

Buddhist Discussion Centre (Upwey) Ltd.

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

NEWSLETTER NO. 18 AUGUST January 1986

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

A five day Meditation Course was held at B.D.C.(U) Ltd from Wednesday 28th August to Sunday 1st September 1985. Fifteen people attended the Course including members of B.D.C.(U)Ltd.

Resident Meditation Teacher, John D. Hughes, guided meditation using teachings from the text of Ch'eng Wei-Shih Lun "Doctrine of Mere-Consciousness" by Tripitaka-Master Hsuan Tsang, Translated from the Chinese Text by WEI TAT, M.A., F.R.S.A., Published by The CHENG WEI-SHIH LUN Publication Committee. (3 Fontana Gardens, Causeway Hill, Hong Kong). Copyright 1973. A copy of this text may be obtained from H.K.Buddhist Book Distributor, 390 King's Road, 4th Floor, Flat "C" Asia Mansions, Hong Kong.

The Ch'eng Wei-Shih Lun is a thorough and profound exploration of the human mind by introspection, meditation and contemplation on the part of a distinguished group of ancient Buddhist Practitioners. Its central theme is that all sense impressions of the phenomena of the universe are illusory and that nothing exists except in the consciousness.

The immediate aim of the course was to directly access "Mahayana Illuminating Samadhi" which is the first of Four Higher Learnings in respect of Samadhi. (Adhicittam Siksa) as outlined below.

- (1) Mahayana-illuminating Samadhi, so called because this meditation can produce the light of wisdom which illuminates the principles, teachings, practices, and fruits of the Greater Vehicle.
- (2) Merit-accumulating Royal Samadhi, so called because this meditation can spontaneously accumulate merits which are as boundless as the power of a King is unequalled.
- (3) Virtue-maintaining Samadhi, so called because this meditation can guard and maintain good mundane and super-mundane dharmas.
- (4) All-powerful Samadhi, so called because this Samadhi is practiced by great heroes, that is, Buddhas and Bodhisattvas.

These four Samadhis are characterised and distinguished by their objects, their antitheses, their capacities, their fruits and their activities. (p.721, 722)

The first Meditation Teaching used was to access the Storehouse Consciousness

(Alaya Vijnana) in which all the past karmic seeds, both wholesome and unwholesome are contained. By viewing the infinite karmic seeds accumulated, the Meditators horrific realization that any practice to remove all unwholesome karma would be quite impossible, as the seeds are inexhaustable. A fundamental change takes place in the Meditators mind whereby he sees the self cherishing nature of his practice is futile and will never bring an end to rebirth in Samsara. From this point the Meditator can be guided to access "Mahayana Illuminating Samadhi" where the practice is generated for the benefit of all sentient beings. After "Mahayana Illuminating Samadhi" is realized the Meditator is able to detach from his practice and view it objectively, (Yathabutam). The next stage of the meditation accesses "Merit Accumulating Royal Samadhi" through the knowledge of the Four Noble Truths.

During the Course, Geshe Doga and Sundup Tsiring resident Teachers at Tara House, visited the Centre for lunch. Students from B.D.C.(U) Ltd. then took the Monks to visit Sherbrooke Forest.

F.T.C. J.M.O.D.

FUNDRAISING.

Buddhist Discussion Centre (Upwey) Ltd has been an open Centre for over 8 years teaching Buddhist Meditation free of charge, and providing counselling for all who request it. Members' generosity in donating their time and money provide the main source of support for the activities of the B.D.C.(U)Ltd and enables the daily running costs of the Centre to be met. Part of their efforts are directly focused on fundraising and this approach to fundraising and some of the methods previously tried, are offered below as suggestions for other Buddhist Groups to broaden their income generating base.

A low energy way of funding a particular project is to provide each member of the Centre with a large jar to keep at home and, into which they can put small change. If a Centre had 20 members who each put \$5.00 per week into their jar, at the end of the first year \$5,200.00 would be saved plus interest. The jars are collected every 3 months and the money banked. Whatever the amount collected, a few coins daily can substantially improve the financial situation of a Centre, and provide the means to undertake new projects.

In Melbourne, there are several Companies who provide groups with fundraising projects. Recently B.D.C.(U)Ltd raised \$450.00 over a three week period by selling prepacked nuts and chocolates to friends, neighbours and workmates. In this case, the Company offered a 25% commission on total sales although, we have subsequently been told that higher commissions are available from other Companies. The address of the Company is "The Fundraising Specialists" 41-61 Cecil St, South Melbourne, 3205. Ph: 6907277. It is likely that services such as this are provided in many large cities and could be a source of revenue if used periodically.

Over the past 3 years, six "garage sales" have been held at B.D.C.(U)Ltd. By placing a \$10.00 advertisement in a metropolitan newspaper, some of these sales have raised \$300.00 in one weekend by selling unwanted goods donated by members and friends. Items not sold at the garage sale can be sold from a market stall or "trash and treasure"

market on a subsequent weekend.

Much of the income generated from this source we have donated to Buddhist Orphanages in Bangladesh to provide food and accommodation for children. A relatively small amount of money in Australia will feed a large number of people in Bangladesh. For those who wish to donate to this Orphanage the address is, "DHAMMARAJIKA ORPHANAGE", Atisa Dipankar Sarak, Kamalapur, Dhaka-14, BANGLADESH. Attention: Ven. Suddhananda Mahathero.

Government funding through Federal, State and Local Government bodies is available for projects and organisations which can meet the guidelines and objectives of the individual funding source. At the moment B.D.C.(U)Ltd has applied for a number of specific grants some examples of which are listed below.

- (1) Application for Assistance from the Arts Development Fund of the Victorian Ministry for the Arts.

PROJECT. To Mount an Exhibition of Chinese Buddhist Art, Images, Tankas, Scrolls, Calligraphy and related artifacts of historical and cultural significance in conjunction with the Museum of Chinese/Australian History Inc. Chinatown. Melbourne.

FUNDS SOUGHT. \$5,000.

- (2) Application for Assistance from Family and Community Services.

PROJECT. To provide Stress and Time Management Training to the Co-ordinators of local Community Houses and Community Groups through a series of systematically planned courses and on an individual base according to need.

FUNDS SOUGHT \$19.000

- (3) Application for Assistance from the Arts Development Fund of the Victorian Ministry for the Arts.

PROJECT. To establish a CH'AN Academy of resident and invited Teachers, and provide resource materials to teach interested students CH'AN Brush Painting and Calligraphy.

FUNDS SOUGHT. \$33,200.

Apart from the financial support, these activities are all providing opportunities to meditators to generate a strong merit base for their Dharma practices. When a person walks into the Centre, Dharma activities are waiting for them to immediately generate merit and maximise the benefits of the precious time available to them.

Fundraising is easily incorporated into the range of merit making opportunities provided by Dharma Centres. As Buddhist Morality is the basis of all Dharma practices, the five precepts are maintained in body, speech and mind for all fundraising activities.

- (1) To refrain from killing.
- (2) To refrain from stealing.
- (3) To refrain from lying.
- (4) To refrain from sexual misconduct.

(5) To refrain from intoxicants.

Also, B.D.C.(U)Ltd fundraising involving selling goods will not offer for sale the following:

- (1) Weapons that harm humans or animals.
- (2) Intoxicants that cloud the mind.
- (3) Poisons that harm humans or animals.

The combination of fundraising activities, regular Dana from members and an annual \$10.00 Subscription per member allows the B.D.C.(U)Ltd to make its facilities and Teachings available to many people at no cost to them. This includes Meditation Courses, regular Meditation and Counselling, a quarterly Newsletter, CH'AN Painting classes, access to an extensive general Reference Library and more.

Our Library development project is currently establishing a second Library devoted to Buddhist Art and CH'AN texts and, completing the indexing of the thousands of books and journals in the general reference Library.

Donations of books, money or time to help us in this project would be greatly appreciated.

F.T.C.

CH'AN PAINTING CLASSES.

The Ch'an Academy at 33 Brooking Street, Upwey, Victoria, now provides a facility for the beautiful and profound form of meditative practice of Ch'an Painting.

Melva Fitzallen will be teaching Ch'an Painting and Zen Calligraphy will be taught at a later date.

The classes for 1986 begin in February to co-incide with school terms and a Sunday afternoon class to cater for those unable to attend through the week is also available.

Class times: Sunday 2pm-4pm

 Monday 10am-12pm

 Friday 2pm-4pm

For further information please contact: Melva Fitzallen (059) 9683660 Julie O'Donnell 97543334

J.Y.

AUSTRALIAN INSTITUTE OF MULTICULTURAL AFFAIRS.

The Australian Institute of Multicultural Affairs is to complete a National Directory of major research projects and researchers into multicultural and ethnic affairs.

A major function of the Institute is to promote the co-ordination of those activities and services which develop an awareness of the diverse cultures within Australia, and an appreciation of the contribution they make to the enrichment of the community. The Directory, to be published annually, will assist in the co-ordination of research in this field throughout the country, and will provide a valuable resource for researchers. The

Directory will list current researchers in the area and their research interests, as well as current and recently completed research projects.

A.I.M.A. plans to publish the Directory in May 1986 to coincide with the planned National Research Conference. Because the Directory will be published annually, contributions must be restricted to major research projects which have been either commenced or completed during the last twelve months. Major projects include research intended for publication, academic theses, and government and consultancy reports.

John D.Hughes, Director of B.D.C.(U)Ltd has provided information to A.I.M.A. of his research interests in multiculturalism Buddhism. Further information of this project can be obtained from Tony Pensabene of A.I.M.A. (Telephone (03) 608 6804) or by contacting: Australian Institute of Multicultural Affairs, 300 Queen Street, Melbourne, 3000, Victoria. Postal Address: P.O. Box 2470V Melbourne 3001.

