

Buddhist Discussion Centre (Upwey) Ltd.

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

NEWSLETTER NO. 21 FEBRUARY 1987

REGISTERED BY AUSTRALIA POST PUBLICATION NO. VAR 3103 ISSN

0818-8254

Buddhist Peace Mandala - 5 December 1986.

Late in the evening of 4 December, 1986, Members of the Buddhist Discussion Centre (Upwey) Ltd. gathered at the Melbourne Town Hall (Victoria) to build the first Buddhist Peace Mandala available for public viewing in Australia. As Mr John Hughes, the Director of the Centre, said in a Press release: "The sight of a Buddhist Peace Mandala is rarer than viewing Halley's Comet."

This Buddhist Peace Mandala was a unique event in the City of Melbourne's 48 hour Peace Vigil which was a community based festival organized as a part of UNESCO'S International Year of Peace.

Since the Buddhist Peace Mandala was the inaugural event, the Lord Mayor of Melbourne, Councillor Trevor Huggard, visited the Melbourne Town Hall to declare the official commencement of the Peace Vigil.

Building of the Mandala began at midnight on Thursday and was completed at 7am, Friday, 5 December.

Participants from the B.D.C.(U) Ltd had been included in the various stages of the planning of the Mandala and had meditated intensively in previous days to ensure that each step was undertaken with the maximum amount of mindfulness. Each contributed an object of personal value to be placed within the Mandala so that a real and symbolic offering was made, a relinquishing of attachment.

The following is an explanation of the 5 parts of the Buddhist Peace Mandala: There are four states of consciousness where the Meditator is aware of his or her body, and these are called Rupa (body or form) Jhanas. Each successive Jhana from the First Jhana is a finer state than the previous one.

The outer and inner walls of a Mandala, representing the First Rupa Jhana, are usually constructed of sand. The boundaries between the areas representing the higher Jhanas in this Mandala, however, are defined by the particular Jhana's symbolic contents only.

1st Rupa Jhana:

The area contained by the two sand walls is filled with Images representing the Compassion aspect of the Buddha's Mind. They are called Quan Yin or Tara, and represent both Compassionate Heavenly Beings (deva) and human beings who have highly developed Compassion. There are, in fact, rare human beings living today who have very great Compassion.

The four outer gateways are guarded by the Four Heavenly Kings (Caturmaharaja). These celestial beings act as Protectors for all human beings, regardless of their religion. Buddhists have no monopoly on the goodwill of the Four Heavenly Kings. As the Four Heavenly Kings exist at a mind frequency equal to the first Jhana, the builders of the Mandala have constructed the outer section with their consciousness in First Rupa Jhana.

2nd Rupa Jhana:

The area of the Mandala representing this state of consciousness contains prints on red material printed by Members of the Upwey Centre, from a rare Tibetan wood-block. These printed Images represent the Wisdom aspect of the Buddha's Mind. They are called Manjushri, and represent both Wise Heavenly Beings and human beings who have highly developed Wisdom. There are in fact, rare human beings living today who have very great Wisdom. Respect for learning is a sign of Wisdom. To acknowledge this Truth, Holy Texts and dictionaries have been placed in this section. The dictionaries cover the Pali, Sanskrit, Chinese and Tibetan languages, which are the scriptural languages of Buddhism.

The Oxford English dictionary has been included to help bring about good translations of Buddhist texts and commentaries. Literacy promotes understanding, which promotes peace. May the literacy standard of Australians increase.

The protector of the 2nd Rupa Jhana gateways is Sakka, King of the Heaven of the Thirty-three Gods (the Trayastrimsa heaven).

3rd Rupa Jhana:

The area of the Mandala representing this state of consciousness contains (and is defined by) red dragons (Nagas) on white paper printed by Members of the Upwey Centre from an etched plate prepared by artist/Member June Young.

The 3rd Rupa Jhana gateways are guarded by the Dakinis, whose characteristic, like the dragons, is peaceful protective power. The Dakini forms, drawn by artist/Member Martin Lawless, appear in green, red and blue. There are, in fact, human beings who protect others through moral force rather than through armed might (for example: the Dalai Lama, the Panchen Lama, Venerable Thich Nhat Hanh, Mahatma Gandhi and Dr. Martin Luther King).

4th Rupa Jhana:

The area of the Mandala representing this state of consciousness contains (and is defined by) Images of Amita Buddha and his Wise Compassionate and Peaceful Attendants, who stand on mirrored surfaces representing moon-discs. Moon-discs are associated with Wise, Compassionate and Peace protecting Heavenly Beings.

The 4th Rupa Jhana represents a Buddha Pure Land. There are many Buddha Pure-Land heavens; the Pure Land in the westerly direction is the abode of Amida, and is called Sukhavati. In this direction is a special Image of Compassionate Tara which has been adorned with many jewels at the Upwey Centre. Tara has 21 forms.

Arupa:

The central area of the Mandala represents the many stages of higher consciousness where the Meditator transcends attachment to his or her physical body (rupa) or desire for a birth in a celestial body. The beings that exist in the highest heavens are formless (arupa). Form-less beings can generate extremely powerful Wisdom, Compassion, and Protection. Respect for them is shown by leading a Moral and charitable life. (The minimum Morality required for this is to do no killing, no stealing, no lying, no adultery and to take no mind-clouding intoxicants).

Buddha relics were placed in the section of this Mandala representing Arupa Jhanas. The Images in this area belong to Vajrayana Buddhism, and the principal Image is Vajrasattva. Simple explanations defy clarity, but the Wisdom-Compassion-Energy Knowledges attained in this region of consciousness are profound, vast and Enlightening.

The Buddhist objective of entering Nirvana which is achieved by the cessation of grasping at anything anywhere cannot be expressed symbolically.

The set of concentric rings in the Arupa section represents an inner Mandala offering referred to as Mount Meru, the disappearance of which symbolises the end of a Buddhist era on this planet. We are half-way through the present Buddhist era, and 2,500 years from now no human being born at that time will be capable of Nirvana. This is why it is so important to practice in this very life. A human birth in the future, even if it were peaceful and prosperous to some extent, would be futile without the knowledge of how to practice.

The Images and artifacts that were placed in the Mandala drew together the Teachings of Theravada, Mahayana, Vajrayana and Ch'an Buddhism, thereby illustrating that there is only one Dharma, one Path.

Members circumambulated the completed Mandala in walking Meditation and also sat in Meditation outside the Mandala and Chanted. It was our good karma that all present were led by Ven. P. Yoskaew, from Thailand, in a period of sitting Meditation and Chanting of Blessing. The Venerable was attended by Mr. M.L. Bot Jumsai.

On Friday, the Lord Mayor of Melbourne returned to view the completed Mandala; he was accompanied by several dignitaries of the City Council. On this occasion all participants signed the Peace Register, an official record of Melbourne's involvement in the International Year of Peace Program. The Register was also signed by His Holiness the Pope, John Paul, who had been a visitor to the city during the same week.

There were many other visitors during the course of the day. All were impressed with the size and brilliance of the construction, and, indeed, it was a spectacular sight. More importantly, it was the First time most of these visitors had come into contact with Buddhism, and they evinced a great deal of interest. They learned something of the Dharma; some with more awareness than others, as their karma dictated, but all benefited from contact with the Buddhist Path to Peace.

"The Buddha laid down Morality, Concentration and Wisdom as the Path to Peace, the way to Enlightenment. But in truth these things are not the essence of Buddhism. They are merely the Path -- The essence of Buddhism is Peace, and this Peace arises from

truly knowing the nature of all things." (1)

The building of the Mandala was, in a sense, the following of the Path: each Member followed the Moral guidelines laid down in the Eightfold Path; each Concentrated to the best of his/her ability and each was aware that Wisdom arises from Right Thought and Right Practice. So each step in the construction of the Mandala was undertaken, with Right View, to represent the development of the Mind until "the whole practice of Dharma comes to completion at the place where there is nothing." (2) This Peace arises because there is no longer adherence to, or desire for anything at all, not even this Peace. (It has been pointed out above that Nothingness cannot be represented).

Therefore, the mindfully erected Mandala could now be equally mindfully dismantled. At 3pm on Friday, carefully beginning at the centre and working steadily outwards, all was cleared away, demonstrating the impermanence of all matter, feelings and thought.

However, the merit which accrued to all the organizers, visitors and participating Buddhists will flow on in the form of good karma and will encourage, through its multiplying propensity, the attainment of that Peace which is the essence of Buddhism.

May the Merit by the writing of this article help bring all Beings to truly knowing the nature of all things.

References:

(1) A Taste of Freedom. p.23 by Ven. Acharn Chah, The Sangha, Bung Wai Forest Monastery, 1980.

(2) Ibid p.78
F.T.C W.C. J.K.

