sister Ching Hua Uppalavanna (Frany Sime from the FREE PRESS Newspaper article.

"Most women would be horrified at the very thought of having their head shaved and dressing in nun's robes. This is especially so after a lifetime spent in the 20th-century world of marriage, parenthood and business. Former Belgrave woman Frany Sime has chosen to discard her former lifestyle and become a novice Buddhist nun in Taiwan where she is among 35 other nuns and 15 lay teachers. She is the only European woman in the convent.

Frany feels that the change in her lifestyle came about very slowly, a subtle change about 12 years ago when she started to practice yoga. From yoga she went one step further, going into a retreat.

In 1978 she made a pilgrimage to India and decided to become a nun. Frany, who is divorced, has a 15-year old son who is coming to terms with his mother's new lifestyle.

Her visit to Belgrave has meant catching up with old friends at the Buddhist Discussion Centre in Brooking Street where she has stayed for several days with John Hughes.

Frany, whose father entered the Buddhist faith, says she comes from a traditional Church of England environment. Her family, who live in England, were Quakers for a time, and were always searching for spiritual fulfilment.

She met her former husband while working in a psychiatric hospital in England. She had always yearned to become an artist and her new vocation will take her through the study of Buddhist art as well as the basic practices of a nun.

Frany plans to stay in the convent for five or six years. The adjustment will be great, because as a Westerner she has been accustomed to privacy, her own room, etc. As a nun she will forsake all the trappings of modern society, be homeless and pledged to poverty. Other changes include not eating after noon and becoming vegetarian. Life is what you eat - her food will consist of rice, bean curd and vegetables.

Before returning to Taiwan, Frany will visit her parents in England and stay for a few weeks renewing old friendships - before turning her back completely on western life.

Most of the nuns at the institute come from Singapore and Malaysia. Frany speaks the language and is learning other dialects. When the nuns have completed their teaching they go back to their own countries to teach or nurse.

Her day will start at 4a.m.; two hours a day are set aside for meditation and there is a rest period of two hours each afternoon. She will retire at 10 p.m. There is no heating in winter and bathing is done with a bucket of hot water. The convent, situated about half-an-hour from the suburb's centre, though not totally isolated, is secluded and quiet.

Frany Sime will be known as Sister Ching Hua Uppalavanna.

BUDDHIST DISCUSSION CENTRE (UPWEY) LTD ANNUAL MEETING 1985.

The Buddhist Discussion (Upwey) is a Company registered under Section 16(3) of the Victorian Companies Act 1961.

It was registered on 21 July 1980.

The Company's Memorandum of Association has as objects for which the Centre is established:

- (a) To introduce a philosophy of life based on the teachings of Buddha Dharma.
- (b) To encourage the study, practice and realisation of Buddha Dharma.
- (c) To promote activities associated with Buddhism and Buddhist Culture in Australia and overseas.
- (d) To investigate unexplained laws of Nature and the powers latent in man.
- (e) To promote and maintain direct or auxiliary activities for educational, social, charitable, philanthropic, benevolent and humanitarian work.
- (f) To build, construct, maintain and alter any buildings or works in accordance with the requirements of the Centre.

The Annual Meeting was held at the Centre on 19 July 1985.

The following Directors were appointed:

Roger Armitage
Frank Carter

Vincent Cavuoto
Melva Fitzallen

John Hughes
Dorothy Sadler

The Committee Office Bearers appointed were:

President: John Hughes
Secretary: Dorothy Sadler

Vice President: Vincent Cavuoto
Treasurer: Roger Armitage

The Committee Members elected were:

Pam Adkins
Lisa Armitage
Leonard Armitage
Peter Boswell
Frank Carter
Nella Cavuoto
Wendy Clancy
Leanne Eames

Melva Fitzallen
Bernard Herlihy
Shayne Lang
Jeff Lamers
James Lawless
Joanne Lawless
Martin Lawless
Carolyn Marshall

Donald Marshall
Clare McKercher
Cameron Taylor
Marg Welsh
Elaine Wilson
June Young
Michael Young
Julie O'Donnell

It is gratifying to all concerned to see the development of the strength of the Centre. The President, J.D.Hughes congratulated all members for their contribution during the year. In his Directors' and President's Report to the Annual Meeting he commented: (In part)

"The level of skill and experience of many members has been developed by their involvement in the preparation of these applications.

Initiatives undertaken during the year include Liaison with Local and Interstate Groups and the development of the Centre's resources. The Southern Gate was completed and we look forward to the completion of the other 3 Gates this year.

The value of the Assets of the Centre has been increased significantly to such an extent that our Annual Balance Sheet now shows a positive proprietorship for the first time since our formation.

The care and generosity of members enabling the full-time activity of the President over the year has brought benefits to many people, both members and non-members.

I am pleased to report that the Centre has been able to meet its financial commitments with comparative ease"

J.D.H.

B.D.C. (U) Ltd. Vesak Observance

Vesak, (1) or Visakha Puja, the day of Buddha's birth, enlightenment, and para Nirvana, was celebrated at B.D.C.(U). on the 4th and 5th of May, 1985.C.E. The ceremony began on the evening of the 4th. Meditation was guided by the resident Meditation Teacher, John D. Hughes. The theme of the Meditation was to access the energy of the Sangha at the time of the Buddha's Assemblies and ultimately to access the highest, most profound Dharma. (Lokuttara Dhamma).(2)

Lokuttara (Pali) is 'Transcendental. The highest of the world, Sublime'.
cf. Lokiya (Pali) is 'Belonging to the world i.e. widely known',³

The celebrations continued on the morning of Sunday 5 May.
Preparation began for the placement of the new Dharma Wheel, sculptured by Martin Lawless.

Although the Dharma Cakka (Wheel) has been to depict the doctrine in general, it primarily stood for the first sermon of the Buddha. It stated that the Buddha delivered the 'Dharma Cakka Pavattana Sutta' to the group of five Monks at the Deer Park at Baranasi. In early art, this incident is illustrated by a Wheel flanked by a pair of deer.⁽⁴⁾

The Dharma Wheel, the ever moving Wheel of Law, is the most prominent symbol of the Buddhists. ⁽⁵⁾ The turning of the Wheel of Law in Buddhism has the sense of Realising (pativedha nana) and Proclaiming the Truth (Desana nana). The Wheel signifies concepts such as the cycle of births (Samsara or bhava) in close association with the doctrine of Dependent Origination. ⁽⁶⁾ The eight spokes of the Wheel represent the Noble Eightfold Path, being:

1. Right Understanding (samma ditthi)
2. Right Purpose (samma sankappa)
3. Right Speech (samma vaca)
4. Right Bodily Action (samma kammanta)
5. Right Livelihood (samma ajiva)
6. Right Endeavour (samma vayama)
7. Right Mindfulness (samma sati)
8. Right Concentration (samma samadhi) ⁽⁷⁾

In order to ensure a minimum of harm while the hole was being dug, Loving Kindness was sent to the animals and Nagas dwelling in the area. Offerings of flowers, perfume and incense were made around the area to help preserve and protect the Dharma Wheel. Any insects on the Wheel were gently removed before it was moved and placed in the hole.