A.I.M.A. produce a quarterly Newsletter MOSAIC. In MOSAIC, Issue 3, December 1985, the Director, Peter Sheldrake noted that one of the significant changes to the Institute's functions that arose from the 1985 Amendment Act was the decision to replace the proposal that they establish a repository for literature and related materials by a new function. The Institute is now required "to encourage other bodies to conserve materials relating to the diverse cultures of Australia". This includes work with individual Community Groups, such as, Buddhist Groups. We commend these functions of A.I.M.A. Copies of A.I.M.A. Annual Reports for 1983-84 and 1984-85 are available for inspection at B.D.C.(U)Ltd Library.

J.D.H.

BUDDHIST SUMMER SCHOOL '86.

The Kagyu E-Vam Buddhist Institute, P.O.Box 444, Hawthorn, Vic. 3122, Phone 861 9983 ran their third Buddhist Summer School from 18-23 January 1986 ref. Buddhist Summer School '85 details appeared on the B.D.C.(U)Ltd Newsletter No.16 (February 1985) at pp 8-9.

This School enables persons to appreciate the flavour of the diverse "BudhaYanas" appearing in Australia. The Ven. Traleg Kyabgon Rinpoche and his Students are providing a source of great merit in this excellent project.

Details of this year's Course were:-

- (1) Calm and Insight - Phra Khandipalo
- (2) Imagination and Visualisation - The Venerable Traleg Kyabgon, Rinpoche and Dr. Diana Taylor.
- (3) Healing and Transformation - The Venerable Sogyal, Rinpoche.
- (4) Hun Yen: Chinese Buddhism - Tony Prince
- (5) Japanese Tantra - Adrian Snodgrass
- (6) Christian Mysticism and Buddhist Mysticism - The Venerable Traleg Kyabgon Rinpoche and Philip Greenway.
- (7) Zen and Japanese Business - Dr. Hironobu Kitaoji
- (8) Zen General Theory and Practice - Geoff Dawson

- (9) Meditation in Everyday Life - Andrew Young
(10) Forum.

TEACHINGS BY THE VENERABLE GESHE THUBTEN DOGA ON THE
PROFOUND WISDOM OF EMPTINESS AT TARA HOUSE, MELBOURNE ON
16-17 NOVEMBER 1985.

The Venerable Geshe Thubten Doga gave Teachings on the Profound Wisdom of Emptiness to over forty people on this weekend. Several Members of Buddhist Discussion Centre (Upwey)Ltd attended these Teachings.

The Texts used by the Venerable Geshe included those of Nagarjuna, supported by Candrakirti. Further references included Texts of Lama Tsong Khapa and Shantideva. No single Text covers the whole Teachings. B.D.C.(U)Ltd Members have a great sense of gratitude for these rare Teachings. To express this sense of gratitude, this Newsletter contains a few of the key Tibetan phrases expounded by the Venerable.

The Prasannapada, written in the seventh Century C.E. by Candrakirti, could serve as an introduction to those who sincerely wish to understand these profound Teachings. Much of our usual mental furniture must be set aside to comprehend these Texts. It says much for Western traditional habits of rigid thought patterns, that the first European Scholar to study the Prasannapada when it arrived in Europe in manuscript form from Nepal about the middle of the nineteenth Century pronounced it "nihilisme scholastique". By contrast, many Scholars and Western Philosophers today are treating such profound Texts with more respect thus permitting ratiocination. The lucid Teachings of Venerable Geshe Thubten Doga and his Translator, Samdup Tsering helped many Beings, seen and unseen. May they have long life.

Ref: LUCID EXPOSITION OF THE MIDDLE WAY. The Essential Chapters From The Prasannapada Of Candrakirti Translated From The Sanskrit By Mervyn Sprung in collaboration with T.R.V. Murti and U.S. Vyas. Pub. Routledge & Kegan Paul Ltd. 1979. ISBN 0 7100 0190 8.

Explanatory Footnote For Students:

Edward Conze noted four stages can be distinguished in the assimilation of a Buddhist Text on meditation.

It must first of all

(1) Be well memorized

(2) Then understood in all its details

(3) To some extent be Westernized;

and finally (4) Be made into a matter of concrete, personal experience.

Ref: THIRTY YEARS OF BUDDHIST STUDIES. Selected Essays By Edward Conze.

Pub. Bruno Cassirer. 19 7. from page 94 onwards.

J.D.H.

GIFT OF REPRODUCTIONS OF TIBETAN THANKHAS PRINTED IN TIBET.

We wish to express our gratitude to Venerable Traleg Kyabgon, Rinpoche who made

a gift of 3 reproductions of Tibetan Thankhas to the Director of B.D.C.(U)Ltd on 6 February 1986 on the occasion of the Ch'an Academy Opening. These reproductions were recently printed in Tibet. On the obverse side of the reproductions, mantras of the Bodhisattvas are carefully printed in the Tibetan script, together with information in the Chinese and Tibetan languages. The Chinese Government has encouraged the publication of these important artifacts of Tibetan Culture. The quality and faithful colour rendition of these Thankhas is excellent. These items are a valuable addition to the resources of the B.D.C. (U) Ltd.

J.D.H.

ONE APPROACH TO SHUNYATA ONTOLOGY.

Terry Clifford (1) describes "Emptiness, shunyata, as the central concept of the Mahayana. Shunyata expresses the nature of absolute reality and the realization of shunyata or emptiness is the wisdom aspect of the Mahayana. There is really no adequate word in English for shunyata, as both "voidness" and "emptiness" have negative connotations, whereas shunyata is a positive sword of emptiness transcending the duality of positive-negative... Nagarjuna said of shunyata, "It cannot be called void or not void, or both or neither, but in order to indicate it, it is called the void"... The absolute compassion of Mahayana arising spontaneously with the realization of emptiness...In the Vajrayana, emptiness is no longer applied as an antidote". (2) "By realizing shunyata, all sickness and negativity is subdued or dissolved".

Prayers for taking Refuge and generating Bodhicitta, short Mandala Offerings, Dedication of the Merits and other Prayers were done at regular intervals during the two days. The Teachings were commenced on the basis of Shantideva's instructions to do our actions with broader and good thought because every action comes from our thought. If we have narrow thoughts in our Dharma Practice which are only designed to satisfy our desires, in what way are we different from worldly people who have worldly thoughts aimed at satisfying their desires? If we explore in our minds we find there is a deep inside dissatisfaction; in other words, we are wanting something more which is a form of craving and therefore there can be no genuine peace. It would be better to follow the minds that cause happiness for oneself and others. If we follow a path of only desiring to benefit ourselves, we may be aware by careful reflection that all the weariness we have gone through over countless past aeons has only succeeded in achieving misery. It is therefore necessary to sever the root of all negative thoughts, which can be shown to be the conception of an independent "self".

Candrakirti rejected the point of view that there must exist a common ground for discussion between those who understood the real nature of shunyata (sunyata) and those who did not understand it (3)

Nagarjuna explained that as long as a wrong view of our aggregates (Rupam, Vedana, Sanna, Sankhara and Vinnanam) exists one is bound to the karma of cyclic existence because "self" is the root of all trouble so cutting the root amounts to realization of selflessness (Anatta).

Dharmakirti explained that Love and Compassion etc. (Metta, Karuna) will NOT cut

the conception of self because such actions are not contradictory to the concept of self. The reason for this is that the "other beings" are viewed as "selves" rather than as merely the five aggregates. It does not make sense to a very bright mind when the individual components of the five aggregates are seen as they really are, arising and falling, to generate compassion with volition. It is therefore necessary for the mind to be internalized and contradict the way objects are perceived.

Tsong-ka-pa explained that generating Renunciation thoughts in the correct manner could lead to some difficulties unless the mind was clear enough to understand what was being renounced. For this reason it is useful to understand what renunciation means in the Three Schools of Buddhism (Theravada or Sutrayana, Mahayana and (hopefully) Tantrayana). Tantrayana is deeper in the terms of presentations to the subjective minds but not in terms of the object of mind which "knows emptiness".

One needs an enormous accumulation of Merit, BEFORE starting any of these practices. Without this vast store of merit, respectfully gathered by practice of the Ten Perfections (Dana, Sila, Renunciation, Patience, Energy, Wisdom, Truthfulness, Resolution, Metta and Equanimity) the mind may come to refute the wrong object.

The meditation then continues in two ways,

The bases of these objects of observation should be examined.

The meditation itself is of two types,

From this practice four critical points must be discovered

- (1) Identifying the object to be negated (which will be referred to as the elusive self)
 - (2) Realizing "being" and the validity of logical reasons "one uses to come to this conclusion",
 - (3) Realizing how an object is not either inherently one nor inherently many.
 - (4) Realizing the proof of 3.

Out of these four critical points if they are carefully explored to fruition, the meditator will arrive at understanding how this series is the point of departure of all conflict.

Meditation on friends, enemies and strangers should be practiced fairly strongly to analyse the karmic feelings which arise and to note the need for designing proper motivations which enables the meditator to realize the extent of defilements on body, speech and mind. When this is understood the practice must be to mix as many wholesome actions as possible with our own daily actions and to come to the realization that the main force of our minds is the wrong view of looking at persons and things. From this, we must come to a clear view of the elusive self as an object to be refuted, since the elusive self cannot recognize the emptiness of self. We must know the other side of emptiness, we cannot realize emptiness unless we know what is empty of emptiness. Care must be taken not to fall into the extreme wrong view of nihilism.

We must see the measure of useless self and it would probably be helpful to realize for oneself Pandit Candrakirti's stanzas. It is of little use to view them as an intellectual exercise. The elusive self must be discovered clearly as the object to be negated. If we

can realize it in any object then it would be realized in all things. The concept of "I" is a wrong perception in every ordinary being and has always been with them acting as their source of activity.