Please refer Graphical Image 21-?-1, and 21-?-2

Photos of the Buddhist Peace Mandala built
at the Melbourne Town Hall by members of the
B.D.C.(U) Ltd.

Ch'an Academy First Anniversary - 6 February 1987.

To commemorate the first anniversary of the Ch'an Academy, which is annexed to the Buddhist Discussion Centre (Upwey) Ltd., a garden party was held on 6 February 1987.

An impressive display of Ch'an Paintings by resident Teachers and Students was exhibited in the Ch'an Hall, together with samples of traditional Calligraphy.

The eminent Dr. Constant Wong, who opened the Ch'an Academy during inaugural celebrations on 6 February 1986, praised Teachers and Students for their dedication in achieving and maintaining the aims and objectives of the Ch'an Academy.

About forty guests enjoyed afternoon tea supplied by members and were encouraged to relax and wander around the beautiful grounds of the Buddhist Discussion Centre (Upwey) Ltd.

L.A.

Please refer Graphical Image 21-?-1

from Photo of Mr John D. Hughes with a Ch'an painting
Academy's an article in the Knox Sherbrooke about the Ch'an
Discussion First Anniversary during 1986 at the Buddhist
Centre (Upwey) Ltd.

The following article is reprinted from Knox Sherbrooke News, Tuesday Feb. 17 at pg. 25.

Centre is all on the mind

By CHERYL CRITCHLEY

"The stones produced in the other mountain can be used to polish the jade."

With those philosophical words, the Upwey Ch'an Buddhist Academy and Discussion Centre Director, Mr John Hughes, introduced the guest speaker at the centre's first anniversary celebrations.

Mr. Hughes said the words implied that "if you produce sharp, wholesome minds in yourself, those sharp, wholesome minds can act on your weaker, unpolished mind."

"This has a beneficial effect on your mental outlook", he said.

This Ch'an Academy is all about improving the mental capacity and outlook, and attempts this through Ch'an painting (a form of meditation), and Buddhism-oriented meditation and counselling.

The guest speaker, Dr. Constant Wong, MA, PhD, said Ch'an painting classes should be taught to all Australian children, as "the discipline of using the brush builds self restraint and character".

Dr. Wong is a former curator at the Australian Chinese Museum in Melbourne.

About 50 guests from the local and Chinese community attended the Academy's anniversary, including Sumie painting, master, Andre Sollier.

David Brown gave a Japanese flute recital in the Ch'an Hall, and there was an exhibition of paintings by resident artist and Ch'an meditation master, Melva Fitzallen (which remains on display by appointment for the next few weeks).

Mr. Hughes said as the academy ran on donations, there was no charge for any of its classes.

It also had an extensive library in many languages including Vietnamese, French, German, and Tibetan.

The academy has a committee of 30, and has free newsletters for each of its two "arms", the Ch'an Academy and the Buddhist Discussion Centre Upwey Ltd.

Mr Hughes has been invited to attend a world Buddhist Zen (Ch'an) conference in America this July and will go if donations allow.

He is looking forward to the chance, as it would allow him to "apply to Australia the cross-cultural assimilation of Buddhism in North America".

"It makes peace in the mind, Ch'an painting," he said.

"It helps the mind and it relieves stress."

Mr Hughes can be contacted at the academy on 754 3334.

Opening Address by John Hughes, Director B.D.C.(U)Ltd, at the Ch'an Academy first Anniversary on 6 February 1987.

Respected Guests, Honoured Guests, Ladies and Gentlemen.

Welcome to the first Anniversary of the Ch'an Academy. The Ch'an Academy is aligned with The B.D.C.(U)Ltd.

ta shan zhi shi ke yi gong yu.

One translation of this might be :

The stones produced in the other mountain can be used to polish the jade.

The Ch'an, meaning Meditation, displays itself in different minds. A sharp wholesome mind can be used like a sword to cut weaker unpolished minds. The brush strokes leave a record of this mind polishing process.

The paintings for sale today we produced by this process. They have a beneficial effect leading onto viewer's minds. They are skilful blessings to you.

If you live in the vicinity of a Ch'an painting the polish of your better mind appears more often and you become a superior person. Superior persons exist in the world in the sense they are superior in the twenty-five wholesome qualities listed in the Buddhist Texts. When these twenty-five qualities are well developed the Noble Persons 4 Path and 4

Fruit Minds are known for yourself.

These 33 qualities or knowledges are the property of truly Enlightened Beings. They are found by Practice in the Ch'an Academy. The Ch'an brings this.

Over the past year many beings here have accessed, cultivated and accumulated many of these properties.

I hope all your good properties flourish as the Ch'an Academy flourishes. On your name tag you will find the seal of the Ch'an Academy. Please keep your gift seal in your homes so you share our merit. The Ch'an seal is a most precious sight.

Today is made possible by the efforts of many persons. In particular, I wish to thank Ch'an Master Melva Fitzallen, and June Young and Frank Carter, for their efforts and thank you all for your attendance on this fine day.

Please enjoy the paintings and the refreshments provided.

J.D.H.

Please refer Graphical Image 21-?-1

Photo of Mr John D. Hughes addressing guests at the First Anniversary of the opening of the Ch'an Academy

Please refer Graphical Image 21-?-2

Reproduced piece of Chinese Calligraphy donated to the Ch'an Academy by Mr. John D. Hughes and from the Calligrapher, Abbot of the Golden Gate Monastery, China.

Translations of Calligraphy donated to the Ch'an Academy by Mr. J.D.Hughes, from the Abbot of the Golden Gate Monastery, China.

Translation by the eminent English/Chinese scholar Dr. Constant Wong M.A. Ph. D.

"The wise nature of the bright mind can reach, in the past as well as in the present, the source of Tu Tao, which is not far from the discovery of true nature and Buddha Nature, which can transform the Body of Emptiness to the Body of Enlightenment'.

Translation by Mr. Aaron Chong, a Malaysian student of commerce at Melbourne University.

"Eternal is the Miraculous Nature in past and present. The manifestation of the Miraculous Nature is eternal. The source of the Truth cannot be sought externally. The manifesting nature is actually the Buddha Nature, it is the Dharma Body that manifests the unreal Maya Body"

Translation by Mr. J. D. Hughes B.D.C. (U) Ltd. Director.

"Do not be deceived by the body of the past, present or future imagery in your roaming worldly minds. Know the Body of true Dharma will not be found by such wanderings but will be found by transforming such unreal imagery to the Body of true Dharma.

Calligraphy - overall height 2 1/4" width 10".

Style - Shi-yu, the style defined by an ancient as: "keep the basic structure of the character in Li-Shu, compromise on its formality, allow it to run wild and free in order to meet the demands of time.

This translation appears in the Ch'an Academy Newsletter No. 4 which is available on request.

Mission Statement - B.D.C.(U) Ltd Country Retreat Centre.

Two Parts (1) Mission Statement of Retreat Centre (stage 2)
 (2) Mission Statement of Mind

(1) To provide Practitioners with a suitable environment.

(Pali: Patru Padesavaso Ca - refer Mangalasutta)

in which to

(2) Live Noble Eightfold Path to Full Enlightenment.

(Pali: Jivati Manasa Dahena Nikkamino Gotamasasanamhi Adhigacchati Sambodhi)

A concord can exist where a suitable environment harmonizes with Right Living and, in turn, Right Living harmonizes with a suitable environment. They do not lead to the destruction of each other. Rather, they leave each other alone.

Components of (1)

The shore of a river has many opportunities to entangle a floating leaf; Most environments we experience, distract and lure the Practitioner towards entanglement.

A suitable environment should provide supports to practice and should not provide supports to non-practice.

View suitable environment as an unobstructed passage found in the middle of a river.

Conducive to solitary practice, the following supports will be provided free to the Practitioner: location, water, food, shelter, bathroom facilities, warmth, Ch'an Hall, solitude, protection, (please refer to BDC(U)Ltd: "Introduction to Mission Statements").

Demands are not made for the maintenance or cultivation of the environment or facilities such as, gardening, building, cleaning or repairing. Also, distractive objects such as, T.V., radio, lawn mowers, spades, whipper snippers or ladders will not be provided.

The environment provided demands nothing of the Meditators who can direct their full

Mind to Enlightenment. The environment provided does not duplicate existing or

planned resources of other Dharma Centres in Australia.

Components of (2)

"All Bodhisattvas and Mahasattvas should thus develop a pure and clean mind which should not abide in form, sound, smell, taste, touch and dharma. They should have a mind which does not abide in anything".

The Prajna Paramita Sutra

A Mind with Understanding of "a suitable environment" can move through a series of practice steps to allow a suitable environment to arise in the physical world.

The views you project on to the actual Retreat Centre will condition your usage of it. For example, a Meditator may be attracted karmically to erecting the physical buildings and facilities of the Retreat Centre. Though he or she has a formal goal - to attain Enlightenment - the actual goal produced countless times by their karmic minds will be:

"I want to dwell in samsara building things."