The Mangala Sutta was chanted, in Pali, by Martin Lawless, a Committee Member of B.D.C.(U)., to call Devas to protect the Wheel. ⁽⁸⁾

Chanting is a feature of Apotropaic Buddhism. 'Apotropaion' is a technical term derived from Greek, which means any amulet or supposed charm against evil influences. Apotropaic therefore indicates averting evil; of or pertaining to an apotropaion. ⁽⁹⁾

The Wheel was placed to face east, signifying the direction of Buddha's Birthplace. A Tibetan gong was struck as the Wheel was placed into the ground, inviting any Celestial beings wishing to view the ceremony. The soil was carefully placed back into the hole to provide new homes for any animal beings.

J.M.O./S. L. /L.E.

References

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3. The Pali Text Society 's Pali-English Dictionary,
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4. The Buddhist Wheel Symbol, T.B. Karunaratne, Buddhist Publication Society
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5. Ibid., p. 1
6. Ibid., p. 28
7. Long Discourses of the Buddha 1-16 tr. A.A.G. Bennett, Chetana, Bombay p.21
8. Eleven Holy Discourses of Protection Maha Paritta, Pali, tr. Sao Htun Hmat Win,
Department of Religious Affairs, Rangoon, Burma, 1981 pp. 93-5
9. Ibid., p.4

SUBMISSION FROM B.D.C.(U) LTD TO INQUIRY INTO THE
PSYCHOLOGISTS BILL.

In the Buddhist Discussion Centre (Upwey) Ltd Newsletter No. Sixteen at pp.14-15 details were given of a Submission for the Inquiry of the Social Development Committee of the Parliament of Victoria.

On 8 July 1985, The Director of B.D.C.(U) Ltd. J.D.Hughes and another Director, Mr V. Cavuoto, attended a Hearing to present oral evidence to the Inquiry.
The argument put was to supplement the original submission.
Details of the supplement to the submission are shown below.

The Melbourne SUN Newspaper reported some of J.D.Hughes' views on 9 July 1985 at Page 7.

This article created considerable interest and J.D.Hughes did radio talks the next day for radio stations in Melbourne, Sydney and Adelaide.

These talks were mainly concerned with what happens to people if they do not maintain the Five Precepts.

J.D.H..

SUPPLEMENT TO SUBMISSION FROM B.D.C. (U) LTD. TO INQUIRY INTO
THE PSYCHOLOGISTS BILL.

by J.D.Hughes. Dip. App. Chem. T.T.T.C. Director B.D.C. (U) Ltd.

I speak to this Hearing in two roles:

Firstly, as an active Lay Buddhist Teacher and Director of the Buddhist Discussion Centre (Upwey)Ltd, a Company, registered under Section 16(3) Victorian Companies Act 1961, which has as one of its objects to promote activities associated with Buddhism and Buddhist Culture in Australia and overseas.

and Secondly, as a Scholar claiming considerable expertise in aspects of local and international Buddhist activities.

In both roles, I have concern for possible interpretations of the Psychologists Bill.

Reasons for some Similarity of Buddhists and Psychological Practices.

Buddhism appears to be a set of teachings which are difficult to practice for Buddhists and, most likely, incomprehensible to others. The Buddha stressed some people are not teachable within a given time frame.

Areas of overlap between many of the ancient Buddhist Teaching methods and some modern psychological practices are appearing.

This should not be considered surprising, because both classes of practitioners have learned how to indurate the human brain against strains and stresses, how to make it better able to think and learn from experience, and how to redirect it, when disorientated, into ethical balance.

The Buddhist concept, ANATTA (Pali) required for its explanation what one writer called 'Theory of psychology without soul'.

In modern Western science and philosophy the same problem arose in the 19th century with the task of establishing a basic science of physiological psychology.

One of its best known American founders, William James, worked in this area.

His younger French contemporary, Henri Bergson, added to these concepts as did the philosopher, A.N.Whitehead.

As an offshoot, there appeared in Europe, after the First World War, the 'existentialists'.

Recently concepts were introduced into psychology from phenomenological and existential philosophy; presumably, as a reaction against the 'logical positivists'.

In 1982, Ms Jady Sussems B.A. Dip.Ed Psych. submitted a Thesis for her M.A. Degree to Monash University entitled:

The Phenomenal Self: A Phenomenological Essay in Counselling".

Chapter 2 of this thesis presents a state of the art summary of traditional psychological approaches.

It is a useful reference to study the areas of overlap of some Buddhist practices and relatively undeveloped branches of modern psychology.

My Buddhist experiences provided the subject data for the researcher of that thesis.

To say that the Buddhist Practices are something totally distinct from modern psychology is not true.

For example, in the past few years, psycholinguistics has become an important and intellectually significant part of modern psychology.

The basic premise of the linguistic-relativity hypothesis is that our modes of thinking as well as the artifacts of our culture are at the mercy of the language we speak.

Buddhists would agree with this idea.

For centuries, Buddhists have used Mantra Words to develop clear states of awareness.

In certain types of Buddhist practice, a "Shout" by skilled Teachers at the appropriate time, can produce remarkable improvements in understanding and attention in the person being taught by this method.

Psycholinguistics are yet to discover from their theory these methods.

If I were to write a book on the method of such techniques, would it be classified as a book on psychology?

Potential Difficulties in the State of Victoria arising from the Bill.

With due respect, I would draw your attention to the Judgement quotation in the High Court of Australia of 49 ALR 65 at page 94, where it was pointed out:

"On the criteria used by the Supreme Court of Victoria, early Christianity would not have been considered religious".

On this precedent, one would assume the same Victorian thinking may be true of Buddhism.

I have taught Buddhism in such places as Bangladesh, China and Sri Lanka over recent years as a Lay Teacher, without breaking any laws in those countries.

I have taught Buddhist Teachings in Victoria for over 20 years as a Lay Teacher.

Unless Buddhist Lay Teachers are held to be included in the definition of "Priest or Minister", I may be at risk in the future.

Section 4.0 of my Submission of 21st January 1985 explains this point and should be carefully studied.