A true analysis therefore has two aspects, one arises intuitively (innate); one arises by wrong intellectual knowledge (intellectual). It is helpful to correct the latter thought by phrasing our logic in the present tense. The concept which grasps towards a self is the root of Samsara. This concept arises from an unwholesome mind because our grasping to be merely attached to "an inner self" gives rise to faulty actions and faulty actions do not bring happiness. At the same time, when we think of an independent nature (or mind) the same troubles arise. So the task is to analyse "self" and also to analyse "mind". This analysis will lead to perceiving the operation of the "self cherishing mind" and lead to no doubt as to why negative karma which is created/recreated by the "self cherishing mind" makes us ill at ease in samsara. This can only be understood when the meditation is practiced to completion. So we might say there are three ways working towards understanding.

- (1) A self imputed by conceptual thought.
- (2) An existence opposite to the first way without knowing emptiness.
- (3) A knowing "mere self" which talks, sees , hears and so on. As mentioned earlier great care must be taken not to negate an improper analysed "sense of self" otherwise we get the mistake of nihilism which would sow seeds for the destruction of our practice.

Shantideva pondered why he could not achieve full enlightenment when he cultivated good heart and implemented pure deeds of body, speech and mind and was carried along by his wholesome karma. The answer is that persistant effort is needed and good wisdom must support the distinction between wrong effort and right effort to impel the meditation in the right direction. Care must be taken not to run to eternalism views. If wisdom is lacking, the best you can do is to clear the field of your mind and understand the fields which make the mind ignorant. If cleaning expels happiness of an ignorant type as we clean our minds more happiness will appear of a superior type.

One needs to study many factors in meditation by seeing directly and find the antidote to the concept of self which is the root of ignorance. At this level the "concept of not grasping" is itself an error in practice since this is only adhesion to an ego generating cause called "concept of not grasping" (Atman adhesion). In a similiar way, care must be taken to avoid Dharma adhesion.

Under special circumstances if the practice is undertaken with vigour, shunyata may be glimpsed. This glimpse normally will first occur in the climates of heavens but practice must continue until it can be experienced in the human realm. At this point of practice

it is very useful to meditate on the notion that you are unjustly accused of stealing. This is because the clouded mind is always "stealing" by grasping at some part or other of samsara. Hence, "I haven't stolen that...." is the greatest lie that can be said (by an ego mind). This method when well practiced will give a glimpse sooner or later of the vast ignorance and make the second Noble Truth clear. It will then be seen that self related to a body is not the elusive self to be found. If good enough, the meditator will find a kind of self which is unrelated to either body and mind and which will be seen as having a very independent nature. This is the self which has to be negated.

As an example of the way of practice at a lower level, consider you are looking at a horse race. After considerable effort, try and deduce how the horse is racing. You will find it is the mind of the horse mixed with "your" mind that is racing and you will realize that Nama-rupa is mixed just as milk and butter can be mixed. You will then realize that the nature of the "imputed horse" appears in your imagination.

It becomes important to recognize the object to be negated and further investigation is required to prevent dangers of negating other "things" instead of negating the inherent self. If you do not know yourself what you are negating take care, because true emptiness is not like a nothingness or a somethingness. This is the first critical point to realize emptiness, that you must be absolutely certain about what is to be negated and also to be certain about the logical basis at which you arrive at this view.

If your "logic base" was negated another "base" would probably be cognated. Because of these problems the reasons and methods of practice must be varied. In this way if a sufficient number of reasons are found, p1, p2,.....px at a certain point it will be seen px does not "inherently" exist. If another round of reasons (p+dp), (p1+dp), (p2+dp).....(px+dp) were used this would come to the same.

From this type of meditation the possibilities of exploring the cases of one or many can be established and a further examination of whether the possibilities exist of either inherently as one or inherently as many can be explored. The conclusion will ultimately establish itself as a fact that a person does not exist inherently as one or many.

Because of the profound nature of shunyata it is necessary to carefully prepare yourself mentally and learn skilful means of paying attention to the text or your own practice. In all cases it is necessary to place the mind in or on the body to see how things inherently or non-inherently exist. If you do not keep your mind inside your body you will never be able to achieve anything in this form of meditation. It is assumed the meditator has already learned how not to be distracted by "outer things". Careful preparation is needed and much use is made of direct and indirect reasonings.

Out of this analysis on the aggregates you must come to answer the question of whether persons exist as the aggregates or as one of the aggregates and make sure there is no third way. One fault which could arise is that if the person existed as say, only one of the aggregates then you would come to the conclusion that there were five "I's", one for each of the aggregates which would lead to the notion of there being five "selves". Another fault can arise for example, when the body is viewed as ashes (caused by seeing the four great elements without their twenty-eight rupa secondary characteristics) and confusion about the type of body which goes to the next rebirth and so comes to assert a "form body" (Nimitta).

Another approach is to realize that we can joke about "ourselves" so if there were not separate "selves" (at least two) how could "one" laugh at "another". How does the "present I" relate and remember "yesterday's I", and how does this relate to karma? When this analysis is done we will see that we are all not without causes and we are not existing independently. By these methods we realize we can go on and on unless we find the correct way. Even in ultimate terms if we maintain the person is

completely different, how can there be connections? If we assert there are no connections, we ought to be able to find a person apart from the five aggregates.

More practice is required in meditation to get the correct experience of negation and come to the realization of emptiness. This experience is called "space-like" meditation and overcomes the craving of wanting non-inherent existence and brings the knowledge

of dependant origination directly and allows the uselessness of "mind" to be able to be seen and the proper abandonment to be able to arise spontaneously from wisdom. It is important that one does not negate relative truth paths in the process. In the start of these meditations it is recommended to start with the investigation of persons and just practice paying mere attention to objects.

J.D.H.

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(2) Ibid (1) p.161

(3) THE BLUE ANNALS. by George N. Roerich.

Pub. Motilal Banarsidass, reprint 1979. p.882.

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Of Tsong Ka-Pa. Translated By Alex Wayman.

Pub. Motilal Banarsidass, reprint 1979, Delhi.

LIFE & TEACHINGS OF TSONG KHAPA.

Pub. Library of Tibetan Works & Archives, 1982, Dharamsala, India.

Please refer Graphical Image No: 18.??.1

Tibetan text and translation.

CHINESE AUSTRALIAN HISTORY MUSEUM OPENING.

The Museum of Chinese Australian History was officially opened on November 8th 1985 by the Premier of Victoria, the Hon. John Cain. It was attended by many dignitaries, including His Excellency, the Ambassador of the Peoples Republic of China, Mr. Nie Kong Cheng.

John D.Hughes, Director of Buddhist Discussion Centre (Upwey)Ltd arranged for Vietnamese Buddhist Monk, Ven Thich Phuoc Boa to conduct the Blessing Ceremony at the Opening. We wish to express our sense of gratitude to the Venerable who flew down from Sydney for the occasion.

Prior to the Opening, John D.Hughes arranged for Puja Sand to be mixed and sealed

with the cement under the Museum forecourt tiling. The tiling has a Chinese motif. A "Facing Heaven" Gateway is being constructed in the forecourt. This is a sealed replica of an authentic Ming Dynasty gateway. It is a gift from Victoria's Sister State in China, Jiangsu Province, and is being erected by a team of engineers and craftsmen from that Province. It should be completed by late December.

Several B.D.C.(U)Ltd Members attended the Opening which was preceded by the "Dai Loong". The "Dai Loong" - Big Dragon has found its home in the Museum. It was displayed on a ramp on the ground floor, winding down to the basement.

The Chinese Professional and Businessmen's Association of Victoria (G.P.O. Box 1811Q, Melbourne, Australia 3001) heritage collection - a series of photographs of early Chinese Australian families who had contributed significantly in Australian society, is prominently displayed near the main entrance of the Museum.

B.D.C.(U)Ltd Members would like to express their appreciation to the Board and Staff of the Museum, the Chinese Professional and Businessmen's Association of Victoria and to the Museum's Curator, Dr. Constant Wong.

The Museum address is: 22-24 Cohen Place, Melbourne.
Phone No:- (03) 662 2888 or 663 1797

J.D.H.

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

Meditation is taught by John D.Hughes, every Monday and Friday evening at 8.00 pm.

Buddhist Teaching and Information is available at other times by arrangement with John Hughes.

For further details Phone: 754 3334

ALL THESE TEACHINGS ARE FREE OF CHARGE.

J.M.L.

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.M.L.

CH'AN ACADEMY OPENING.

On 6th February 1986, the Ch'an Academy Hall opened at the premises of the Buddhist Discussion Centre (Upwey)Ltd. B.D.C.(U) Ltd. Members became stewards

for the occasion and each Member attended to a group of invited guests. Among the guests included were the Hon. Mr Peter Milton M.P., Mr Hazunari Tanaka, Vice Consul of Cultural Affairs and Director of the Japan Information Service and Andre Sollier, Sumi-e Painter. The stewards introduced the guests to each other and a friendly relaxed atmosphere was soon evident.

After refreshments, all guests were assembled outside the Ch'an Academy Hall to hear an Introductory Speech by B.D.C.(U)Ltd. President and Director John D.Hughes. Dr. Constant Wong M.A., Ph.D. Curator of the Museum of Chinese Australian History Inc. then gave an Opening Speech and officially declared the Ch'an Academy opened by the unveiling of the Ch'an Academy Opening Commemorative Foundation Tablet. The Ch'an Academy Hall Dragon Gong was then sounded and guests invited to move through the Hall.

At a further sounding of the Dragon Gong, the guests reassembled outside the large Ch'an Academy windows with some guests inside to observe demonstrations of Calligraphy by Japanese Master Shigyoku and demonstrations of Ch'an Painting by B.D.C.(U)Ltd. Director and resident Artist.

After this viewing, guests were presented with special gifts of Calligraphy and Ch'an Painting to aid in the commemoration of this most auspicious occasion.