This is very difficult. Our minds are already conditioned to this type of attachment. We must practice in such a way as to reduce our samsaric attachment as we build.

When we build - sound of Ch'an Gong arises:

Is our mind immediately still: or, do we have to still it?

Do we have to stop our minds entanglement once we have stopped physically building?

Without the Gong our minds would not be stopped at all.

At that time, building is being done as ritual.

Correctly, each of us must be doing two levels of activity. The primary activity is practice - (either 'doing' or 'non-doing' dependent on type of Vinnanam arising). The secondary activity is building.

More accurately, the two are one called "swimming upstream".

Your mind may now want to know, how to do this?

This is a nonsense question to be swept aside.

Contained in the suitable environment that arises will be the other Dharma Practitioners

at the Retreat Centre. It is often said that Buddhism has a cast of one person - yourself.

Within the environment at the Upwey Centre our more immediate impression is that we

are part of a group, or community, or family of Practitioners.

It is possible that in a Retreat environment the apparency of communal activity will be dropped as a reflection of the new level of practice produced by individuals.

Akin to a solitary forest Monk, practitioners can take responsibility for their own training and learning without much dependence on others.

For example, individuals can choose to establish daily timetables for practice by themselves. Also, certain past practices involving other people may be dropped, as they were only suitable methods needed at that time.

We should recognise this maturity of practice in our friends and give them "space"

It may be our good karma to have Buddhist Monks living at the Retreat Centre at some time. In the past we have formed two views of Buddhist Monks which would be inappropriate within a Retreat environment. Firstly, we are influenced by seeing the role some Monks fulfil in traditional Buddhist countries such as Thailand and Vietnam. They satisfy a wide variety of social and cultural needs of the laity, particularly in village and city temples. Secondly, Monks we have met personally have been in Australia either on Teaching tours, or to live in residence as a Teacher. We view them in these roles and see them as quite different from ourselves.

This is different altogether from the forest Monk of whom we have no direct experience.

Why does the Monk wish to be in the forest?

By examining this question you can understand why he chooses to dwell in this solitude.

A suitable environment "demands nothing of the Meditators who can direct their full

Mind to Enlightenment. For the Monk this condition is also provided.

We should not place demands or expectations on that being because he wears a robe.

For yourself, you only have to reflect on history to know:

If you go to this Buddha-place you will become Fully Enlightened.

I dedicate the Merit of this Dharma Practice to the arising of a suitable environment for Dharma Practitioners to live the Noble Eightfold Path to Full Enlightenment.

F.T.C.

Additional information - B.D.C.(U)Ltd Country Retreat Centre

Two Parts (1) Mission Statement of Retreat Centre (stage 1)

(2) Mission Statement of Practitioners (using stage 1)

(1) To provide Practitioners with a suitable environment
in which to

(2) do ordinary preliminary and extraordinary preliminary practices towards understanding The Four Noble Truths.

A suitable environment for Practitioners provides them with two fundamental ingredients for progress on the Buddhist Path.

(a) Practitioners are taught the Method:

That Method which they have not yet absorbed into their practice, and which they are needing.

(b) Practitioners access the Means:

That Means which they have not yet generated, of vast Merit Making Actions needed by them.

Components of (1)

The B.D.C.(U)Ltd Retreat Centre (stage 1) can provide a rare concentration of both these types of precious opportunities.

Conducive to preliminary practice, the following supports will be provided free to the Practitioner:

Location, Water, Food, Shelter, Bathroom facilities, Warmth
Meditation Hall, Protection, Cooking facilities, Formal Teaching and Meditation periods, Gardening and Maintenance equipment. (please refer to B.D.C.(U) Ltd "Introduction to Mission Statement.)

Television and Radio will not be provided.

The environment provided focuses individuals' Minds on the Dharma Method, and stimulates them to 'putting-into-practice' each instant.

Components of (2)

"The Root Vow to abandon taking anything from those Sangha who are Practicing Meditation and giving it to those who are just reciting texts." - 17th Bodhisattva Root Vow

As part of the 'Means of Vast Merit Making Actions', Practitioners housed in STAGE 1 will provide (DANA) the following supports to Practitioners in STAGE 2.

- preparation, cooking and serving of all meals
- cleaning of all facilities
- maintenance and repairs to all facilities
- operation of heating facilities
- provision of other assistance when requested by practitioners in STAGE 2

Consistent with the 17th Bodhisattva Root Vow, STAGE 1 Practitioners should place the needs of STAGE 2 Practitioners above their own needs. Further, they should not place demands, distract or dissipate the energies of Practitioners housed in STAGE 2.

As part of being 'taught the Method', when requested, STAGE 2 Practitioners may Teach or Guide Meditation (Dharma Dana) to STAGE 1 Practitioners either at formal Meditation periods or individually, within the Retreat Centre STAGE 1 area.

I dedicate the Merit made from this Dharma activity to all beings, wishing them to understand The Four Noble Truths as taught by the Buddha.

The B.D.C.(U)Ltd is planning a fundraising strategy for the Country Retreat Centre. Should you wish to donate money now please forward your donation to:

Buddhist Discussion Centre (Upwey) Ltd,
Country Retreat Centre Fundraising,
33 Brooking St,
Upwey, 3158.
Victoria, Australia.

F.T.C.

Please refer Graphical Image 21-?-1

Photo: Sister Phuong with B.D.C.(U) Ltd Director,
John Hughes.

Venerable Thich Nhat Hanh's and Sister Phuong's Australian Tour - 1986

The proposed schedule of Thich Nhat Hanh's Australian tour was published in B.D.C.(U) Ltd. Newsletter No.20 (September 1986) at page 36.

B.D.C.(U) Ltd. has gratefully received a copy of The Buddhist Peace Fellowship Newsletter, Summer '87 edition, from P.O. Box 3, Lismore New South Wales, 2480. Their Newsletter has printed extracts from a talk by Venerable Thich Nhat Hanh given at a retreat at Rocky Mountain Dharma Centre and the US B.P.F. Newsletter Vol.7, No.3 1985. Fourteen recommended courses of wise action are listed in that article and B.D.C.(U) Ltd. commends B.P.F. for this Australian publication.

The Director of B.D.C.(U) Ltd., John Hughes and several Committee Members were fortunate in attending Dharma Teachings of Venerable Thich Nhat Hanh on 13 November, 1986, at the Australian Institute of Multi-cultural Affairs and at Latrobe University on 14th & 15th November, 1986. On 16th November, 1986, the Director and some B.D.C. (U) Ltd Members attended the J.J. Holland Community Centre at Footscray, Victoria.

Also, B.D.C.(U) Ltd. Members were grateful to Sister Phuong and our other Vietnamese Friends in the Dharma for their translation services for us and we praise their clarity of expression. Naturally, the level of our understanding Dharma from a great Teacher tends to increase for our benefit when the instructions are translated into our spoken English Language.

Our linguistic good fortune is the result of the return of our Mentor's karmic past actions in efforts at translation coupled with the thoughtfulness of our Vietnamese Buddhist Friends.

A mindful examination of the sources of Ven. Thich Nhat Hanh's Teachings would lead to the conclusion that the Venerable has access to those realms of bright compassionate wisdom usually associated with the Bodhisattva Avalokitesvara.

A typical characteristic of this Bodhisattva is the seeing consciousness, which is associated with celestial eye (Dibbha- Cakkhu Nana), and which tends to be centred on the palms of the Bodhisattva's hands.

The meditation instructions given by the Venerable included the act of smiling, an action which can bring peace into the World. The best practice involves the use of a big Bell. This big Bell is to be considered as a Bodhisattva and accorded the respect due to a Bodhisattva. The Bell Master invites the Bell to sound.

After arising between 4.30 to 5.00 a.m. and attending to toilet needs, the Practitioner should enter the Meditation Hall with bare feet. It is presumed the Practitioner has taken Bodhisattva vows during this life. Bowing to the Bodhisattva Bell, the Practitioner practises conscious breathing (Pali: anapana-sati) three times. When the Bell Master invites the Bodhisattva Bell to sound, the Gatha is:

"Body, Speech and Mind in perfect harmony, I send my mind to the Bell. May all others come in peace."

When hearing of the Bell seems to stop all thinking, only breathing and the sound of the Bell should occur on the hearing consciousness. So it is as hearing the call of Buddha.

Another Gatha for use for such practice is:

"Listen, Listen, Listen
This wonderful sound brings me back to my true self."

A big Bell could be used for a whole village to practice.

Other Gathas which the Venerable proclaimed are:

1. "Breathing in I calm my Body, Breathing out I smile."
2. "Breathing in I calm the functions of my body, Breathing out I calm the functions of my body"
3. "Every moment I step on the real earth the past is a ghost."