If you have doubt on this wording, it is your duty to recommend some additional wording so that, I and my Fellow Lay Buddhists can continue to practice our religious Buddhist Teachings.

Since Section 116 of the Constitution prohibits the establishment of any religion by the Commonwealth, it is unlikely that there could be laws/regulations governing the requirements

for becoming a minister of religion.

A quick computer search of Commonwealth Acts undertaken by the Departments of the Parliamentary Library Canberra, on 24th April 1985, confirms this.

I sincerely hope these arguments convince you that I and my Fellow Lay Buddhists should be classified in such a manner as to be included in the definition of "Priest or Minister" in the Psychologists Bill.

Have you any questions?

SUBMISSION TO REFUGEE MIGRATION TASK FORCE
OF VICTORIAN ETHNIC AFFAIRS COMMISSION

The Minister of Ethnic Affairs, the Hon. Peter Spyker has established Task Forces to report to the V.E.A.C. on areas of community relations.

The Refugee Migration Task Force has been requested to identify strategies to combat myths spread about refugees, particularly Asians.

On 29 July 1985, a Submission was sent to the Victorian Ethnic Affairs Commission from B.D.C.(U) Ltd. Eight methods of refutation which have been used over the years by members of the B.D.C.(U) Ltd. were explained.

The difficulties in production and distribution of private anti-racist literature such as used on the B.D.C.(U) Ltd. Newsletters was explained. In the Submission it was pointed out that this Newsletter is distributed free of charge within Australia and to many countries of the world, and uses logic, legal processes and appeal to morality to overcome racism. B.D.C.(U) Ltd. Newsletter No. 15 (Nov. 1984) was used as an example of these three methods.

Any interested person can obtain a full copy of our Submission on request.

J.D.H.

Please refer Graphical Image N17-?-1

Copy of Calligraphy by Martin Lawless, Committee Member of B.D.C.(U).LTD written on the occasion of his 36th Birthday on 14 July 1985. Originals were given to Members of the Centre by Martin as Dana on this occasion. A joint Birthday celebration for Martin and B.D.C. (U) Ltd. Committee Member Leanne Eames was held on this day.

May the Merit of this work help propagation of the Buddha Dharma and all Calligraphy Teachers and Students.

BUDDHIST DISCUSSION CENTRE UPWEY LTD CH'AN ACADEMY.

The proposed new facility, annexed to the Buddhist Discussion Centre (Upwey) Ltd, the CH'AN ACADEMY, is approaching its first stage of development. Many students of Ch'an painting have shown interest in the proposed improved conditions at B.D.C.(U) LTD. The CH'AN ACADEMY will be occupying a length of the B.D.C.(U) LTD premises, overlooking a Zen Garden. It's to be used exclusively for Ch'an painting, Meditation, Calligraphy and related studies from invited teachers.

The resident teachers will be:

Meditation & Ch'an Painting: Melva Fitzallen. John D. Hughes.

Japanese Gardens: June Young.

Calligraphy & Japanese: Martin Lawless.

Extra room will be provided for the Zen section of the B.D.C.(U) LTD Library. As classes have been held at B.D.C.(U) LTD under cramped conditions, the planning advisors, Melva Fitzallen, June Young and Julie O'Donnell are proceeding with the extension. Many Members and friends of B.D.C.(U) LTD will contribute their time and expertise to the venture. Frank Carter- Purchasing Materials, Jim Lawless- Cabinet Maker, Les Sayward- Architect, June Young- Interior Design, Martin Lawless- Garden, Julie O'Donnell, Melva Fitzallen, Bernie Herlihy- General Duties at this stage.

Any interested people are invited to become a part of the CH'AN ACADEMY Working Committee which has been formed.

For further details, contact: Julie O'Donnell: 754-3334.
June Young: 725-2373.

Please refer Graphical Image N17-?-1

Photo: John Hughes sitting with Ven. Thich Phuoc Nhon printed in THE FREE PRESS June 19, 1985, P 25. The text

accompanying

the photo is reprinted below.

Buddhist visitor

On Tuesday May 28, a Vietnamese Buddhist Monk, the Venerable Thich Phuoc Nhon visited John Hughes of the Buddhist Discussion Centre, (Upwey).

Many Australian Buddhists provided the midday meal for the monk. It is common practice for Buddhists to offer food to monks.

Ven. Thich Phuoc Nhon is 35 years old and has been a monk for 22 years.

For 12 years, he learnt meditation under the Ven. Thich Lieu Khong at Thien Benh

Monastery at Qui Nhon City, South Vietnam.

For 10 years after learning, the Ven. Thich Phuoc Nhon, has been teaching meditation in such places as Hong Kong and Western Australia and will continue to teach in Australia.

"IT ALL STARTED AT THE TIME WHEN WE HAD LOST EVERYTHING EXCEPT
OUR FAITH" (1)

On the 5th of April 1985 the first Biannual General Meeting of The Vietnamese Buddhist Federation of Australia and New Zealand was held over four days in Melbourne. The General Meeting was opened by the Most Venerable Thich Phuoc Hue and addressed by a Representative of the Commonwealth Minister of Ethnic Affairs.

It is a remarkable achievement for the Vietnamese Buddhists in Australia to have established well organised Buddhist Associations and Societies, initially at a State level, and now, Nationally, within 10 years of the majority of Vietnam refugees first entering this country.

Since April 1975, of the 60,000 Vietnamese people arriving in Australia, 25,000 have settled in New South Wales and some 78% of these have a Buddhist religious background. In Victoria 28,000 Indo-Chinese refugees have settled in Melbourne. About 10,000 are Vietnamese and 12,000 ethnic Chinese from Vietnam.

In an article from "The Age" newspaper in Melbourne 18/5/85 p.6 titled "VIETNAMESE WORK HARD AT MAKING AUSTRALIA HOME", a survey by The Victorian Ethnic Affairs Commission was quoted as follows;

"considering the short time they have been living in Australia, the Indo-Chinese were adapting particularly well. They were joining unions and taking up Australian citizenship and they had established informal networks to receive information about Australian society and where they could obtain help".

In the development of the Vietnamese Buddhist associations in particular, The Vietnamese Buddhist Society of N.S.W. states, in a publication issued in the occasion of The Foundation Stone Ceremony of the Phap-Bao pagoda at Bonnyrigg N.S.W. (26/5/84) (see B.D.C.(U) Newsletter No.14 p 20):

"Religion plays a vital part in times of stress and trial particularly for people who have suffered greatly since the loss of their settled way of life over 9 years ago and who are now in the throes of trying to resettle effectively into the Australian Community which in many ways is alien to them".