The Opening having ended, guests were served afternoon tea in the garden.

B.D.C.(U)Ltd. Directors and Members wish to thank all those who made the opening of the Ch'an Academy possible.

May the Merit of the Ch'an Academy help all beings follow and realize the Buddha's Path.

For Information on the Ch'an Academy Ch'an Painting classes please refer to page 3 of this Newsletter.

J.M.L.

Please refer Graphical Image No: 18.?.1

Photo: L. to R. Mr.M.Lauey, Dr.C.Wong,
Hon. Mr.P.Milton. M.P. at the Ch'an Academy
Opening.

Ch'an Academy

Buddhist Discussion Centre (Upwey) Ltd.
33 Brooking St.Upwey 3158 (03) 7543334

OPENING OF CH'AN ACADEMY. 6th February, 1986

WELCOMING ADDRESS. By John D. Hughes Dip.App.Chem. T.T.T.C.
President & Director of Buddhist Discussion
Centre (Upwey) Ltd.

Venerable Sirs, Honourable Sirs, Honourable Guests, Ladies & Gentlemen.

I welcome you to the Ch'an Academy. My name is John Hughes. I am President & Director of the Buddhist Discussion Centre (Upwey) Ltd. The Ch'an Academy is aligned with B.D.C.(U)Ltd. I would like to thank Mr Les Saward for preparing the architectural plans, Mr Jeff Radford for his carpentry work, and our B.D.C. (U) Director Mr Frank Carter for his efforts in purchasing and construction work and the many B.D.C.(U)Ltd Members who gave their time freely. A special mention should be made of Mr Jim Lawless and his friend Mr Peter Marshall for their months of demanding work and the mindfulness with which they undertook such work.

Also the Ch'an Academy working Committee comprising Director June Young, Ch'an Teacher Melva Fitzallen and secretary Julie O'Donnell deserves great acclaim.

As a strongly motivated self help group we are always dependant on the open hearted generosity of such people as our Members and the public to enable us to produce an environment conducive to developing strategies for working with change.

Changes arise because there is nothing permanent. Our bodies change, our feelings change and our mind states change. When two people sit down to eat one must finish first. If we cannot sense impermanence, we live in constant stress when things change. So the first strategy for working with change is to obtain a mind bright enough to cognate the second by second changing internal & external worlds.

Because of impermanence, the unsatisfactory nature of these fleeting world events are seen. You cannot cook up a happy life style based on clinging, grabbing and grasping at events and persons with the incorrect perception that events are permanent. A false flavour would appear. True reality must be found and understood with wisdom minds. These wisdom minds have the flavour of Ch'an. The recipe comes from the Buddha's cook book. First you must know the bitter taste of change then the ever sweet taste of bliss from meditation. Then you find the sweet taste of some Ch'an minds. Bodhi Dharma nectar is savoured with the ink, brush, inkstone & paper and wisdom appears. A strategy for dealing with change has arrived.

In ancient times in China & Japan, many Ch'an painters attained and realised wisdom mind. Their painting & calligraphy still exist to this day. I have seen such things when I visited China. The wise old Abbots of the Chinese Buddhist Monasteries I visited can still transmit Ch'an.

We are indebted to China for preserving living Ch'an.

It is significant that my friend & colleague Dr. Constant Wong is Chinese and has famous calligraphers in his family lineage. Our speaker today is Dr. Constant Wong, Curator of the Australia/Chinese Museum. I feel sure the future connections of the Ch'an Academy and Dr. Constant Wong's Museum will become many.

We feel privileged that such a busy man could make the time to open the Ch'an Academy. I have pleasure in calling upon Dr. Constant Wong to address you.

The following article and photo are reprinted from THE FREE PRESS, Wednesday February 12, 1986 - Page 13

CH'AN COMES TO UPWEY.

Please refer Graphical Image No: 18.???.1

Photo: MELVA Fitzallen shows her style in the art of Ch'an Painting.

UPWEY has been chosen as the Victorian home for Ch'an, the ancient tradition of Chinese painting.

Dr. Constant Wong PhD, the Curator of the Museum of Chinese/Australian History has opened the Ch'an Academy in the grounds of the Buddhist Discussion Centre (Upwey). 33 Brooking Street, Upwey.

Dr. Wong has a particular interest in the Ch'an Academy because of his family history which relates to the earliest Ch'an practice in China.

Ch'an, Chinese ink painting, is a Buddhist meditation practice and is also known as Zen in Japan.

Dr. Wong practiced the style of painting as a seemingly spontaneous representation of nature in landscape or disarmingly simple depictions of animals, fruits and flowers.

"Ch'an art is actually suggestive rather than a literal representation", Dr. Wong said.

"Because of its essential simplicity, scholars have called this practice 'the laughter of the brush'.

The Upwey hall was built so that Ch'an could be practised in Australia and funds for its construction were donated by friends and members.

Officially opened last week, the academy featured demonstrations of the art of calligraphy by Shigoku of Japan and Ch'an painting by the centre's principal painting teacher, Melva Fitzallen.

Examples of Ch'an painting and calligraphy will be on sale until March.

Following the opening each guest was presented with a gift of either a painting or calligraphy.

Ch'an classes will start on March 2 and will be limited to six students to ensure an intense approach to the art.

The five sessions weekly will be guided by Melva Fitzallen and will be free of charge.

Classes will be arranged through the Buddhist Discussion Centre, Upwey.

For more details phone Julie O'Donnell or John Hughes on 7543334.

Please refer Graphical Image No: 18.???.2

Photo: Guests at the Ch'an Academy Opening.

The following article and photo are reprinted from Knox Sherbrooke News, Tuesday, February 18, 1986

ACADEMY OPENS THE WORLD OF CH'AN PAINTING

Please refer Graphical Image No: 18.???.2

Photo: SHIGYOKU demonstrates her talent at calligraphy; watched by Ch'an painting teacher Melva Fitzallen (left) and John Hughes.

When the word Buddhist is mentioned, most people think of a fat little oriental man with a permanent smile on his face and a bald head.

Of course this is far from the truth, as the opening of Australia's first Ch'an Academy Hall in Upwey on February 6 proved beyond doubt.

The Academy is aligned with the Buddhist Discussion Centre (Upwey) Ltd. (B.D.C.U.) and its president and director , Mr. John Hughes, is an Australian.

So are most of the Centre's 30-35 members.

The discussion group whose activities include meditation counselling, fundraising, teaching Buddhism and Ch'an painting was formed in 1978.

With the opening of the Academy Hall, it now plans to invite the public to learn the ancient Chinese arts of meditation and Ch'an painting.

In his introductory remarks on the day, Mr. John Hughes explained the thinking behind Ch'an to an interested party of guests.

"Changes arise because nothing is permanent." he said. "If we cannot sense

impermanence, we live in constant stress when things change. You cannot live a happy lifestyle based on clinging, grabbing and grasping at events and persons with the incorrect perception that events are permanent. A false flavor would appear. The reality must be found and understood with wisdom minds, and these wisdom minds have the flavor of Ch'an."

The Hall was officially opened by special guest, Dr. Constant Wong, Curator of the recently opened Museum of Chinese/Australian History.

Guests were then ushered through the new Hall while Mr. Hughes gently pounded a huge brass gong, "to get the flavor of going through a Town Hall with a gong going."

Although it is only small, the Hall does have an unmistakable Chinese atmosphere - complete with the floor cushions and rolled carpet.

Next came the highlight of the opening demonstrations of Ch'an, or Chinese ink painting, and of calligraphy.

Ch'an Teacher, Melva Fitzallen, produced an excellent beach scene in a matter of minutes, using the swift and smooth strokes introduced to China from India by a Buddhist monk in the sixth century.

Shigyoku, who has done calligraphy for 30 years in Japan and Australia, then transcribed a 350-year-old poem and a series of four character representations with equal grace and expertise.

Each official guest was presented with a gift of an example of Ch'an painting or calligraphy.

The Academy is unique in Australia, and offers classes in meditation and Ch'an painting to people of all denominations.

Nestled in the pleasant semi-rural surrounds of Upwey, it is perfectly placed for these quiet and relaxing activities.

The classes, which start on March 2 ,are limited to six students, "so they may approach Ch'an intensely in a pure and direct way."

There is no charge.

For more details, contact Julie O'Donnell or John Hughes on 7543334.

Melbourne Addiction Recovery Service

Note from Melvyn Bowler
69 Sandells Road, Tecoma, 3160, Australia.
Phone: (03) 754-5944

WORKSHOPS 1986

<u>Date</u>	<u>Title</u>
23rd February	The Basics of Rational-Emotive Therapy and How To Apply Them.
13th March	Using Rational-Emotive Therapy with Alcohol and Drug Problems, (see separate leaflet from the Australian Institute for Rational-Emotive Therapy).
23rd March	Alcohol and Drug Problems - Basic Helping Skills.
27th April	Applying Rational-Emotive Therapy to the Problems of Anxiety, Anger, Depression, Guilt and Self Downing.
25th May	The Basics of Rational-Emotive Therapy and How To Apply Them.
22nd June	Alcohol and Drug Problems - Basic Counselling Skills.
29th June	This is a 5 day course being held on consecutive Sundays. It will include both theoretical and practical components including the use of Rational-Emotive Therapy.
6th July 13th July 20th July	
24th August	The Basics of Rational-Emotive Therapy and How To Apply Them.
21st September	Alcohol and Drug Problems - Basic Helping Skills.
26th October	Applying Rational-Emotive Therapy to the Problems of Anxiety, Anger, Depression, Guilt and Self-Downing.
23rd November	The Basics of Rational-Emotive Therapy and How To Apply Them.