When walking and the Bell is heard, the Practitioner must stop. Even the Bell Master and the Teacher must stop. At that time any sound can bring yourself back to your "true self." In Retreat conditions, there is a Bell Master inviting the Bell to sound at about half-hourly intervals.

When the Bell Master sees cloud on the mind of the Practitioner, he invites the Bell to sound. The Big Bell shifts the cloud. One month's practice with the Bell is recommended.

Idle chatter is to be stopped, each for himself or herself. We should greet, not only the Monk, but all, because all have Buddha Nature.

Eating in silence is recommended. When entering or leaving the Hall, bow.

For sitting meditation, face the wall. Do not wait for others to sit.

The Gatha at this point is:

"Sitting here
Like I sit underneath the Bodhi tree"

I decide to dwell in mindfulness
and will not move."

Then repeat the Gatha:

"Breath in calm
Breath out smile."

The Practice involves dwelling in the present moment.

When the Bell sounds, then stand up and Bow and stand behind the cushion.
Commence walking meditation with the mind on the breath. When the small Bell
sounds, in walking, arrive at own cushion and sit again for a second sitting.

In the morning, the Heart Sutra is recited.

On the basis of such practices, the knowledge that suffering (Pali: Dukkha) is the
result of ignorance, stupidity and greed, an inevit-able concomitant of the karmic
process, should be understood with clarity.

With that understanding, the root ground of fourteen recommended courses of wise
actions, and others, referred to above, will be understood, each for himself or herself.

This combination of training factors is of great benefit to all who are willing to
undertake such training.

The rich and multidimensional Mahayanist concept of the Bodhisattva requires effort
at lower levels of development. Venerable Thich Nhat Hanh displays "presence".

For a discussion of this important aspect of a Bodhisattva, reference should be made
to Dr. Reginal A. Ray's article: "Some Aspect of the Tulku Tradition in Tibet' (Ref.
The Tibet Journal, Vol. X1. No. 4, Winter 1986. Pub. Lib. of Tibetan Works &
Archives. India pp 35 - 69).

May Venerable Thich Nhat Hanh and Sister Phuong have long life and guide many
beings to happiness.

We look forward to the Venerable revisiting Australia in future times.

J.D.H.

Venerable Bhaddanta Nanissara on his December 1986 visit to B.D.C.(U) Ltd.

On 27 December 1986, Meditation Master Ven. Bhaddanta Nanissara, Sasanadhaja
Dhammacariya (Thegon Sayadaw) of

Saddhamma Sitagu Vihar,
Sagaing Hill,
Sagaing Division,
Burma

and also of No. 30 Tower Lane Rangoon, Burma, and the Thai Bhikkhu Pra Saneh
were welcomed by John Hughes, Director of B.D.C.(U) Ltd and many Members.

The Venerable Nanissara taught Meditation in the Ch'an Academy Hall at the

commencement of the five day Meditation Course which had been arranged at the Centre.

The Venerable provided the Blessing of permitting us to publish his Buddhist Meditation notes, which were delivered to a group of Students from the Survey of Eastern Religions, Vanderbilt University at The Buddhist Temple, Nashville, Tennessee, USA on 5 October 1986.

The instructions were found to be of great benefit to our Members and are highly recommended for sincere Meditators who seek the Path to Nibbana.

The Venerable is visiting many overseas countries to help bring the Buddha Dhamma to many beings.

Since it appears likely that several B.D.C.(U) Ltd Members may visit Burma for practice in 1988, we were grateful for the opportunity to discuss details of our proposal with the Venerable Nanissara.

May the merit of this Teaching help the Burmese People follow the Dhamma and achieve the Highest Blessings.

J.D.H.

THE BUDDHIST MEDITATION

by

Venerable Nanissara, Burma

Meditation is observing the real nature of mind and matter. Meditation is an examination of mental and physical phenomena in ourselves. Meditation is a way or method which searches for reality and truth in the body and mind through wisdom based on concentration. By true and constant observation, we can accomplish a certain degree of concentration and knowledge. Through this concentration, we can penetrate the true nature of mind and matter in our body. By this penetration we can see the arising and disappearing of mental and physical phenomena in ourselves.

The word "meditation" is mental culture or development. Meditation aims at cleansing the mind of impurities and disturbances (such as lustful desires, hatred, ill-will, indolence, worries, restlessness and sceptical doubts) and cultivating such qualities as concentration, awareness, intelligence, will energy, the analytical faculty, confidence, joy and tranquillity. This leads finally to the attainment of highest wisdom which sees the nature of things as they really are. Meditation attempts to realize the ultimate truth.

There are two forms of meditation. One is the development of mental concentration (samatha-samadhi). It means one-pointedness of mind.

The other form is the insight meditation known as "vipassana." It can penetrate into the nature of mind and matter.

For the attainment of concentration, there are forty kinds of methods prescribed in the texts and the book of the Path of Purification.

Herein are the forty meditation subjects:

- A. Ten entirety (Totalities) (Kasina)
- B. Ten kinds of foulness (Asubha)
- C. Ten kinds of recollections (Anussati)

- D. Four kinds of divine abidings (Brahmavihara)
- E. Four kinds of immaterial states (Arupa)
- F. One perception (Sanna)
- G. One defining (avathana)

A. The ten kinds of entirety-methods are as follows:

- (1) Earth Kasina
- (2) Water Kasina
- (3) Fire Kasina
- (4) Air Kasina
- (5) Blue Kasina
- (6) Yellow Kasina
- (7) Red Kasina
- (8) White Kasina
- (9) Light Kasina
- (10) Limited-space Kasina

B. The ten kinds of foulness-methods are as follows:

- (1) The bloated body
- (2) The livid body
- (3) The festered body
- (4) The cut-up body
- (5) The gnawed body
- (6) The scattered body
- (7) The hacked and scattered body
- (8) The bleeding body
- (9) The worm-infested body; and
- (10) The skeleton

C. The ten kinds of recollection-methods are as follows:

- (1) Recollection of the Buddha
- (2) Recollection of Dhamma
- (3) Recollection of the Sangha
- (4) Recollection of virtue
- (5) Recollection of generosity
- (6) Recollection of deities
- (7) Mindfulness of death
- (8) Mindfulness occupied with the body
- (9) Mindfulness of breathing; and
- (10) Recollection of peace

D. The four kinds of divine abiding are these:

- (1) Loving kindness
- (2) Compassion
- (3) Gladness; and
- (4) Equanimity

E. The four kinds of immaterial states are these:

- (1) The base consisting of boundless space
- (2) The base consisting of boundless consciousness
- (3) The base consisting of nothingness
- (4) The base consisting of neither perception nor non-perception

F. The one perception is the perception of repulsiveness in

nutriment. Finally, the one defining is the defining (analysis) of the four great primary elements.

Among them, the mindfulness of breathing is a very popular method for establishing concentration in the meditator's world. Concentration on breathing leads to one-pointedness of the mind and ultimately to insight which enables one to attain enlightenment. The Buddha also practised concentration on breathing before he attained enlightenment. This harmless and fruitful concentration may be practised by any person, irrespective of religious beliefs.

The most important discourse ever given by the Buddha on mental development or mental culture (meditation) is called the setting-up of Mindfulness (Satipathana-sutta). The ways of insight-meditation are given in this discourse. The discourse is divided into four main sections. The first section deals with our body (Kaya); the second with our feelings or sensations (Vedana); the third with the mind (Citta); and the fourth with various moral and intellectual subjects (Dhamma). It should be clearly borne in mind that whatever the form of "meditation" may be, the essential thing is mindfulness, meaning awareness, attention or observation.

One of the most well-known, popular and practical examples of meditation connected with the body is called The Mindfulness or Awareness of in and out breathing. For this meditation only, a particular and definite posture is prescribed in the text. For other forms of meditation given in this course, you may sit, stand, walk or lie down, as you like. But for cultivating mindfulness of in and out breathing, one should sit according to the text, "cross-legged position, keeping the body erect and mind alert." Place the right hand over the left hand. Eyes may be closed or half-closed. Easterners generally sit cross-legged with body erect. They sit placing the right foot on the left thigh and the left foot on the right thigh. This is the full lotus position. Sometimes they sit in the half position, that is, by simply placing the right foot on the left thigh or left foot on the right thigh. When the triangle position is assumed, the whole body is well-balanced. But, sitting cross-legged is not practical and easy for Westerners. Those who find the cross-legged posture too difficult may sit comfortably in a chair or any other support sufficiently high enough to rest the legs on the floor or ground. Assume any posture that is comfortable to you, keeping the back reasonably straight, without being stiff or strained. The head should be drooping. The neck should be straight so that the nose may be in a perpendicular line with the navel. Your hands should be placed comfortably on your lap, and the right hand must be on the left. The level of your eyes must be in front of you, not more than a distance of two and half or three feet. You should close or half-close your eyes, or you may gaze at the tip of your nose, as it may be convenient to you. Keep the body still and steady, relaxed and easy, without being stiff, strained, cramped, shackled or bent over.