Whilst the Vietnamese Buddhist Society of N.S.W. was formed in December 1979, a summary of activities since then well illustrates enthusiasm and dedication of the 600 current active members in establishing a strong source of spiritual support.

- Rented and maintained a temporal Temple for practice and religious functions for

over 3 years and established a new Centre (March 1984).

- Reprinted and distributed around Australia 1000 books of Prayer and 1000 books of Buddhist Teachings.
- Organised Buddhist Funeral Services.
- Performed Buddhist marriage Ceremonies and marriage guidance counselling.
- Formation of Buddhist Youth Group.
- Set up a reference library of Dharma Teaching and history of Buddhism available to members and non-members.
- Publish a quarterly Society Magazine.
- Provide support to newly arrived Vietnamese, including financial aid within the constraints of the Society.
- Organise functions for the Society's building fund which has now contributed \$110,000 to the Phap-Bao Centre.
- The completion of the Pagoda at the Phap-Bao Centre which was officially opened on the 26/5/85 by the Hon. F.J.Walker Q.C., M.P. Minister for Youth and Community Services and Minister for Housing and the Most Ven. Thich Phuoc Hue, President of the Vietnamese Buddhist Federation of Australia.
The building of this Pagoda at a cost of \$350,000 is the first stage of a three stage building program due for completion in 1989.

An article in The Vajra Dhatu Sun May 1985 Vol six No. 4 p.1. illustrates a similar level of organisation and development of Vietnamese Buddhist groups in the United States of America.

"It has been nearly 10 years since the majority of Vietnamese refugees entered the United States of America and in that time the Unified Buddhist Churches of Vietnam have succeeded in establishing themselves wherever Vietnamese refugees have settled. The main Temple is in Los Angeles, but there are Vietnamese Temples in San Francisco, Denver and Golden Orange County, Colorado and Texas.

Having accomplished the first phase of refugee work and resettlement, the Vietnamese Buddhists are now looking to the future. How, they are asking, can they insure the continuity of their tradition in their new country, and how can they pass on their tradition to children who have grown up or increasingly been born in America?"

In the West, although the history of Vietnamese Buddhism spreads over 18 centuries since Buddhism was introduced to Vietnam, very little has been written on either Buddhism in

Vietnam or its canonical works. Russell Webb, in an article in the *Buddhist Studies Review* Vol 1; No. 1. 1983/84 pp25-30 entitled "Vietnamese Buddhist Literature" [the publication itself was generously supported by the Vietnamese Buddhist Community of the Monastere Bouddhique Linh - Son) states; "The treasures of Vietnamese literature are largely inaccessible to a wide readership because they have rarely been translated into Western languages".

"The literature of Vietnam is as distinctive as the prevalent indigenous Buddhist tradition which is a remarkably successful and influential amalgam of Chan (Zen) and Ching - Tu (Jodo) known locally as Thien and Tinh - Do respectively".

In the history of Vietnamese Buddhism, Thien is by far the most important sect. "The practice of Thien (Mahayana) requires a profound and powerful inner life, long and persistent training and a strong, firm will.

For Thien the technique of right eating and drinking, of right breathing and right meditation are far more vital than mere beliefs. Thien is an attitude or method for arriving at knowledge and action".(2)

The growth of Theravada Buddhism took place very late in the countries history, when it took root in the Southern part of Vietnam. Economic and cultural exchange between Cambodia and Vietnam contributed considerably to the spread of Theravada Buddhism in South Vietnam but it remained as a minority practice.

Popular Buddhism developed as a mixture of some basic Zen elements, and many practices of the Pure-Land sect (Amidism). Except for pure Zen Monasteries almost every Pagoda in Vietnam practices this combination of Zen and Pure-Land doctrine.

According to Pure - Land doctrine, the immediate aim of practice is to generate the cause of being reborn to the land of absolute joy or Buddha Amitabha's "Pure - Land", which is an ideal birth for study and practice toward the attainment of total liberation.

"Among the 48 Vows of Amitabha Buddha , there are three major ones illustrated in the following;

1. I vow that living beings in the ten directions who have faith in Buddhism will be born in my land. If one living being is not born there, I will not attain the fruit of perfect enlightenment.

2. I vow that living beings who bring forth the mind of Bodhi and cultivate merit and virtue will be born in my land. At the end of life, this living being will be surrounded by great assembly, if he is not, I will never attain the fruit of perfect enlightenment.

3. I vow that living beings in the ten directions who hear my name, think of my land and plant virtue will be born in my land, if any living being is not born there, I will not attain the fruit of perfect enlightenment". (3)

The last survey in Vietnam prior to 1975 , indicated that some 80% of the population identified themselves as adherents of Buddhism in some form.

Of the Vietnamese Buddhists who have settled in Australia the popular form of Mahayana Buddhism briefly outlined above is their traditional religious background and the development of new Centres of Vietnamese Buddhism in Australia will reflect this unique blend of Zen and Pure - Land sects.

From the manner and effectiveness displayed by the rapid establishment of Vietnamese Buddhist associations in the West, the foundations have been laid for the future growth of strong schools of the Vietnamese form of Buddhist practice.

This great tradition can be introduced and shared through mutual co-operation between the Vietnamese people and the societies in which they have recently settled.

FTC PA REFERENCES

(1) page 1. The Vietnamese Buddhist Society of New South Wales publication issued in the occasion of The Foundation Stone Ceremony of the PHAP - BAO Buddhist Centre, Sydney, May 1984.

(2) page 12 "Vietnam The Lotus in the sea of fire - The Buddhist Story" Thich Nhat Hanh. SCM press Ltd. London First Ed. 1967 printed in Great Britain by Billing & Sons Ltd.

(3) page 11. "The Sacred Virtue of Buddha and Bodhisattva" China Cosmos publishing house No.1, Lane 22, Tse. Nau rd Sec 3, Mao Shan, Taipei, Taiwan, Republic of China. Author, Tripitaka Master Shin Yun, Professor of Tung Hai University, Chairman of Buddhist Committee, Kaohsiung County.

VESAKHA CELEBRATION - VIETNAMESE BUDDHIST ASSOCIATION OF VICTORIA.

A Celebration of the 2529th Vesakha Day was held on Sunday, 2 June,1985, by the Vietnamese Buddhist Association of Victoria. The function was held in the main hall at the Footscray College of TAFE and there were over 750 people in attendance.

Venerable Thich Phuoc Nhon, President of the Vietnamese Buddhist Association of Victoria, opened the Ceremony. Guest speakers included Mr. Ross Smith M.P, a Liberal member who was representing Hon. G.J.Kennett of the Victorian Legislative Assembly, Leader of the Liberal Party, Victorian State Opposition, Mrs Evelyn Mary De Bonnaire, Mayor of Footscray City Council and Mr John Hughes, President of the Buddhist Discussion Centre (Upwey) Ltd.