All Workshops/Courses are led by Melvyn Bowler. Except for the 13th March they all take place on a Sunday, from 9.30 a.m. to 4.00 p.m. For further information either phone Melvyn Bowler on (03) 7545944, or complete and mail the form below.

AUSTRALIAN INSTITUTE FOR NATIONAL-EMOTIVE THERAPY

1986 Schedule of Events

<u>Date</u>	<u>Speaker</u>	
<u>Topic</u>		
6 February Better (Thursday, 7:00pm) (and in Life):A Rational Approach"	Dr. Michael E. Bernard Senior Lecturer, University of Melbourne	"Doing It At Work
13 March RET with (Thursday, 7:00pm) Drug Problems"	Mr. Melvyn Bowler Alcohol and Drug Counsellor	"Using Alcohol and
12 April "Self-Hypnosis in (all-day Saturday workshop for mental health practitioners)	Dr. Bob Dawson Clinical Psychologist, Associate, Dept. of Psychiatry University of Melbourne	Cognitive Behaviour and RET: A skills
Training Workshop"		
5 June "Rational Methods (Thursday, 7:00pm) Solving Problems and Small".	Dr. Ian M. Campbell Senior Lecturer University of Melbourne	for Big
4 July "Rational and Educational workshop for teachers.	Ms. Susan Gillet Dr. Michael E. Bernard	

(Authors: Reading Rescue: Guidance for the school counsellors,

A Parents' Guide to Improving Their Child's Reading)

Parents of a
psychologists and

Child with other professionals)
Reading Problems: How
Parents Can Help"

28 August	Mr. Darko J. Hazjler	"A
Rational	Guidance Officer	
Approach to	Melbourne Student Services	
Improving Student		
Achievement and		
Study Habits in		
Secondary		
School"		
6-9 October	Dr. Albert Ellis	Two
Workshops		
and Public	Executive Director,	
Lecture -Emotive Therapy	Institute for Rational	
6 November	Mr. Bill Rogers	"A
Rational		
Approach to	Student Welfare & Discipline	
Class-Room	Advisor, Education Department	
Management and		
Teacher Stress"		
4 December	Dr. Bob Dawson	"RET
and Healthy		
Living"	Consulting and Clinical	
	Psychologist	

All of the above events will take place at 139 Bouverie Street, Carlton (Social Biology Resources Centre). For the Thursday night events, there is a \$3.00 contribution requested. All of the evening sessions are open to professionals and the general public. The two workshops have limited enrollments. Applications from professions relevant to the workshop topic will be given preference.

The Australian Institute for Rational-Emotive Therapy is pleased to announce that Dr: Albert Ellis, the founder of Rational-Emotive Therapy, will be offering two all-day workshops and one public lecture during the week of the 5th of October, 1986. The two workshops will also constitute two days of the 5-day RET Primary Certificate Program which is also to be offered at this time.

For further information write: Dr. Mzchael E. Bernard, Australian Institute for Rational-Emotive Therapy, c/o Faculty of Education, University of Melbourne, Parkville, Victoria, 3052.

-----(Tear off here)-----

Name: (please print)

Occupation:

(optional)

Mailing Address:

Post Code:

I would like to receive further material on (tick): RET Self-Hypnosis Workshop; Reading Problems Workshop; Albert Ellis Workshop and Public Lecture; RET Five-Day Preliminary Certificate Program; Five Day Intermediate Program (which may be offered during Ellis' visit to persons holding the RET Preliminary Certificate or who have graduate training in RET); I would like to be put on the AIRET mailing list.

Please refer Graphical Image No: 18.??2

Photo: Red Torma built at B.D.C.(U) Ltd.

GENERATION OF WHOLESOME METHODS BY USE OF A RED TORMA.

The doctrine of animism or anima mundi (Stahl 1720) is the notion that inanimate objects and natural phenomena have a "soul" or "spirit" apart from matter is the incorrect basis to seek "protection" from objects, such as, for example, "protection arrows". A proper analysis at all levels would be lengthy; but the correct basis should be summarised by noting the effect on Mara. ASURAKAYA (Demons) should be distinguished from Mara. Mara, the Evil One, is referred to many times in Buddhist Scriptures. According to Buddhist tradition he sought to deflect the Buddha from the attaining of Enlightenment. Mara is shown as entirely powerless to influence Buddha in any way.

Mara appears again and again in the course of Buddhist history, sometimes assuming human or animal forms in disguise. Mara is experienced directly by any Buddhist when engaged in advanced meditation. Mara literally means 'the killer' or 'the death-agent'.

Mara can be overcome by following the Buddhist Way. Since "Maric attacks" are to be expected at some stage of a Buddhist Meditators' Path, the question to be asked is what wholesome Buddhist Protection Methods are valid in view of the Buddha's Teaching on morality.

The Author has had the benefit of hearing of many methods used by Noble Persons in many Countries and has been fortunate in accumulating many Blessings during this process. Simply, it is a matter of employing skilful means to defeat Mara and to realise that powerful Protectors of the present Buddha-Sasana can help you. According to T.O.Ling, the Pali word Sasana carries sense of both 'doctrine' or 'teaching' and also 'rule of life'. (1)

The Dhammapada advises that entering the Eightfold Path "will be the bewilderment of Mara" and that the meditative ones, who enter upon the Path "are released from the bonds of Mara". (2) Therefore, the first need is to develop Confidence (Saddha). Confidence is one of the beautiful cetasikas (sobhanasadharana).

Regard Mara as your examiner. If your Saddha is incorrect, it must fall to Mara. Try again and again till you know, without doubt, that saddha is correct. It should not be based on some condition that is time dependent which falls to pieces as a function of time. Saddha should not depend on other persons or particular locations.

Dhammo Sanantano is endowed with universal values and contains no self-contradiction. Saddha views all worldly possessions, things, ideas and views, even if they seem useful in the world, as essentially fleeting and Unreal (Asara) when judged from the standpoint of Ultimate Reality. The Real (Sara) is the Noble Eightfold Path of Morality (Sila), Mental Concentration (Samadhi) and Wisdom (Panna) leading to Nibbana. The knowledge of Deliverance and the Realisation of the knowledge of Deliverance - these are real from the standpoint of Ultimate Truth. Saddha is concerned with the Real.

So, you must ascertain the nature of your confidence on these criteria, and none other. From this basis, you should be able to distinguish between Mara and ASURAKAYA (Demons). The latter type of being was never mentioned in the Pali Canon and even in the Commentary, they are merely casually referred to.

It must be made clear that Hungry Ghosts (Pittavisaya) of the kind that enjoy celestial bliss within their celestial mansions in the daytime, and then suffer at night till daybreak, when they will go back once again to enjoyment in their celestial realms, do not deliberately frighten anybody. Offerings for Hungry Ghosts during their period of suffering is a compassionate act worthy of Buddhists.

ASURAKAYA can be said to have intention to frighten people. It is worthwhile to seek protection from such things. It is the particular object of this article to deal with protection methods suitable to combat ASURAKAYA. The Author wishes to ensure that the term 'combat' does not imply breaking the precept of no killing; but is used in a sense of an encounter and of being on a smaller scale than a battle.

The great Dharma Master Tsong Khapa Losang Drakpa (1357-1419) in "A Brief

Indication of the Path" (LAM-GYI RIM-PA MDO-TZAM-DU BSTAN-PA) recommends making offerings and performing the rituals of the Torma offering cake. (3) A Tsong Kha a (Tson-K'a-pa or Lo zan-tak-pa or Lo-zan tak-po) or Je-Rim-po ch'e image was worn as a charm in amulet boxes, according to WADDELL. (1895) (4)

The Torma offerings can be structured and elaborated up to such a powerful practice of the "Great Red g Tor-ma" complete with Padma-kara image. (Padmakara (Skt) - Padma byung-gnas Tib.) (5)

A similar Red Torma Ceremony was performed at the Buddhist Discussion Centre (Upwey) Ltd between 28th-31st December 1985 by Members of B.D.C.(U). The main sections of the Ceremony were videotaped. This Red Torma had especial benefit in 'combatting' ASURAKAYA, who may appear in the location, due to "Black Magic" ceremonies which are performed by deluded persons resident about 10 KMS from B.D.C.(U) premises. A Ch'an Academy Hall has just been added onto the existing premises of B.D.C.(U). A Red Torma Ceremony was performed to "guard" this Hall from ASURAKAYA inadvertently conjured by the aforesaid persons. The eight "arrows" (driven into the ground around the Ch'an Hall) were "poisoned". The "hostile forces" (low-powered ASURAKAYA) became frightened by the simple expedient means of "seeing" a "hurricane of flying arrows" appear if they attempted to approach the B.D.C.(U) Ch'an Hall. It is important that the meditators in the Ceremony do not visualise the "arrows" striking beings; but rather develop strong compassion for the ASURAKAYA, who will have many troubles when they reach human birth at some future time. The mantra BHYO-BZLOG written on the flags on the arrows is effective.

Care was taken to ensure the Hungry Ghosts were not near the vicinity at the time this "hurricane of flying arrows" was launched by the Process of the Torma Ceremony. This was done by offering food at a distance from the Ch'an Academy Hall. In the absence of any high powered ASURAKAYA, no linga were prepared although a triangular box had been fabricated in case it was needed at some future stage. The extent to which the Red Torma Ceremony was needed to be continued was tested by B.D.C.(U) meditators attempting to sit in Ch'an. Since several meditators accessed Ch'an over the five days, it was considered unnecessary to proceed with the higher levels of the PADMAKARA TORMA Ceremony. In this manner, it could be said PADMAKARA conferred Blessings to the B.D.C. (U) Members by removing ASURAKAYA from the area.

At the same time, Maric actions weakened to a remarkable extent.

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J.D.H.

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T.O.Ling. Pub. Charles Scribner's Sons. 1972 at p.230
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L.A. Waddell, Dover Pub. Inc., 1972. (Reprint 1895 Edition) p.59.