Thus, seated in a convenient posture, at a quiet place, you should establish mindfulness. You should pay attention to the meditation object being mindful and alert, fixing on the tip of your nose.

Breathe in and out as usual, without any effort or strain. Do not control or force the breath in any way; merely stay attentively to the coming of breath-in and the going of breath-out; let your mind be aware and vigilant of your breathing in and out. When you breathe you sometimes take deep breaths; sometimes not. This does not matter at all. Breathe normally and naturally. The only thing is that when you take deep breaths you should be aware whether they are long or short, in or out. In other words, your mind should be so fully concentrated on your breathing that you are aware of its

natural movements and changes.

The important thing is not to move very often. Forget other things: your surroundings, your environment. Do not raise your eyes and look at anything. It is very important to be patient. Patience means staying in a state of balance, regardless of what is happening in the body. Staying easy, relaxed and alert. If we have a patient mind, all things will unfold in a natural and organic way. Being patient through all these experiences will help us to keep the mind in balance.

Another aid for deepening meditation is silence. Much of the energy that is conserved by not talking can be used for the development of awareness and mindfulness. As with the meditation practice itself, silence, too, should be easy and relaxed. By keeping silence, the whole range of mental and physical activity will become extremely clear. Verbal silence makes possible a deeper silence of mind. Try to cultivate a sense of aloneness. To do this, it is helpful to suspect preconceptions about yourselves; about relationships; about other people. At the time of meditation take time to experience yourself deeply. When we understand ourselves, then relationships become easy and meaningful. Concentrated efforts during the meditation on the development of moment-to-moment mindfulness will be directed towards one goal; the mind will become powerful and penetrating. During the meditation be very mindful of and notice carefully all your movements. The meditation deepens through the continuity of awareness.

Now we will begin the sitting practice with a very simple object of awareness: mindfulness of breathing. This exercise of mindfulness is breathing, which is the simplest and easiest of practices. It is meant to develop concentration leading up to the very height of mystic powers: the four-fold stages. The mystic powers can dispel the hinderances of mind and can cause joy, calm, peace, happiness, cleanness, purification, equilibrium and keenness of mind. The supernatural knowledge is very powerful, strong and sharp. There are five kinds. They are:

- (1) Mental creative power
- (2) the knowledge of former lives
- (3) the knowledge of the minds of others
- (4) the divine eye
- (5) the divine ear

By practicing meditation on breathing in-out, when your mind thus becomes tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, you can apply your mind to these kinds of knowledge.

Here are the five stages in giving attention to breathing in-out:

- (1) Counting
- (2) Connection
- (3) Touching
- (4) Fixing
- (5) Observing

1. Herein, counting is just counting of slow and quick breaths. You should practice the slow counting method first, and the quick counting later. As a beginner, you should first give attention to the tip of your nose where the touch of breath is most evident, by counting with mindfulness. Take mental note and count a pair of out-breathing and in-breathing as number "one". Then the next pair of out-breathing and in-breathing is number "two"; then the next pair of out-breathing and in-breathing is number "three"; and so on. Count until you get to number "ten". When you get to number ten, begin

again from number "one" - thus

in-out-one

in-out-two

in-out-three and so on. Count up to ten.

The counting should not be less than five or more than ten. You should not make any break in the series. You should do your counting of breaths without fail or break. At first, you should do this slowly, continuously. As you do your counting in this way, the in-breath and out-breath will become evident to you as they enter in and issue out. Then you can leave off slow-counting. In this way in-breath and out-breath, which had already become evident to you, while you counted them in the former way, now keep moving along quickly, continuously. Then knowing that they keep moving along quickly, not apprehending them either inside or outside of the body, but apprehending them just as they reach the nostrils, you can do your counting quickly: in-out-one; in-out-two; and so on up to ten. For as long as the meditation subject is connected with counting, the mind becomes unified with the help of counting, just as a boat in a swift current is steadied with the help of a rudder. When you can fix your mind on the place touched by the breath, at the tip of your nose, your development of mindfulness will be successful.

How long are you to go on counting? Until, without counting, mindfulness remains settled on the in-breath and out-breath as its object.

2. When you become perfect in the method of counting numbers and able to catch up without fail every out-breathing and every in-breathing with mindfulness and awareness, you will have to go over to the next stage called "connection or follow up method". This means that you must follow up with the beginning, catch up the middle and end of in-breath and out-breath without fail.

Let there be mindfulness and awareness since the very beginning of in-breath and out-breath. Let there be mindfulness and awareness until the middle of in-breath and out-breath. Let there be mindfulness and awareness also when the in-breath and out-breath come to an end. At this time your mind becomes rather concentrated. You must be aware of the beginning, middle and the end at the very place where the breaths touch, that is, the tip of the nose. You must not make a move from the nostrils where in-breath and out-breath come into touch. You must note with awareness the very moment of beginning, middle and the end of breaths.

3. Touching. The place where in-breath and out-breath touches or makes contact is called "touching place" in Pali "Phuthokasa". This is the tip of the nose. Keep your mind fixedly on this place with mindfulness. If the mind tries to run away, tie it up with mindfulness so that it cannot move anywhere else. There is a method where the mind does not move from the place of touch (contact); it is called "method of keeping mind immovable" or "touching method".

Therefore:

A. Beginning of touching

B. Moving of touching-breaths; and

C. Stopping of touching-breaths.

There are only three points. This is how the beginning, the middle and the end, the three points are to be caught up.

"Gate Keeper"

Here let me give an example of the Gate Keeper. There was a town or city where, for

the sake of security, a posse of army or police was posted at the gate. The duty of the gate keeper was to check carefully everyone coming in and going out of the town and find out whether he was a good or bad man. The check conducted at the only gate where many people came in and out of the town enabled the gate keeper to know whether the man coming in was good or bad. The visitor need not be followed from behind into the town. The gate keeper need only wait and check at the gate.

In the same way, you must investigate or examine your breath in-out and at the nostril-gate with mindfulness and effort until your mind concentrates. You must be aware at this moment; mindfulness must be kept in waiting at the touching-place which is the gate of the town where breaths contact the nose. You must not move anywhere else.

4. Method of keeping the mind fixed. You have to remember an important point here. What is that? That is not to move your mind from the touching place, to fix your mind firmly at the touching place. Your mind must stand steadily at the gate and check breaths coming-in and going-out and investigate what is the nature of touching or contact, then you will find out real things distinctly. This is a method called "keeping-mind-fixed". (Fixing Method). The mind and mindfulness must be fixed at the place of contact of out-breathing and in-breathing with the nose.

To summarize:

- (1) The first method is counting of number of in-breathing and out-breathing.
- (2) The second method is connection (following) of the in-breathing and out-breathing.
- (3) The fourth method is to fix the mind.

Thus the four methods are now complete. Now you can attain the many stages of concentration, mystic power and supernatural knowledge by these methods of development of mindfulness on breath-in-out.

5. Observing-method. The fifth method is observing. It means insight meditation. The mental concentration leads to insight, by observing, fixing-attention on the activities of materiality and mentality as they really are. If your mind becomes concentrated perfectly with the method of keeping-mind-fixed, if you are able to keep your mind firmly on the phenomenon of contact without allowing it to move elsewhere, insight knowledge is to be developed to find out analytically what it is, this is contact. Therefore, it will be seen that it is not only that concentration on breathing is required, but also the knowledge of investigation on reality of contact.

When you are seated in a suitable place and in suitable posture, you should establish mindfulness. You must pay attention to the meditation object, being mindful and alert, fixing the mind at the tip of the nose the place where the breath touches. The in-breath and out-breath are a body. In this case, a body means a group or a heap or a collection of physical phenomena. When you contemplate or observe or investigate the touching place in the body with mindfulness and knowledge, you can experience four material qualities. They are the elements of extension (earth); cohesion (water); heat (fire); and motion (air). When you stand your feet are touching the ground or floor. When you sit, the lower parts of your body are touching the carpet or floor. When you sleep, some parts of your body are touching the bed. There are many touchable parts of your body. Whenever you touch any part of your body with anything, you can experience the four material qualities or elements. Sometimes the touch will be soft or hard - this is the element of extension. Sometimes you will touch fluid with your body; this is the element of cohesion. Sometimes you will touch something hot or cold with your

body; this is the element of heat. Sometimes you will touch air, wind or inflation of matter with your body; this is the element of motion (air). The material elements of our bodies are called great, because of their destructive power. Our bodies are constituted in these four great primary elements. Then the earth, the sun, the moon, the planets and stars are the same. It is these very elements, experienced in our body, which in following their natural laws are responsible for the creation and destruction of the whole solar system and the galaxies. The power of these elements is enormous. For a short period of time the elements are in some kind of balance. So we forget, not realizing the tremendous destructive power inherent in them, until, following their own nature, they begin to get out of balance and cause decay, the dissolution of the body, great pain and death.