The following extracts are from the opening speech for the 2529th Vesakha Day given by Venerable Thich Phuoc Nhon:

'In the old times, our precedent Masters had walked thousands of miles painfully to found-and-preserve the Noble Teachings of Salvation for us to inherit today. Thus, now, we cannot afford to negligently let all our Masters' tremendous efforts be washed away in the ocean, but right now we have to cultivate these Noble Teachings by purifying our own inner motives and establishing our own right virtues for they are essential belongings which we shall bring with us in the journey to the "Perfect Land" after leaving our bodies in this perplexed life. Therefore, above all, whatever we have intended to do now is also to pay tribute to our Grand Masters.

The Australian Government, particularly the State Government of Victoria, is the great helper to our Buddhists. Therefore, let us carry out the Virtues of Compassion and Benevolence in this new society, and let us harmoniously live with other ethnic communities in every cultural and sociological aspect in an attempt to build our second homeland as a bright nation under the light of Lord Buddha's Compassion.

On behalf of the Vietnamese Buddhist Association of Victoria, I sincerely thank all levels of the Australian Government, and Australians at large, the Vietnamese community's associations and organisations and all other friendly religious groups for contributing their ideas and encouragement to us in every aspect of our activities in order to bring benefits to our Association. Particularly, the presence of our Association can contribute our tiny part to the common aims of this multicultural nation.

The Ceremony also included the singing of the Buddhist Anthem by "The Buddhist Youth Society", and Prayer and Chanting which were led by the Venerable Thich Phuoc Nhon.

At the completion of the Ceremony a Vietnamese dinner was served and the final activity of the evening was a musical concert.

May the merits of this action bring solidarity and harmony to all Buddhist Groups in Australia.

F.T.C.

HOI PHAT GIAO VIET NAM TAI VICTORIA,
(VIETNAMESE BUDDHIST ASSOCIATION OF VICTORIA)
DAI BI QUAN AM TEMPLE is located at:- 112 PILGRIM ST

WEST FOOTSCRAY
3012, VIC

Telephone :- 689-7102

THE VENERABLE THICH PHUOC NHON IS RESIDENT AT THIS ADDRESS

JAPANESE WOOD CUT PRINT EXHIBITION.

Members of B.D.C.(U) Ltd were invited to a one day exhibition of Japanese Prints at the Hut Gallery, 157 Underwood Road, Ferntree Gully, Victoria, held on 28 April 1985.

The European translation of the word 'ukiyo-e' as 'pictures of the floating world' and the

romanticism of such translations do little to increase understanding of Japanese graphic art. Excellent examples of prints by TOYOSHIGE (ICHIRYUSI) (1777-1835) and HARUNOBO SUZUKI (1724 - 1770) were on exhibition.

Japanese prints "Woodcuts" are printed from wooden blocks, usually of Cherry Wood. (Hence the term wood block print). An artist produced a design (Hanshita-e) which was pasted onto the wood and the design cut out in relief. This represents the Key-block or outline, from this other blocks were cut, one for each colour.

The art of "Keying" the blocks (i.e. accurately printing each block to obtain exact register) is obtained solely by means of wedges (Kento) cut top and one side. Towards the 19th Century as many as 20 blocks could be employed to produce a print. By the 20th Century 50 blocks were employed and as many as 320 blocks were employed to produce one single print. The tough and absorbent Mulberry paper is used to print on and the dampened paper is laid onto the already inked block and rubbed with a pad (Barren). Originally the colours used were vegetable dyes, however around the late 1820's a mineral blue was introduced, much favoured by the landscape artists, and then in the mid 1860's Aniline Dyes were imported from the west and although carefully used in the 60's by the end of the Century they had ousted the natural pigments and were used indiscriminately by the publishers. Besides dyes, metallic powders, laquer etc. were often applied.

The earliest prints of what is known as the primitive period (c 1710's) were hand-coloured, only the outline being printed. Soon the art of using multiple blocks was perfected and Harunobu was producing his exquisite prints of the late 1760's. Colour printing flourished and in the 19th Century reached a larger audience. Hiroshige's landscapes and Kunisada's theatrical prints of the mid century being enormously popular.

At the exhibition, there was screened a video-tape of a living Japanese Master making blocks in the traditional manner. It was apparent that mindfulness of a high order was being practiced and this tradition of busshi (artists called 'Buddhist Masters') has not vanished from the world.

From the number of prints that have survived it is obvious that there was an enormous output, especially during the first 60 years of the 19th Century. As to how many impressions were printed for each design, this is difficult to tell. Many prints were destroyed by fire in Japan (a considerable hazard due to the wooden structures) and many large collections are in museums although most museums amassed the collections at the beginning of the century. It was at this time that the French did so much to promote interest in Japonisme in France towards the end of the last Century significantly affected the work of such artists as Van Gogh, Degas, Gauguin, Monet, Pissaro, Lautrec, Whistles and many others. Van Gogh in fact reproduced a number of prints in oil.

For further information in this connection, ref. JAPANESE GRAPHIC ART by LUBOR HAJEK. Translated by Helena Krejcova, Octopus Books Ltd. 1976. (Available in BDC (U) Ltd. Library).

Some Members of BDC (U) Ltd. Ch'an Academy have expressed interest in this practice.

J.D.H.

CHINESE /ENGLISH TRANSLATION OF BUDDHIST TEXTS.

When Buddhism was first introduced to China in the middle of the first century from India, translation of the Buddhist Canon began to be done by means of an enterprise similar to a modern business enterprise, well planned and organised with a sole purpose to promote and develop the business.

When we consider that foregoing generations could translate as many as 10,000 volumes from Sanskrit into Chinese; THE SOURCE (YUAN CHUAN) has asked why cannot we do as much from Chinese into English? (ref. THE SOURCE (YUAN CHUAN) Series No.45 15 June 1985, page 3, (TAIWAN).

There is a few excellent Chinese/English translations being done in some countries in this Dharma Ending Age.

Among such publications, available in B.D.C.(U) Ltd Library, mention should be made of the excellent translations of THE CH'ENG WEI-SHIH LUN PUBLICATION COMMITTEE, 3 FONTANTA GARDENS, CAUSEWAY HILL, HONG KONG, and those of the SINO-AMERICAN BUDDHIST ASSOCIATION, publishers of VAJRA BODHI SEA.