(5) THE TIBET JOURNAL. Vol X, No. 3 Autumn 1985.

A TIBETAN BUDDHIST RITUAL IN A REFUGE MONASTERY. C. Cant
pp. 14-29..

MERIT MAKING OPPORTUNITIES OF USE FOR ACHIEVERS.

Opportunities for making great merit (Kusala Kamma) are rare because they depend on conditions that are difficult to "assemble". For example, to offer food to a Bhikkhu requires at least ten contemporaneous conditions to arise.

- (1) The co-existent human birth of both the Bhikkhu and oneself.
- (2) A living Bhikkhu who is near at hand.
- (3) Sufficient vision to see.
- (4) The knowledge that such an act is meritorious.
- (5) Food available.
- (6) The volition to want to offer food to another person.
- (7) The correct time and proper place within the Vinaya Rules.
- (8) The time and means to prepare the food.
- (9) Sufficient physical strength to prepare and offer the food.
- (10) The actual acceptance of the food by the Bhikkhu.

The "assembling" of such conditions may take as long as 1000 million life times or more.

Without Mindfulness and Wisdom, great merit making opportunities are unlikely to be recognised. Dhamma Teachers constantly point to them and direct Students into merit making activity. The Buddha identified ten ways of making merit in ascending order of power.

- (1) DANA - Charity, Generosity.
- (2) SILA - Observing Precepts, Morality.
- (3) BHAVANA - Meditation.
- (4) APACAYANA - Respect for Dhamma Teachers.
- (5) VEYYAVACCA - Giving a helping hand for others to perform virtuous deeds.
- (6) PATTIDANA - Sharing Merits.
- (7) PATTANUMODANA - Joyful acknowledgements in the sharing of Merits.
- (8) DHAMMASSAVANA - Listening to Dhamma.
- (9) DHAMMADESANA -Teaching Dhamma.
- (10) DHITTHUJUKAMMA - Righting one's own wrong views.

The Law of Cause and Effect (Kamma & Vipaka) determines that to attain learning and benefit in respect of meditation, it is necessary to produce an accumulation of available wholesome (Kusala) Kamma. This merit is the "fuel" of all realizations and the cause of continued wholesome conditions of practice. A corollary of this means, without sufficient available merit, a Student's meditation will not produce realizations and further, the Student will find it difficult to find conditions which will support Dhamma Practice. Some basic conditions which have to arise in order for beings to be

able to practice the Buddha Dhamma are:

- (1) Have to be born into a Buddha-Sasana.
- (2) Have to be born into a suitable body or form.
- (3) Have to be born healthy in order to live beyond a few years.
- (4) Have to have sufficient food, water, warmth and conditions to sustain this present life.
- (5) Have to meet the Buddha's Teaching of the Middle Way in a language that can be understood.
- (6) Have to be Teachable as regards the Middle Way.
- (7) Have to desire to Learn the Middle Way.
- (8) Have no major obstructions to being trained in the Middle Way over an extended period of time.
- (9) Have to desire to practice and realise the Teachings of the Middle Way.
- (10) Have to have sufficient leisure time to be taught and to practice the Middle Way.

Some time ago, a particular Monastery was in danger of being destroyed by an invading army. The Abbott requested local villagers to begin building a new section of the Monastery just weeks before the army was likely to pull it down. In this way, the villagers could participate in great Merit making activity to help them obtain a good rebirth as the invaders were likely to kill them.

In the Western World the maintenance and development of old and new Dhamma Centres is one type of activity which for many practitioners, could act the base of new wholesome kamma on which they continue to practice and realize the Middle Way. The Practitioner's home altar should reflect the Centre's altar for maximum benefit. Cleaning altars is good practice as an offering. It is no different to maintaining a Monastery or cleaning the floors as Zen Monks do as part of their practice.

As the hard shell of a tortoise protects the soft body within, the Dhamma too, has to be protected by the structure of Centres, their upkeep, administration, financing and development. At the same time, the shell or structure is not an end itself, but exists for the benefit of Dhamma Practitioners through supporting the preservation and proliferation of The Noble Eightfold Path as taught by the Buddha. In this way Centres will not become dead Institutions, and will not become empty shells devoid of the Body of Living Dhamma.

By use of these processes, merit making opportunities can increase both in quality and quantity. When properly cultivated, a Practitioner's surroundings become a vehicle to move him or her along the Middle Path. The merit thus accumulated can be directed towards successfully achieving the following stages of practice.

- (1) Desire to Practice.
- (2) Resolve to Practice.
- (3) Remembrance of Practice.
- (4) Concentration of Practice.
- (5) Wisdom arising during Practice.

Undirected merit, when vast, is likely to produce successive births of great wealth,

power, comfort and pleasure but, in the end, nothing has been achieved because these are impermanent and subject to decay when the merit is exhausted.

On the base of renunciation, merit making opportunities are like Nibbana coupons or gold bars, arising in a flash, to be picked up by those who wish to recognize them, and then put down.

The merit made should be dedicated to follow the Middle Path. Do it now. Beware of ritual without mindfulness of the action involved in the ritual. Remember the Buddha's words `Just as the Kusa grass wrongly handled cuts the hand; even so, asceticism wrongly practiced drags one to hell.

F.C.

M.F.

J.D.H.

Please refer Graphical Image No: 18.???.1

Photo: DR.CONSTANT WONG AND GUESTS AT
THE CH'AN ACADEMY OPENING.

THAILAND BUDDHIST MONKS VISIT MELBOURNE AUSTRALIA.

By Marshall Wilson.

A delegation of 40 monks from Thailand gathered in Melbourne yesterday to help celebrate a ritual as old as Buddhism itself.

The event took place in the unlikely setting of the Kew City Hall, where several hundred believers gathered for the impressive Kathina ceremony, or presentation of robes.

The visiting High Priest of Wat Pak Nam, Phra Dhammadhiraj Mahamuni, told worshippers the presentation of offerings to so many monks "is the most marvellous good fortune. It is the giving of life itself, the real giving of happiness."

The robe is the symbol of monkhood among Buddhists and the presentation of the Katin robes is traditionally a time of giving.

In this instance it was an occasion for the locals to collect offerings from interstate representatives, as well as those from Thailand, to build their own temple.

Dr. Phramaha Chamrad Soontornvitit, of Balwyn, accepted the gifts on behalf of Buddhists in Melbourne. He said their combined generosity would help buy the land on which the sacred temple would be built.

(REF. THE AGE, MONDAY 25 NOVEMBER 1985 AT P.1).

The Ceremony was also reported in the Melbourne SUN, (REF, THE SUN, MONDAY 25 NOVEMBER AT PP.1,38-39). The photograph below came from the Melbourne SUN, (REF. THE SUN, MONDAY 25 NOVEMBER AT P.39).

Please refer Graphical Image No: 18.???.1

Photo: Above: Allan Wallis, right, chats with Phan Thouvong, left, while having lunch with fellow Buddhists who later were ordained as monks.

J.M.L.

EASTER MEDITATION COURSE AT B.D.C. (U) LTD.

A five day Meditation Course will be held at B.D.C.(U)Ltd from Friday 28th to Tuesday 1st April, 1986. Resident Teacher John Hughes will be giving Teachings from The Surangama Sutra, (Ref. The Surangama Sutra. Translated by Charles Luk (Lu K'uan Yu), Published by Rider and Company, London. 1966).

For further information please refer to B.D.C.(U) Ltd. Newsletter No. 16 (February 1985) at p.1.

The Course will commence with a short Puja. All persons are welcome to attend.

J.M.L

DHARMA TALK AT ROTARY CLUB OF BELGRAVE.

John D.Hughes, Director of B.D.C.(U)Ltd was Guest Speaker at the ROTARY CLUB OF BELGRAVE, District 981, on 3rd March 1986. He talked on the need to keep Precepts and Meditation methods in Ch'an and outlined ways in which Buddhists assist in international friendship.

Approaching a total of one million membership throughout the world, Rotary Clubs have been founded in many Countries to further understanding and friendly relationships between Nations. Rotary aims at fellowship and the opportunity of service and their method is the FOUR WAY TEST.

1. Is it the truth?
2. Is it fair to all concerned?
3. Will it build good will and better friendships?
4. Will it be beneficial to all concerned?

To express their appreciation for the talk, The Belgrave Rotary Members presented the B.D.C.(U)Ltd Director with a flowering shrub. This is to be planted in the

Centre's garden.

Information on one aspect of Rotary's activities appears below.

REF.KNOX-SHERBROOKE NEWS, 4TH MARCH, 1986 AT P.16

ROTARY SEEKS SCHOLARS AS OVERSEAS 'AMBASSADORS'

Rotary clubs are seeking applicants for Rotary Foundation Scholarships for overseas study in 1987-88.

The main purpose of the Rotary scholarship program is to further the understanding and friendly relation between peoples of different nations.

Successful applicants would be expected to maintain a high standard of advanced study while serving as unofficial ambassadors of goodwill.

The scholarship award pays for academic fees for a years study at an overseas educational institution; return air fares, room and board, books, laboratory fees and some educational supplies.

Applicants are being invited for the following scholarships;

* Graduate scholarships; Applicants must hold a Bachelor's degree or its equivalent and be between 18 and 28 years of age.

* Undergraduate scholarships; Applicants must have successfully completed at least two years of University work and be between 18 and 24 years of age. (This is the only scholarship award that requires applicants to be unmarried and to remain so throughout the year of study. For all other scholarships, applicants may be married.)

* Vocational scholarships; Applicants must have completed a secondary education and have at least two years experience in the vocation or profession he or she proposes for scholarship study. Vocational awards were known for many years as Technical Training Awards and scholarships could be granted for advanced technical, professional or artistic study. Age range is 21-50.