There is a pain of mind. Depression, despair, anxiety, worry, anger, hatred, fear, lust, greed, desire, grief, sorrow, dissatisfaction, jealousy, separation from beloved ones, association with a hated person, etc. which cause suffering in the body-mind or mental-body. How long will we remain ensnared in this cycle of rebirths and the suffering of this endlessness hurrying on, driven by ignorance and craving? Every morning you have to wake up and be subjected to colors, sounds, smells, tastes, touches, thoughts and sensations in endless repetition. You go through the day, you sleep and you wake up to be exposed to the same sense-objects, sensations and thoughts, over and over again.

Therefore, you have to give full attention, full-mindfulness to the mental-body. You must observe the flow of sensations, feelings, thinking, knowing, etc. Whatever appears and disappears from moment to moment in the mental-body or material-body; you must examine the real thing carefully; observe with mindfulness; investigate with knowledge. When you do so constantly, the three characteristics of material-body and mental-body will appear in your knowledge. That is, you will see or know the three signs of mind and matter. They are always changing, not everlasting, and they are impermanence, suffering and egolessness (soulessness). After distinguishing these as materiality and mentality, you should contemplate these three characteristics to develop successive knowledge of insight until the Enlightenment is attained and absolute Truth - Nibbana. So concentration meditation is the mental state of one-pointedness. It leads to mystic power and supernatural power. Insight-meditation is the knowledge or wisdom which penetrates the three characteristics of mind and matter. It leads to the highest Wisdom, Enlightenment, Noble Truth, absolute Truth - the Nibbana.

In conclusion, the great benefit of mindfulness on breathing in and out should be understood as the basic condition for the perfecting of clear Vision, final liberation and purification of mind. For this had been said by the Buddha, "Bhikkhus' (monks') mindfulness of breathing, when developed and much practiced, perfects the four foundations of mindfulness. The four foundations of mindfulness when developed and much practiced, perfect the seven enlightenment factors and the seven Enlightenment factors when developed and much practiced lead to clear Vision and Liberation.

So, I wish very deeply - may all you brothers and sisters, who are willing to enjoy cessation of suffering, pain, sorrow, lamentation - try to practice the foundation of mindfulness which gives you real happiness, peace and cessation of all forms of suffering.

Thank you very much my dear brothers and sisters.

Venerable Nanissara,

The Buddhist Temple
Nashville, Tennessee, USA
October 5th, 1986.

Please refer Graphical Image 21-?-1

Photo: Venerable Bhaddanta Nanissara

Please refer Graphical Image 21-?-2 & 3

Photo: Venerable Bhaddanta Nanissara with
Mr. John D. Hughes. and some
B.D.C.(U)Ltd Members.

Work in Progress: Ph.D Thesis by Mr. Paul Croucher entitled -
A History of Australian Buddhism.

John D. Hughes, Director of BDC(U)LTD., made available the written records of our centre and discussed the history of Australian Buddhism with Mr. Paul Croucher, a Ph.D. student who is working on a History of Australian Buddhism. The following outline of this work was provided by Mr. P. Croucher.

- A History of Buddhism in Australia

There is a long list of prominent Australians who would agree with Bob Hawke that they have found Buddhism to be "infinitely more satisfying than Judeo-Christian philosophy." It would include another prime minister - Alfred Deakin; our greatest actor - Peter Finch; the poets Bernard O'Dowd, Harold Stewart, Max Dunn, Judith Wright and Robert Gray; our first woman solicitor - the feminist, mountaineer and author of four books on Buddhist meditation - Marie Byles; a former Labor leader in the Senate - Ken Wriedt; and a former head of the ABC - Bruce Gyngell. Yet more important than this is the fact that in Australia today there are nearly one hundred Buddhist centres and communities, a rate per million people far surpassing that of any other Western country. The reasons for this growth, and the shape it has taken, will be discussed in my thesis:

- Ming dynasty Chinese navigators and the Buddha image unearthed near Darwin.
- Chinese "joss houses" in the 19th century.
- Sri Lankan Buddhists in Queensland in the 1880's - the Bodhi tree and temple on Thursday Island.
- Buddhism in Australian Transcendentalism - Charles Harpur, Thomas Bury, Bernard O'Dowd and E.J. Banfield.
- Buddhism and the Theosophical Society - Alfred Deakin, Col. Olcott, Ernest Wood, Charles Leadbeater and Peter Finch.
- Buddhist discussion groups before 1952 - F.L. Woodward, Len Bullen, David Maurice, Harold Stewart, Max Dunn and others.
- Dhammadinna and the Buddhist Societies, 1952.
- Buddhism and the Counter Culture - Australians in Southeast Asia and India; Buddhist communities; attitudes.

- Chinese Buddhist Societies.
The Theravada - Wat Buddharangsee and other Thai, Laotian and Cambodian temples; Wat Buddha Dhamma; Vipassana groups.
- Tibetan Buddhism - Lama Yeshe, Geshe Loden, the Kagyus and Nyingmapas.
- Nichiren Shoshu, Rissho Kosei Kai, Sekai Kyuseikyo, Shorinji Kempo and other movements.
- Japanese and American Zen - Robert Aitken and Hogen.
- Vietnamese Buddhist Societies - Thich Nhat Hanh.
- Prospects.

Themes :

- Buddhism in Australian art and literature.
- Buddhist studies in Australian universities and schools.
- The interest shown by psychotherapists and some Christians in Buddhist meditation techniques; Buddhism and Christianity in dialogue.
- Multiculturalism and religious pluralism - Australia as "the whole world's legatee."

Differences between Anglo-Australian and ethnic Buddhism: an emphasis on community in place of monastery, householder in place of monk; primary concern with meditation; women make up fully fifty per cent of practitioners; tend towards vegetarianism; peace activism and deep ecology; more eclectic perhaps.

Since this is just a rough outline, drawn up after two months of research, any suggestions would be greatly appreciated.

Paul Croucher, 11/401 Alam Rd, Caulfield North, 3161. ph. 509 5857.

It is a sign of the new maturity of Australian Scholarship that this topic is being researched by such a sound person. The Centre appeals to all Buddhists to help provide data for this important work.

May all beings be happy.

J.D.H.

**VISIT BY GESHE DOGA TO B.D.C.(U.) LTD. MEMBERS'
NEW HOUSE, 7TH MARCH 1987**

On Saturday, 7th March 1987, Geshe Doga and San Dup Tsering from Tara Institute conducted a Ceremony of Blessings for the opening of Roger and Lisa Armitage's new house.

Eighteen Members of B.D.C.(U) Ltd. attended the Ceremony and brought offerings of food, flowers and incense. Roger and Lisa constructed a special altar for the day on which water, candles, images and the above offerings were placed.

The Ceremony began with Prayer of Refuge led by Geshe Doga, this was followed by a "Concentrated Puja of Blessings".

Throughout the Ceremony, all present sat in Meditation in order to maximise the benefits of the Geshe's Teachings. The Puja ended with the dedication of Merits so that all beings may share in the great blessings.

The water from the altar was sprinkled around the house and food was offered to Geshe and San Dup.

The day was a very successful and happy one for all who attended and everyone wished Roger and Lisa the greatest of happiness.

We wish to thank Geshe Doga and San Dup Tsering for their great kindness.

May the Merit of this protect all beings from harm.

J.O'D

Please refer Graphical Image No 21-?-1

Photo: Geshe Doga, Roger Armitage, Lisa Armitage, John Hughes, San Dup Tsering

FIVE DAY MEDITATION COURSE: 27-31 DECEMBER 1986
"DEVELOPING BROAD VIEW AND AVOIDING EXCESSES"

A five day Meditation Course was attended by about thirty Students at B.D.C.(U)Ltd at Upwey, culminating in a 1987 New Year's Celebration. The Director of B.D.C.(U)Ltd, John D. Hughes, guided this Course.

The first day of instruction was greatly enhanced by a welcome visitor, Venerable Nanissara of Burma, who guided Meditation in the Ch'an Hall.

It is taught that birth, the ground on which suffering occurs, is a result of ignorant grasping at apprehensions, as though they are truly existent. Human birth is made more precious by the possibility of developing 'Broad View without Excess', an aspect of 'Right View' (Pali: Samma-ditthi), the first component of 'The Noble Eightfold Path' to the cessation of disturbing conceptions.