Especial mention should also be made of Charles Luk (Lu K'uan Yu); his Translations were a great contribution to the Western World; because Charles Luk has practiced under the Hutuktu of Sikang, an Enlightened Great Lama; and the Venerable Ch'an Master Hsu Yun, who was the Dharma-Successor of all the Five Ch'an Sects of China.

The Venerable Hsu Yun was 119 year old when he passed away in October 1959 in a Monastery in Kiangsi Province.

WEN SZU Publishing Company, Taiwan, publish many excellent Chinese-English Texts. B.D.C.(U) Ltd is honoured to have been granted permission to reprint a story from the WEN SZU Publication, BUDDHIST STORIES AND TALES.

We have sense of gratitude for their kindly action.

May the Merit of this action assist Publishers and Translators of Chinese Texts.

When John D. Hughes was in China in 1983, (ref. BDC(U) Ltd Newsletter No.12 (September 1983)) Professor Lian presented him with a photograph of the Founder of the NANJING BUDDHIST TEXT PRINTING HOUSE.

This has been copied and printed on this Newsletter as a symbol of respect for all Chinese Buddhist Text Publishers.

Means of communication between translators are important.

BUDDHIST TEXT INFORMATION, published by THE INSTITUTE FOR ADVANCED STUDIES OF WORLD RELIGIONS, (U.S.A.) has become more detailed in recent years and is of great practical use in that Scholars undertaking translations may contact others in this field.

Dr. Richard A Gard, President of IASWR, is currently planning ASIAN STUDIES

INFORMATION (ARSI) to be issued twice a year beginning in 1986.

Computer equipment, additional staff and other help will be needed for the ARSI data base and larger IASWR computerised information service project.

He is seeking comments on these plans and suggestions for possible funding sources.

To assist Translators of Chinese Texts communicate with others, IASWR details are published in this Newsletter.

There is a need for a Chinese Translator to help with the Chinese material at the B.D.C.(U) Ltd Library.

Any interested persons should contact John D. Hughes at B.D.C.(U)Ltd.

J.D.H.

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For individuals, institutions, organisations in religious studies and activities, IASWR:

- * Encourages exchanges of information.
- * Undertakes liaison.
- * Conducts special relations with;

Committee for Asian Libraries. Association for Asian Studies, Inc, (Ann Arbor, Michigan).
Guru Govind Singh Department of Religious Studies, Punjabi University (Patjala, India).
Institute of Buddhist Studies (Berkeley, California). Library of Congress Special Acquisitions Program (Washington). Long Island Library Resources Council (Bellport, New York). New York Area Theological Library Association (New York).

Numata Center for Buddhist Translation and Research (Berkeley, California)

Religionswissenschaftliches Seminar der Universitat Bonn (Bonn). State University of New York at Stony Brook (Stony Brook , N.Y.) Religious Studies Program. The Stony Brook Center for Religious Studies. University Libraries.

LIBRARY

Materials in 31 Asian, 10 non-Asian languages: over 65,000 volumes, 367 current & 344 non-current periodical titles, 340 maps, 254 audiotapes, 10 files & videotapes, more than 50,000 monographs & manuscripts in microfilm. Developed research resources in Asian religions: canonical texts & translations, comparative studies, cultural arts, doctrinal studies, histories, reference works, social science...

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MICROFORM RESOURCES DEPARTMENT

Microfiche editions: Cambodian Buddhist materials. Chinese Buddhist materials. Indic materials. Sanskrit Buddhist materials. Tibetan Buddhist materials.

Planned:

- *Islamic materials.
- *Vietnamese materials.
- *Expansion of Southeast Asian & above listed materials.

PUBLICATIONS PROGRAM

Basic Buddhism Series:

Bibliographic periodicals: BRI, BTI, etc..

IASWR Conference Proceedings

IASWR Library catalogues .

IASWR Series.

Microfiche editions.

Monographs.

TRANSLATION PROGRAM

English translations of selected Chinese Buddhist texts. English translations of selected Tibetan texts.

Planned;

- *Review of Asian text translation methods.
- * Review of Asian text translation priorities.

FUND RAISING ACTIVITIES

For the endowment of IASWR.

For the endowment of the IASWR Library.

For special projects.

From: BUDDHIST STORIES AND TALES. p.p. 57 - 62
WEN SZU PUBLISHING COMPANY. 1F, No.12, Lane 109,
Sec 3, Nanking East Rd., Taipei, Taiwan.

8. OLD HABITS.

The Sakyamuni Buddha had a disciple called Pilindavatsa. One day he wanted to cross a river, since he had been certified to have attained the fruition of Arhatship, he had certain

powers.

Rivers have spirits and the spirit of this particular river was female. When Pilindavatsa got to the bank of the river, he called out, " Little Slave, stop the flow!" One who is an Arhat has the spiritual power to part the water when he crosses a river. But the one who stops the flow of the river must be the river-spirit. That is why Pilindavatsa called out, " Little Slave, stop the flow." The first time he did that, the river-spirit was annoyed, but did not dare say anything because Pilindavatsa was an Arhat. But after he'd addressed her as " Little Save" a number of times, the river-spirit finally went to the Buddha to state her case. "

When your disciple Pilindavatsa wants to cross the river, he always addresses me as " ' Little Slave' ". She complained, " ' And I'm outraged, Buddha, you should teach your disciples not to be so ill-mannered. How can he call me like that and give me command? "' So the Buddha called for Pilindavatsa. "Apologise to the river-spirit" he said, "and don't talk that way any more". So what do you suppose Pilindavatsa did? He said "Little Slave, don't hold a grudge." The

reason that she became upset was that he had called her "Little Slave"

in the first place! Of course, the river-spirit was furious. "See !" she cried, "Your disciple calls me that right in front of you!" Sakyamuni Buddha said "Do you know why he calls you 'Little Slave'? In five hundred former lives you were his servant. You have worked for him for so long that when he sees you, he reverts to his former habits and that name just slips off his tongue. He hasn't been able to change that habit from the past".

nothing

After the Buddha explained to the river-spirit,
she realized it was a question of cause and effect and there was
more for her to say. The dispute was resolved. This is an example of
"not having cast out their habits and outflows."

Please refer Graphical Image N17-?-1

Photo: Layman - the Founder of the Nanjing Buddhist
Text Printing House, China.

MUSEUM OF CHINESE AUSTRALIAN HISTORY INC.

Dr. Constant Wong, Curator of this new Melbourne Museum and John D. Hughes, Director of B.D.C.(U) Ltd, have held discussions on how the Chinese Buddhist contributions to Australian History may be recognised at the Museum.
Further details will be given on our next Newsletter.