* Teacher of the handicapped scholarship; Applicants must have completed a secondary education and must have been employed for at least two years as fulltime teachers of the mentally, physically or educationally handicapped. Age range is 21-50.

* Journalism scholarship; Applicants must be between 21 and 50 and have a minimum of two years full-time journalism experience after their secondary education.

For more details and application forms contact: Dieter Glenk at Bayswater Rotary Club on 7283418. Harry Taylor, Belgrave, 7542311. Reg Allen, Boronia, 7591694. Harold Roberts, Ferntree Gully, 2219458. Peter Headlam, Knox, 293159. Graeme Shaw, Knoxfield, 2779458. Ron Boden, Monbulk, 7566539. John Bindon, Wantirna, 2216541 or Craig Raeburn, Emerald, (059) 683300.

The closing date for applications is April 20, 1986.

18TH ANNUAL LAM RIM COURSE AT KOPAN MONASTERY NEPAL.

Leanne Eames, B.D.C.(U)Ltd Committee Member returned to Australia on 3rd January 1986 after a visit to Nepal. The three month overseas trip included one month at Kopan Monastery, Nepal, 12 Kilometres from Kathmandu, where she took part in the 18th Annual one month meditation course of Lam Rim (The Graduated Path to Enlightenment).

The course was held from 10th November to 10th December 1985, and was attended by approximately 90 people. The main Teachers were Venerable Lama Lhundrub and Venerable Thubten Peude, and the emphasis of the Teachings given was on the mind motivated or dedicated to achieving Enlightenment for the sake of all beings (Bodhicitta) and emptiness (Sunyata), in the Gelugpa Tradition.

Offerings were given to the Tibetan Monks of copies of the Buddhist Discussion Centre (Upwey) Ltd. August 1985 Newsletter, September 1985 profile and Manjushri Tibetan Woodblock Prints.

Please refer Graphical Image No: 18.???.1

Photo: Ven. Lama Lhundrub

Please refer Graphical Image No: 18.???.2

Photo: Buddhist Monks during the Lam Rim Course at Kopan Monastery.

VENERABLE CHING HUA (CHING HUA SHIH) IN TAIWAN.

Venerable Ching Hua, who has been ordained as a Bhiksuni, has advised her many B.D.C.(U)Ltd friends that she is studying Mandarin intensively at Taipei. Since some of the lay people in Taiwan have made a commitment at the Winter Retreat to start working towards publishing her Master's Teaching, it is hoped that Ven. Ching Hua may translate these Teachings into the English language at some further time.

Ven.Ching Hua Uppalavanna's present address is:
INSTITUTE FOR THE STUDY OF BUDDHIST CULTURE (I.S.I.B.S).
22, Lane 110, Section 2,
Yang Te Rd, Shih Lin,
Taipei, TAIWAN. R.O.C.

Her Master, Ven. Shig Hiu Wan, Director of Institute for the study of Buddhist Culture, is creating a new Buddhist College, "BIG WHEEL MOUNTAIN". Land has been purchased, though is needed, and some tree planting is underway.

In Ch'an Buddhism, a Disciple calls his Teacher "Master" because he/she is not a Teacher in the orthodox sense of transmitting or conveying knowledge, but more a constant example of enlightened practice - so it is more direct and immediate.

With Mahayana Bhiksunis, it is not appropriate to address them as "Sister" which is in accord with Sri Lankan or Thai practice. The first syllable of Sakyamuni written Shih (orshi), jya mu ni in Chinese is used as an addend to the Bhiksu's name. This indicates "a Son of the Buddha" - fo tsu.

Some recent photographs of Ching Hua Shih are reproduced below. The Monastery setting looks beautiful in Spring Always, we are pleased to hear of the progress of Noble Persons who tread in the Buddha's footsteps. May I.S.I.B.S. have long life.

J.D.H.

Please refer Graphical Image No: 18.???.1

Photo: Ching Hua Shih in front of Monastery Gate.

New Dictionary of Buddhist Technical Terms

We were pleased to receive a request from Prof. N.M. Samtani, a regular recipient of the B.D.C.(U) Ltd. Newsletter, to print the following :

"Prof. N.H. Samtani, Former Chairman, Department of Pali and Buddhist Studies, Banaras Hindu University and presently Principal Investigator "Comparative Dictionary of Buddhist Technical Terms based on Pali and Sanskrit Sources" (University Grants Commission Project, New Delhi), would be thankful if any information on various dictionaries on Buddhism, ancient and modern in classical languages or modern languages is sent to him. His address is:-

Prof. N.H. Samtani ,
Principal Investigator,
"Comparative Dictionary of Buddhist Technical
Terms based on Pali and Sanskrit Sources"
Department of Pali and Buddhist Studies,
Banaras Hindu University,
Varanasi - 221 005, INDIA.

The project is approved by the University Grants Commission, New Delhi, for financial support. This meritorious work will be of great benefit to all beings.

D.J.S.

The Anagarika Dharmapala Meditation Centre

A ten day Meditation Course was recently held at the Anagarika Dharmapala Meditation Centre, at the Maha Bodhi Society of India, 4A Bankim Chatterjee Street, Calcutta - 700 073. The Director of B.D.C.(U) Ltd., John D. Hughes, was invited to the Opening Ceremony held on Sunday, 2 February, 1986, by the Secretary, Sugata Barua, but unfortunately was unable to attend. The Course was inaugurated by the Most Ven. M. Wipulasara Maha Thera, Chairman of the Centre.

D.J.S.

College for Overseas Students

Australia's first private college for overseas fee-paying students has been set up in Western Australia by Patricia Goh, a Solicitor, her husband Bean Goh, an Associate Professor of Mathematics at the University of Western Australia, and two partners. The first intake of 15 - 20 overseas students for the matriculation courses at the Western Australian International College in Claremont will commence in March and further intakes in April and July will take their numbers to 150 - 170 students. It is planned that eventually overseas students will account for half the school enrolment.

D.J.S.

Meditation Classes at B.D.C.(U) Ltd.

Meditation is taught by John D. Hughes every Monday and Friday evening at 8.00 p.m.

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.

D.J.S.

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.

Contact: John D. Hughes and Associates,
33 Brooking Street, Upwey, Vic. 3158. Ph: 754 3334.

J.D.H.

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

THIS NEWSLETTER IS PUBLISHED AND PRINTED BY BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.

Conditions of Entry.

Term Dates The Parent Guardian shall pay to the College such fees and charges for the education and maintenance of and for the supply of goods and services to the Student as shall be fixed by the Board of Directors from time to time.

All fees, charges and accounts shall be payable in advance not less than 13 weeks before the beginning of the Term to which they relate. Unless the Board of Directors determine otherwise the Student will not be permitted to enter the College at the beginning of any term until such fees and charges are fully paid.

The Parent Guardian shall give to the Director of the College written notice of intention to remove the Student from the College at least 13 weeks prior to the date on which the Student is actually removed. In default of any such notice a full term's fees at the then ruling rate shall be paid.

For the purposes of this condition, if the Student has not been permitted to return to the College pursuant to Condition 2, he/she shall be deemed to have been removed from the College at the end of the preceding term.

The Parent Guardian shall pay to the College on acceptance by the Student of an offer of a place in the College, an amount equal to a full term's tuition fees. Such amount shall be held by the College as bond monies during the duration of the Student's course of study at the College. Such bond monies shall be refunded to the Parent Guardian.

- (a) when Student leaves the College after deductions for any amounts due and owing to the College;
- (b) in the event that the Student fails to obtain the requisite visa and evidence of such failure is produced without delay to the satisfaction of the College.

WESTERN AUSTRALIAN INTERNATIONAL COLLEGE

Term Dates of 1986

	<u>Start of Term</u>	<u>End of Term</u>
1st Term	10 February	27 March
2nd Term	7 April	20 June
3rd Term	9 July	19 September
4th term	6 October	17 December

FEES (in Australian Dollars)

Application fee (non-refundable)	\$ 50.00
Tuition Fees per term	\$1150.00
Bond (payable with Acceptance of place in College)	\$1150.00

Other Costs (payable 8 weeks in advance if required)

Meeting fee	\$ 40.00
Boarding request fee	\$ 100.00
Boarding cost per week (estimated)	\$ 100.00

Note: * A full term's fees must be paid in advance
 * A term's notice of withdrawal must be given in writing.
 For details see conditions of entry.

Send Application Form to:

The Registrar
 W.A.International College.
 P.O Box 308
 Claremont WA 6010 Tel: 09-385-1466
 AUSTRALIA Telex :AA95838

together with

- * Application fee; and
- * Certified copies of Latest School report and certificates of public examinations;
- * 2 passport sized photographs.

PURNACHAR SISHU MANGAL & ANATH ASHRAM CELEBRATION.

Please refer Graphical Image No: 18.??2

Photo: Picture shows Lord Buddha's Image, age-old brick recovered from Deyang Hillocks on the left bank of Rivar Karnafally (Baruthan Union under P. S. Anwara Chittagong believed to be the historic site of Pandit Vihara, the seat of learning during 10th Century A.D. Block, courtesy: Bangladesh Bouddha Yuba Parishad. Circulated on the eve of Atisa's Millenium Birth Anniversary Celebration in Bangladesh by Pali Book Society Bangladesh.

Please refer Graphical Image No: 18.??2

Photo: Atisa Dipankar Srijnan. Born in Bangladesh.

The President of this Chittagong Ashram, Satyapriya Mohathero, has advised us of a meeting held on 24th February, 1986 at Mukutnait Dhatu Chaitya Vihar to Celebrate the remembrance of the Upa-Mohadeshi Buddhist Leader, Achariyo Purnachar Chandra Mohan Mo-hathero, the founder of Ramanikayoin Cylone, Sangarcaj Nikayo in upa mohadeshi. This is to launch an appeal for funds. The address of Purnachar Sishu Manga & Anath Ashram is:

Vill : Mukutnight,
P.O. Karankhaine,
P.S. Patiya,
Dist. Chittagong,
BANGLADESH.