A few persons, upon attaining a human birth, have the ability to explore all jhanas, (modes of apprehension), observing impermanence (Pali: anicca) and selflessness (Pali: annata) while still anchored to their human body. These persons practised in past lives. They are capable of knowing suffering (Pali: Dukkha), which arises as the result of grasping. For some persons, a human life span is short and easily lost. Even with longevity, it is not always possible for all persons to observe the results of wrong views or wrong actions. If a practitioner wishes to see the awesome sight of layers of personal and cultural predispositions (Pali: Vipaka), it is necessary to develop 'Broad View without Excess.' 2

Tsong-kha-pa said; "In our day, enterprisers in yoga have little hearing, while those who hear much are unskilled in the essentials of putting into practice".³ This can be taken as an exhortation that the practitioner should use mindfulness of presently arising mental events (Pali: Vipaka) as the Practice.

A wise practitioner, wishing to be free of defilements, should read the Diamond Sutra regarding the fruit of Meritorious Action, indicating the superiority of understanding over ritual. Subhuti, what is called 'the Religion given by the Buddha', is not in fact Buddha-Religion. One possible reason for this statement is that the Dharma-Kaya (one

of the three possible aspects of Buddha-Nature) is Mind actualizing what is visible in wholesome cultural artifacts – such as, for example, Dhamma (Skt: Dharma) Texts and Commentaries, Buddhist artefacts, and in Sangha and Buddhist layperson's activities. Tsong-kha-pa said; 'Wisdom is the eye with which to see the meaning of Sunyata and is the Path by which to cut through ignorance, the root of samsara. It is the treasure of knowledge praised in all of the scriptural texts. It is well known as the Lamp that eliminates all the darkness of closed-mindedness. Knowing this, the Masters who have wished to attain Liberation have made all efforts to progress along this Path'.⁵

Uses of Deva Protectors

Beings who engage in ritual and worship may develop eternalistic views regarding the Devas they invoke during such worship. Some ignorant Devas believe themselves to be immortal, because they are unaware that eventually their heavenly birth will cease. There may be some merit in succouring Devas, because benevolent Devas do exist (but they are not immortal).

Buddha Dharma is SATTADDEVAMANUSSANAM (for Mankind and Devas). Skilful human sentient beings are able to guide some Devas to Nibbana. Such Arya Devas become excellent Protectors for Buddhists.

If the Practitioner wishes to extinguish the violence of 'Jungle Law' ideas, it is necessary for such a person to abandon slow learning techniques, involving the use of trial-and-error minds, cognitive minds and discursive minds. By utilizing a skilful Method with rapid learning Wisdom mind, the Buddhist Practitioner can understand events arising, and deal skilfully with whatever comes up, moment by moment.

Refuge Centre - Practice Action to Avoid Excesses

One goal of B.D.C.(U)Ltd Members is to establish a Country Refuge Centre to allow interested persons to complete liberation from minds permeated with excesses of hate, greed and ignorance. ⁶ To save their efforts from futility and maximise the wholesome effect of their own actions (Merit), Practitioners must be able to cultivate wholesome minds and drop unwholesome minds. Such created conditions will allow the appearance of a durable and effective B.D.C.(U)Ltd Refuge Centre in Victoria, that could be used for centuries. Benevolent Devas would protect such a Centre.

A Lineage nurturing original Buddha Mind in human birth over centuries and transmitting it to others is analogous to duplicating a perfect cassette-record. If the Practitioner is able to record from the original, the quality is satisfactory. However, if the original is lost and copies of copies have to be made, eventually the original clarity is obscured by distortion (hearsay). The distortion for the Practitioner is the failure to realize for himself or herself the Middle Path described by Buddha. This distortion may result in Australian cultural insularity, and the foreign Practitioners' inability to stop adherence to their homeland's cultural artifacts and mental formations (Pali: sankharas), of their own time and place. The ability to see phenomena as dependent originations, thereby developing 'Broad View without Excess', is a great international advantage. Lama Yeshe said, "...it is important for Directors to have great vision: they should not neglect their Centre's growth....Having a Broad View is not pushing but simply saying if we have the opportunity to do various things, we will do them."⁷

The copies of copies syndrome (hearsay) could be attributed to impetuosity (lack of 'Broad View'). Proselytism, which is the attempt to force the Dharma on those who have no respect for Teachers, or selling of Dharma, will bring about a situation where the Practitioner shall be hindered by the karmic return (Pali: Vipaka) of these actions.

It is incongruous to espouse Buddha's Path and not treasure his precepts (Vinaya Rules), while discerning the major from the minor factors with understanding. An International Refuge Centre must have 'Broad View without Excess' on cultural matters.

Observing Changing Cultural Perceptions

A sociological essay by Pierre Bourdieu⁸ provides a panoramic analysis of factors influencing creative individuals and consumers of their products. His ideas have been adapted for our purposes.

P. Bourdieu noted in the history of Western Courts of aristocracy, that the theatrical, literary and visual artists were obliged to accept the alterations to their work that the authoritative patron deemed appropriate. Although many patrons were refined in taste, some abuse of this privilege became evident. Care must be taken in selecting patrons of Buddhism.

Industrialization has shifted the control from the aristocratic patron into the hands of the publisher and public, via consumer purchasing power. The product of the artist is now strongly influenced by the complex, and sometimes ambiguous, trends of public taste and views on the legitimacy of the product.

At present, classical arts are still legitimate and taught in Australian Universities, but the hierarchy of cultural artifacts is in a state of flux. The study of ancient languages such as Sanskrit, or the more esoteric branches of the arts require heavy subsidisation. Popular art, cinema, photography and jazz are gradually displacing these socially subsidised established art forms, claiming legitimacy with critics mimicking the speech patterns of learned professors, in 'public media' introductions to various cultural events. Buddhism Studies in Australia may fit into either category depending on the approach. There is some evidence that, at the present time, Buddhism is in the process of entering into the first category in Australia.⁹ The arising spheres of 'sectionally legitimate' areas like dress design, cosmetics, interior furnishing, cookery, and daily 'aesthetic choices' such as, for example, sporting events, have been supported by 'non-legitimates'; the designers and advertisers who dictate public taste to a large degree. The recent nationwide coverage of The America's Cup in Perth, Australia, has led to a change in category of international yachting in this country. It has become a "high-tech" field. Incidentally, it is said that Devas were invoked to assist in the victory of U.S.A.'s 'Stars and Stripes'.

Most artists of the Western World are no longer required to support authorities, religious views, or stay within the limits of public taste. They are marketed as being the purveyor of a 'superior reality' in which art is done for 'art's sake'. Supposedly, liberated from worldly concern, the 'legitimate' artist's ideals stand in sharp contrast to those ideals which motivate industry, where work is done for material reward.

Being unrestrained and expressive, the artist often manifests images that give form to the collective unconscious mind (Gothic architecture is cited by Pierre Bourdieu as an example of a cultural form that is expressive of a collective unconscious mind). If the unconscious cultural mood invoked by the artist is distraught, he then may become the door through which the collective unconscious mind expresses disturbing artefacts.

As a result, there are cultural artefacts appearing in the Western World that are depressing and have perceivable links with artists and audience suicide. This might be said to be MARA at work, aided by drugs.

The views of the art critics tend to be subjective, as their livelihood depends on being accepted by artists, thereby gaining admission to the exhibitions, magazines and performances that spearhead the artist's world.

In this society, the criteria for acceptance may be the purity of intention of the artist.

Avoiding the Loss of Standards in a Refuge Centre.

With lack of attention to a product of a refined nature, the history and techniques that comprise a legitimate art form are not transmitted by the artist to the next generation. In this vacuum, cultural artefacts that are technical in substance such as sport, architecture and consumer product design, can become legitimate 'high culture'. It suits performers and commentators in these arenas to act as though their product has the same purity as the more legitimate forms of culture.

Timeless true purity is found in Ch'an Painting. The hierarchy of cultural artefacts form and destroy themselves independently of individual contributions. Ch'an Painting has an enduring quality.

The nature of fragmentation of knowledge is that information outside a particular discipline is regarded as superfluous. Specialization provides fertile ground for further fragmentation of knowledge (narrow view), and the continued jostling for prominence amongst disciplines of cultural artifacts. Various artefacts are preferred and developed while others are dropped due to cultural bias, which inhibits responsiveness to current social needs.

The Danger of Excess

The cultural artefacts of the Refuge Centre should be kept to a minimum. For example, T.V. and radios could be absent. Art for art's sake would not be practised. Ch'an could be practised.

The dangers of adherence to cultural artefacts can be seen with a mind that has 'Broad View'. On one hand, some prodigies tend to outshine their mentors, due to the increased refinement of their technique. On the other hand, many tend to take things to excess. Mountaineering for the propagation of good health may lead to the excess of a foolhardy assault on the most dangerous face of Mount Everest in which life and limb are sacrificed. Parents are often heard complaining of the excesses of youth; without moderating their own excesses.

A skilful Teacher of the Middle Way evades the net of excess definition the students cast, thus denying them an object for extremes of behaviour. One Buddhist Master in Australia is considering imposing the condition of one week of student silence be undertaken before robes are given. It is worth considering the increased degree of difficulty a Bhikkshu has in evading the students' net while keeping them from becoming enmeshed in their own excesses.