The Museum needs all the help they can get. The Museum's March 1985 Newsletter lists the areas of help they require.
We wish to encourage all Buddhists to assist this Australian Project.

Six ways of helping suggested are:

Assist with fund-raising activities; Construction of exhibitions; Volunteer guide; Cataloguing; Donation of artefacts; Lending artefacts for exhibition.

You may wish to become a 'Friend of the Museum' by becoming an Individual Member (\$25), Family Member (\$50), Corporate Member (\$100) or you may wish to donate money as a gift to the Museum.

Write to: MUSEUM OF CHINESE AUSTRALIAN HISTORY INC.

G.P.O. Box 2952 D.D. Melbourne 3001

Telephone: (03) 662 2888 or 663 1797

The Opening Date of the Museum is 8 November 1985.

We consider it very fortunate to have such a venture opening in Melbourne.

J.D.H.

BUDDHIST MARRIAGE CELEBRANT.

Mr. Melvyn Bowler of 69 Sandells Rd, Tecoma, Telephone: 754 5944 has been appointed a MARRIAGE CELEBRANT.

He may be contacted by Buddhists intending to be married; who wish for a wedding with a

Buddhist flavour.

J.D.H.

GOOD FELLOWSHIP DINNER WITH VISITING CHINA DELEGATION.

The Vice President of Jiangsu Province, China with a Trade Delegation visited Melbourne during August 1985.

On the 17th August 1985, a Good Fellowship Dinner was arranged at West Lake Restaurant, by the Chinese Professional and Business Association. This dinner was attended by B.D.C.(U) Ltd Director, John D. Hughes.

Among the Chinese Delegation were: Mr. Li Bingcai Deputy Director of Foreign Affairs Office, Jiangsu Provincial People's Government; Mr. Han Peixin, Secretary of Jiangsu Committee and Mr. Wu Rong, Director of Jiangsu Research Centre for Rural Development. The Lord Mayor of Melbourne and a Member of the Premier's Department were among the Honoured Guests at the Dinner.

John D. Hughes wishes to express his sincere thanks to Mr. W. Lee and Mr. S. K. F. Ng and others arranging this Dinner.

The Chinese University of Hong Kong was represented by Mr. Peter K. N. Chen, Visiting Fellow, Graduate School of Management, Melbourne University.

When John D. Hughes visited Jiangsu Province during 1983 (ref. B.D.C.(U) Ltd Newsletter No.12 (September 1983) he was fortunate to meet many Buddhists at Chenjiang (Zhenjiang). John D. Hughes requested the Jiangsu Delegation to send B.D.C.(U) Ltd. Members' Warmest Greetings to our Chinese Brothers and Sisters in the Dharma.

It is most gratifying to have opportunities to exchange Goodwill between China and Australia.

J.D.H

AID NEED FOR BANGLADESH.

On 24 May, 1985, a devastating cyclone and tidal bore hit the coastal belts and offshore islands of Bangladesh, with the worst affected areas being Sandwip, Noakhali and Urirchar. Although it was difficult to ascertain the actual number of casualties, various organisations both Government and Private believed the death toll to have exceeded 50,000.

Naval relief teams and Air Force helicopters sent relief goods to makeshift camps set up in the badly affected areas. The survivors declined to accept Sarees and Lungies but wished for pure drinking water, safety matches and cooked and dried food.

THE BANGLADESH OBSERVER, Dhaka, 29 May 1985, at page 1, stated:

'Immediate' co-ordinated and determined efforts would have to be mounted to save and rehabilitate the survivors and end their agony.

Both the Government and the people from all walks of life must come together to retrieve these people from their present distress and give this gigantic relief operation a meaningful end. International relief organisations also have a role to play in extending succour to these

innumerable human beings struggling for their survival'.

On 30 July, 1985, members of Buddhist Discussion Centre (Upwey)Ltd. forwarded money to Bangladesh Buddhists.

For those who wish to make a contribution to Bangladesh ref. B.D.C.(U) Ltd. Newsletter, No. 14, May 1984 or send it via Buddhist Discussion Centre (U) Ltd., 33 Brooking Street, Upwey, 3158

J.M.L.

SOME SUGGESTIONS TO BE NOTED WHEN CONSIDERING AID FOR BANGLADESH

B.D.C.(U) Ltd is very grateful to our good friend, Ven. Suddhananda Mahathero of Dhammarajika Orphanage, Dhammarajika Kamalapur Dhaka-14 Bangladesh for providing some of the information in this article. The Director of B.D.C.(U)Ltd is solely responsible for the suggested recommendations for action. The commendations should maintain the institutional norms of Bangladesh..

In Bangladesh, there may be more than one thousand Associations at a Regional or Local Organisation level. Some of these do not operate at present, actual orphanages or poor-homes meant for the destitute. When B.D.C.(U) Ltd Director, John D. Hughes, visited Bangladesh, he was privileged to visit Buddhist well run Orphanages. Some of the well established Orphanages have enrolled more than 40 boys and girls. Other insignificant centres have no actual buildings.

Because of the vastness of the problems in Bangladesh, donors ought to have the means of knowing the purposes for which overseas money would be spent and what benevolent or humanitarian programme they are carrying out.

If persons were to help each and every Association it would be an abundance of philanthropy. The difficulties that arise by inter-communal misunderstanding must not be indulged in, in any way.

There is especial needs in the Chittagong Hill Tracts and Plain Chittagong areas. May the Devas help.

We wish that all the people of Bangladesh, troubles would be made easier by the generosity of their many Oversea Friends in the Dhamma and think it may help if all established Buddhist Groups in that Country convene to produce a Definitive Charity National Guide to facilitate gifts from Oversea Well Wishers.

J.D.H.

INDONESIAN VISIT BY B.D.C.(U)LTD COMMITTEE MEMBERS WENDY CLANCY AND MARG WALSH

On the 29 July 1985, two Committee Members of the Buddhist Discussion Centre (Upwey) Ltd visited the Buddhist Temple, The Vihara Dharma Yana at Night Market Street, Kuta, Bali, Indonesia.

This Temple has been established since 1979 when the Ven. Bhikkhu Girirakkhito first came to Kuta to give Buddhist Blessings on the marriage of Luwili Beratta a Baker in the town of Kuta.

The Temple's Director, Liem Ing Siong and his younger brother, Liem Ing Liang kindly invited Wendy and Marg to travel with them and their friends Luwili Beratta and Go Chi Siang to the North of the island of Bali to visit Ven. Girirakkhito at the Brahma Vihara Arana at Singaradja for the occasion of the Ashada Puja.