Bangladesh has a long history of Buddhism and some people are of the opinion that the Buddhism in the hills area can be traced back to settlers who were taught by the Buddha. Whether archeological evidence can substantiate this opinion remains to be seen, but there is certainly evidence dating back to the sixth century A.D and ample evidence of the historic sight of Pandit Vihara from the tenth century A.D.

By the beginning of the eleventh century A.D., numerous Indian and Kashmiri Monks were frequenting through the Himalayas and particularly to Tibet. The Scholar ATISA or Dipankar Srijan started for Tibet in 1040 A.D. His parents were Kalyanan Sri and Prabhati. He was ordained at the Odanpuri Vihara and was a Professor of the Vikramasila Monastery in Magadha. He received training also under the great Kargyudpa teacher Naropa. He was the founder of the KADAMPA Tradition and his principle disciple was Brom-ston who later established the Kadampa Tradition in Tibet. Three and a half centuries later under Gyalwa Tshong Kha-pa it was reformed to become the premier order of Tibet, the Ge-lu-pa or Yellow cap order.

At present the Dalai Lama, now residing in India, heads the Ge-lu-pa order. Atisa died in Tibet at the Narthang Monastery near Lhasa in 1055. A number of his writings are enshrined in the volumes of Tenjur. (ref. BUDDHIST ART AND CULTURE by Dago Tshering. Published on the occasion of 1000th Birth Anniversary Celebration of Atisa Dipankar Srijan 1983 at pp. 15-17).

The preservation of Buddhist Artifacts is of interest to everybody in the World. We commend actions which would bring about steps towards this goal.

J.D.H.

Lhasa Celebrates Prayer Ceremony.

The ancient Johkang Monastery in Lhasa, with its gilded statue of Sakyamuni and his army of saints and warriors was aglow with butter oil lamps as more than 1,500 lamas chanted in unison to the bleating of horns and chiming of bells and symbols. This was one morning scene of the monastery's annual Grand Prayer Ceremony held from February 17 to 27, the first 1966, the year the traumatic "cultural revolution" began.

Outside, pious pilgrims from all over Tibet and neighbouring provinces formed a queue several kilometres long. Muttering incantations with heads low and hands

palm-to palm before chests, they filed into the hall to pay homage to the Buddha and get a glimpse of the Grand Prayer Ceremony itself.

The 10-day ritual was first instituted in 1409 by Tsong-kha-pa, founder of the Dge-lugs-pa, a Tibetan Buddhist sect whose members are known as Yellow Hats from the colour of their head covers. During the ceremony, lamas from Lhasa's major monasteries joined their colleagues in the Johkang to recite the Sutras and implore the Buddha to grant social security, prosperity and a good harvest.

For the 100,000 participants, the most treasured part of the rite was receiving blessings from the Bainqen Lama, who made a special trip to Lhasa from Beijing to preside over the ceremony. In the first six days of the prayer, he received tens of thousands of worshippers, patting the top of their heads while wishing them good fortune and freedom from disaster.

The Bainqen Lama serves as vice-chairman of the Standing Committee of the National People's Congress and honorary president of the China Buddhists Association. On February 24, Bainqen took the floor of the ceremony explaining the sutra to the lamas and thousands of onlookers. He was so moved by the new-found zest for Buddhism that he could not help talking a little about politics after his formal preachings. He told all those present that the Party's policy towards religion was both correct and sincere. "The Communists do not believe in religion, yes, but they have formulated a policy that respects religious freedom," he said. Citing the fact that major Tibetan Party and government leaders had all turned up to distribute tea, food and other alms among the lamas, he said that this in itself was a vivid example of the Communist's sincerity and respect for the local people's habits and beliefs. He once again invited the Dalai Lama, who is now in India, to come back to China. "Both the Dalai Lama and I are disciples of Tsong-kha-pa, I wish he would return to China as soon as possible to perform this prayer ceremony," he said.

Bainqen's confidence in the Party is well backed by a string of statistics to which he did not refer. Since 1980, the government has allocated 27.6 million yuan for the refurbishment of 229 temples and monasteries in Tibet. Fifty of these temples have been repaired and opened to the public. The Jahkang Monastery was given a complete facelift a few years ago, and all the delapidated houses nearby were levelled last August to make way for a large park to accommodate the swelling ranks of worshippers. It is estimated that from 1980 to 1984 the monastery received more than 4.8 million pilgrims and more than 10,000 foreign tourists.

An integral part of the 10-day ritual at the Jahkang was debates initiated centuries ago by Tsong-kha-pa at which competing monks seek to reach, by means of formal logic unassailable conclusion on a chosen topic. This time around, six monks passed the examinations by a board of more than 100 Abbots of great learning and were made "dge-bshe" (the philosopher), a title that enables them to enjoy a great deal of esteem among Tibetans, as well as greater clerical powers.

The Grand Prayer Ceremony reached its climax on February 24 when 200,000 Tibetans flocked to the Johkang Monastery for the celebration of the Tibetan Lantern Festival. From sunset to dawn, the celebrants, many of them foreigners who had come to see the festival, danced and sang, while feasting their eyes on the numerous lanterns

and alms that lined the street.

The Johkang event proved to be a big financial success for the temple. By the sixth day, the lamas received from worshippers and benefactors 700,000 yuan in cash, 3,500 kg of butter oil, 2,500 kg of tea, 1,250 kg of zanbo (baked quigke barley dough), and 10,000 kg of quigke barley. Each lama attending the prayer earned an average of 350 yuan in cash. Banf Jue, a 75-year-old herdsman contributed more than 150 kg of beef and 170 yuan in cash. In doing so, he had two wishes to fulfill. "May the Buddha bless the Communists and may He bless the souls of my parents," he said.

REF. THE BEIJING REVIEW, VOL.29, NO.10, MARCH 10, 1986 AT PP.7-8.

JAPAN SEMINAR HOUSE - Vermont South-Victoria.

Japan Seminar House was opened in the grounds donated at the rear of Livingstone Primary School.

Initially, the house had its beginning as a display pavilion of Japanese Art and Culture; donated through the generous efforts of the Japanese Business Community and the Victorian Government to the Institute of Creative Sciences of Culture.

Honorary Director, Dr Hironobu Kitaoji believes within a decade, recognised 'Masters' in the various fields of Japanese Culture could well be exported back to Japan.

Plans have been drawn up for an extensive Japanese garden along traditional lines with all the elements of this fine Art/Religious form. Dr Kitaoji and Mr Max Leversha intend compiling a bonsai register to maintain the integrity in Australia of his Ancient Art.

As in all these fields the Teachers have to be approved on Japanese standards. The Martial Arts, Language, Japanese Business Studies, Japanese Garden Design, Bonsai, Calligraphy, Ikebana and many more subjects are to be taught there.

At present six Students from the Buddhist Discussion Centre (Upwey) Ltd are Students of Calligraphy with Master Shigyoku. Shigyoku demonstrated Calligraphy at the Opening of the Ch'an Academy and in the future we hope to have graduates from Shigyoku's school to teach at the Ch'an Academy.

Anyone interested in the development of this exciting project or in Classes, please contact Dr Hironobu Kitaoji or Bursar, Mrs Vicki Schubert at : Japan Seminar House,
Barradine Cres,
Vermont South,
Melbourne
VICTORIA., Ph: 03 (233 0967)

Please refer Graphical Image No: 18.???.1

Photo: Dr Hironobu Kitaoji at Japan House

Photo taken from REF.KNOX-SHERBROOKE

NEWS,

4TH MARCH, 1986 AT P.25.

The following article and photo are taken from The Free Press, Wednesday, 12th March, 1986 at P5.

YOUTH MUST BE HELPED

Please refer Graphical Image No: 18.???.2

Photo: Mr. John Hughes..... definite ideas for Australia's youth.

THE unwholesome attitudes of some Sherbrooke residents is the major cause for the lack of youth employment opportunities in the Shire, according to Mr. John Hughes, Director of the Buddhist Discussion Centre in Upwey.

Mr. Hughes believes that under the slogan "caring for the environment" a group of "greenies" are hindering employment opportunities." These people have almost lost touch with the real world. Their emotional commitment expresses itself in a nihilistic attitude towards anyone who shows entrepreneurial spirit ... they bite the hand that feeds them," Mr. Hughes said. Mr. Hughes also expressed concern about Sherbrooke Council's decision not to give a permit to the Fernell family for a bush retreat in Menzies Creek.

The Buddhist Discussion Centre has been planning a refuge centre for two years. "It will be unlikely that we will site it in the Shire of Sherbrooke, unless resident hysteria abates," Mr. Hughes said. "In effect, we would create job opportunities for young unemployed people in other shires. If the greenies want to preserve the land, let them work hard to earn their own money to buy it and give it to the council as a park."

Mr. Hughes' Buddhist Centre is setting up a voluntary training program for young people and has also applied for a CEP program. He teaches young people to leave behind their negative attitudes and strongly believes that capitalism is the spirit of Australia. "Capitalism won us the America's Cup," Mr. Hughes said. "Free enterprise is the backbone of Australia. When young people come to terms with this fact and realise the local hardworking business man and woman running their own garage, shop or factory are the true pioneers of Australia, they will be grateful to them for making the money to pay their dole. I advise the greenies to rethink their position and stop white-anting job opportunities for youth in this area," he said.

Mr. Hughes would like to hear from unemployed youth who want to learn how to be self-employed. "The unemployed people trained over the years at this Centre are likely to be the next generation of Australian millionaires because they now run their own businesses," Mr. Hughes said.

"The people who hide under the slogan of `caring for the environment' are likely to be the next generation of paupers. I challenge youth to get Australia productive."