On arrival in Singaradja, our Committee Members were introduced to Ven. Girirakkhito, B.D.C.(U) Ltd Newsletter, Printed Double Dorje's and Manjushri Prints were presented to the Venerable Bhikkhu. After refreshments, they discussed Buddhist practice in Australia and, in particular, at B.D.C.(U) Ltd.

The Venerable discussed the practice of peaceful and insight meditation.

The Venerable has the view that the two types don't mix. Ven. Girirakkhito is a highly respected by the Hindu's of Bali as well as the Buddhists.

The Venerable, who is now in his 60's was a Brahmin by birth. He travelled to Thailand in 1965 to study Buddhism and to take the preliminary vows of a Novice Monk.

In 1967 he took the full vows of a Buddhist Monk and later returned to Bali.

Ven. Girirakkhito is the only Buddhist Monk in Bali and frequently travels around Indonesia to places such as Kuta, Surabaya, Jakarta, Irian Jaya and Papua; in fact anywhere, that he is requested in order to teach the Dhamma.

Many people from the local villages give Dana in work and food in order to maintain the Bhikkhus and the Temple.

Our Committee Members, were most fortunate in being able to travel to Singaradja for the occasion of the 1985 Ashada Puja, to commemorate the occasion when the Buddha first started to teach Dhamma. They paid respect and made Dana Offerings in the Meditation Rooms, before viewing the Vihara's magnificent Bodhi Tree, which has an Image of Buddha in meditation placed under the Bo Tree.

Chi Siang and Ing Liang presented two Bodhi leaves to our Committee Members as presents.

Five days later, at Menduit, outside Yogajahata on the island of Java, respect was paid to the most magnificent Bodhi Tree, in the grounds of the Menduit Temple, which was built to commemorate the first time that the Buddha taught Dhamma to 5 Monks in Benares, India. The Menduit Temple houses a most magnificent 3 metre high Image of the Buddha.

Adjacent to the Temple is the Therduit Vihara and quarters for the Community of Monks. Gifts were left for the Venerable Bhikkhu Pannavaro.

The Menduit and Pawon Temples are in close proximity and aligned to the most significant Borobodur Temple.

The two smaller Temples were used as Centres for preparatory meditation by Buddhists, before ascending the Grand Borobodur Temple.

Standing at the main gate of the Borobodur Temple grounds, one feels the magnificence of dedication by those who built this beautiful Temple, which rose to the blue skyline. Inside the grounds, many shops of new construction were selling goods including momentos of Borobodur Temple.

The pathways leading up to the Temple were interestingly designed, each square brick was bordered by a thick square of fine grass and flower beds and led to more park areas.

The distance between the main gate and the Temple gave Meditators the time to prepare their minds.

Circumambulation of the base of the Temple was done to arrive back at the Eastern Gate. Then, the Committee Members ascended the stairs to the first gallery, depicting the realm of desire.

They continued circumambulation at each gallery of the Temple until they reached the top Stupa.

This process took 2 1/2 hours.

During the walking meditation, offerings were made of fragrant rose petals, while chanting NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.

Both Members benefited greatly from this experience and felt deep gratitude towards all Teachers.

The base relief sculptures of each gallery were photographed by our Committee Members.

These photographs have been added to the resource of B.D.C.(U)Ltd.

Some of these photographs are reproduced below. (Further Ref. BOROBUDOR Yazir Marzuki & Toeti Heraty, Publ. P.Djambatan) which is available in the B.D.C.(U) Ltd Library.

W.C. & M.W.

Please refer Graphical Image N17-?-1

Photos: Borobudur Temple, Stupas and Buddha Image
(3 Photos)

NARA VISIT BY ROBIN BARBOUR.

In August 1985, Robin Barbour visited Nara, in Japan. It was once the Buddhist capital and is surrounded by many Temples and Shrines.(Ref. B.D.C.(U) Ltd. Newsletter 14 (May 1984) at pp S.C.1-2).

In one of them, Todaiji Temple, is an Image of the Buddha Rushana or Vairocana standing 15 metres tall. It is renowned as the largest bronze Image in the world.

The original was completed in 749AD by order of the Emperor Shomu.

A wish, by the grace of the Buddha Rushana was: "All living creatures may attain Enlightenment".

Light and incense were offered.

Nearby is the quieter Kofukuji Temple which is used largely by Buddhists, where it is possible to sit and meditate. Robin offered incense there and dedicated the merits to the people of the surrounding area.

Although culturally different, Robin found the essence of Japanese Buddhism the same as the practice at B.D.C.(U)Ltd.

May the merits made by me in writing this article be shared amongst all beings.

R.M.B.

Please see Graphical Image N17-?-1

Photo: Todai-ji Temple HOKKE - DO Sangatsu-do

Please refer Graphical Image N17-?-2

Photo: The Rushana Daibutsu at Todaiji Temple

MEDITATION CLASSES AT B.D.C.(U) LTD.

Meditation is taught by John D. Hughes, every Monday and Friday evening at 8.00pm. Buddhist Teaching and information is available at other times by arrangement with John D. Hughes.

For details phone 754 3334. All these Teachings are free of charge.

J.M.L.

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CONSULTANT SERVICES AVAILABLE.

John D. Hughes and Associates offer Consultant Services for Staff and Management Development, Performance Measurement and Systems Approach to Management. Insurance and Superannuation policies can be arranged.

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J.D.H.

DHAMMA TALKS AT VICTORIAN CATHOLIC SCHOOLS.

On 17 July 1985, John D. Hughes addressed St Joseph's School pupils at St Vincent's Boy's Home, South Melbourne.

On 13 August 1985, John D. Hughes gave a talk about Buddhist Practice to the pupils of Killester Catholic College at Springvale, Victoria. The talk was recorded by the school. These talks dealt mainly with the need to keep precepts, which in Christianity are called Commandments.

It is praiseworthy that other Religions seek to study comparative religions, including Buddhism.

As Paul Debes noted:

'The Buddha's penetrating insight realizes that even the lofty realm of Brahma is no more than TEMPORARY refuge of transitory bliss'.

(ref. DISCOURSES OF THE BUDDHA KNOWERS OF VEDA. TEVIJJA SUTTA.

T.W. Rhys Davids & Paul Debes. Wheel Publication No.57/58 B.P.S. Kandy 1977).

Be that as it may; it should be realised that morality can be learnt by the practice of other Religions, and, for many persons, it is worthwhile to encourage them to practice their own Religion.

Such practice may enable them to come to Buddha Dhamma in the future.

May the merit of these talks help all beings.

J.D.H.

THIS NEWSLETTER CONTAINS DHARMA MATERIAL PLEASE KEEP IN A CLEAN PLACE.

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