To become more teachable, Practitioners should avoid excesses and guard their minds, being joyful in appreciating the harmlessness and compassionate Wisdom of a Bhikkshu who exemplifies discernment in what he consumes without excess.

Knowing the kindness of my Teachers I wish that all beings who suffer are helped and find peace in wisdom minds.

C.T.J. and J.D.H.

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10. op.cit. 8.

B.D.C.(U)Ltd Student Visit to India to Help Tibetan Refugees.

Mr Tony Heilberg, an Australian Dentist was among voluntary dentists who helped

Tibetan Refugees in India.

The full report of his journey appears in CHRYSLIS - THE TRANSFORMATION NEWSLETTER MARCH 1987. The Editors address is: P.O. Box 214, Ashburton, Victoria, 3147

In October I travelled to India with a small group, to provide dental treatment for Tibetan refugees living there. This trip followed a pilot visit last year, by voluntary medical and dental nurses, a chiropractor (who is the brother of one of the nurses), and my friend, Norris Saunders.

After China invaded Tibet in 1950, the Tibetan government led by its King, His Holiness the Dalai Lama, attempted to conciliate with the Chinese. This failed and, rather than succumb completely to Chinese control, a mass exodus occurred of Tibetans and government officials. The Tibetans settled mainly in countries bordering Tibet; India, Nepal, Sikkim, Bhutan. This departure happened in 1959, and later in that year the Dalai Lama and His Tibetan Government in Exile set up headquarters in the town of Dharamsala, one days travel north of New Delhi in India. It was at Dharamsala, in the foothills of the Indian Himalayas, that our programme was coordinated and where we spent most of our time.

We flew directly to Bombay and, after two days of sightseeing and adjusting to our environment, we flew to New Delhi, where we visited the famous Red Fort and Ghandi's memorial. The next evening we boarded a coach, which took us on a 10 hour overnight trip to Dharamsala.

Our bus arrived in Dharamsala at 9.30 am, and we were taxied to our guest house. This house was built on the side of the hill overlooking the plains, halfway between Dharamsala and the village of McLeod Ganj, a few kilometres above. Dharamsala had been established by the British in the early 1860's as the summer seat of the regional Military Division. By the turn of the century, McLeod Ganj supported one of the most vigorous societies, outside of the cities, of any in the Raj. The growth of Dharamsala ended when an earthquake destroyed the town in 1905. The British chose Simla to be the summer seat of the Raj and Dharamsala was largely abandoned. Our accommodation was originally a summer holiday house belonging to an Englishman and is now used as a guest house for visitors involved with the Tibetan government in exile. It is run by the sister-in-law of the Dalai Lama, whose hospitality ensured a comfortable stay.

That afternoon we explored our environment. We walked from the house, along the rocky path taking us up the hill, to McLeod Ganj. This passed along the boundary of the residence of the Dalai Lama, which is protected by a high wire fence and guarded at the gates by Indian soldiers. A path follows this fence, around which stroll devoted Tibetan Buddhists, reciting prayers which they count on prayer beads held in one hand or whirling a prayer wheel. The steep walk brought us to the village, which consisted of two main narrow streets, paved with cobblestones and lined by small shops, typical of small Indian towns.

The next day, we went to work at our first school. This was in the Lower Tibetan children's village, which boarded several hundred children. In two days we examined and treated a total of 440 people, which included all the children and some of the staff. This was an amazing feat, considering the nature of the equipment we used and the conditions we worked under. To give an example of this: the way we would clean a tooth after we had drilled out the decay was to have the patient rinse with a glass of water and spit into a bucket at their feet. This bucket received all the waste and was

not changed between patients so as time went by, it became a putrid sight. We had no water syringes, no suction or air syringes. The electric power supply to the village frequently failed, which stopped us from using our two electric motors and head lamps. At these times we would use torches to do examinations and extractions. Two of us took turns to perform fillings, while the third dentist would do assessments and extractions. Norris, who had no experience with dental nursing, performed magnificently, assisting care and soothing the children with great expertise.

After a day's rest, Norris and I travelled to another Tibetan settlement called Bir, three hours away by jeep. Along this road we passed several military bases, which made us aware of the strategic importance of the region. Northern India has been at war in the recent past with Pakistan and China. The border with China in Ladakh is still disputed and is currently demarcated by the cease-fire line, created after the 1962 China India war.

We arrived at Bir just before lunch time, and were shown to the dispensary, where the health worker,

Sonam, was completing a morning's clinic. Sonam was trained to perform basic medical diagnosis and treatment. His training enables him to decide when referral to a doctor is necessary. I was very impressed by his medical knowledge and his enthusiasm. Norris and I spent the next day and a half treating all the children in the two village schools and as many of the adults that we had time for. We were helped by the trainee nurse, Yishi, whose smiling presence eased the pressure that we worked under.

The two schools in the village catered for two different groups. One was an infant school which looked after orphans or those young children whose parents were still in Tibet. The other was a "tertiary" college for recently arrived young Tibetans in their teens and early twenties. These older students had arrived since 1983, when the Chinese government softened restrictions on the movement of people in and out of Tibet. They attended classes teaching subjects similar to those taught in Tibet: English, Tibetan and mathematics. The reason that they attended schools in India was to provide for them some education free from communist Chinese propaganda, and with a greater concentration on Tibetan culture and religion.

Norris and I were very satisfied with our work, and we finished up after seeing and treating 180 people. After a short break, we went to the school hall and I gave a talk to parents of the children we had seen. There were a few hundred people in the hall and I emphasised the importance of diet in the prevention of dental caries, which is the main dental disease affecting the children. Sonam translated, changing the words when necessary to simplify my description. That evening we spent with Sonam, who talked to us about Tibetan life and the problems of the Tibetans in India.

The next day, we looked through the factories in the village where traditional handwoven Tibetan woollen carpets are made. Norris and I spent time selecting a carpet to buy and then we toured the village to see the four different monasteries. There are four main sects of Tibetan Buddhism and their separation has continued here in this small village, despite the large cost involved in quadrupling. Maintenance of religious knowledge is of highest importance to the Tibetan, especially in India, where their culture is likely to be diluted by outside influences.

We left Bir and drove back to Dharamsala, arriving early in the afternoon. The rest of our team were working in another school so we had time to clean up and enjoy the

luxury of a hot shower.

The following day was one of the highlights of the trip - an audience with His Holiness the Dalai Lama. This was to occur at 3.00pm. After working in the morning, we returned to the cottage, washed and donned our cleanest clothes. Our driver took us in the jeep up the road to His Holiness' residence, where we waited outside in a private room. Our passports were checked and the security guards gave us an external body search, checking for weapons.

Norris and I each had a gift to deliver to the Dalai Lama from the Buddhist Discussion Centre (Upwey) Ltd, Melbourne. This was a print on red material of the Bodhisattva Manjushri. We each also had a prayer shawl which we were told is customary to present to the Dalai Lama. The seven of us were directed into the room where we were introduced to His Holiness. After we discussed what we had accomplished to date, he invited us to ask questions. For thirty minutes he talked to us about the relevance of Buddhism to Western society, and the agreement of modern ideas in fundamental particle physics with ancient concepts in Buddhism. He spoke English slowly, measuring the meaning of the words very carefully, and when unsure he asked for help from his secretary. The secretary sat quietly taking notes of everything that was said. What impressed me about the Dalai Lama was his great composure and the warmth and enthusiasm with which he spoke with us: his presence was full of interest, humour and intelligence.

At the completion of the audience, each of us presented our gifts and in return, he presented us with a prayer shawl and an old Tibetan coin.

We stayed a few days in Dharamsala, finishing off our work, and left to spend some time in another Tibetan settlement. This was located in the town called Dalhousie, formerly also a British holiday resort in the mountains north of Dharamsala.

I returned home exhilarated by my adventure and aware of powerful and subtle internal changes. Travelling in India is a profoundly affecting experience and I am drawn to return.

Please see Graphical Image No 21-?-1

Monks

Photo: His Holiness The Dalai Lama Teaching
at Dharamsala

Please see Graphical Image No 21-?-2

Photo: His Holiness presenting Tony Heilberg with a
prayer shawl

Belgian Buddhist Organisations

Belgium derives its name from the BELGAE, the first recorded inhabitants, probably Celts. Belgium became an independent constitutional monarchy in 1830. The Flemings of northern Belgium speak Dutch, while French is the language of the Walloons in the south.

1986 C.E. was a very important year for Buddhism in Belgium, as on 28 February, 1986, the "Federation of Buddhist Associations in Belgium" was created. It meant a first step towards the recognition of Buddhism as a religion by the Belgium State.

The Director of B.D.C.(U)Ltd, John Hughes, has received details of this event from our Dhamma Friend, Mr. Rony J. Eerebout, who has kindly offered to provide any further information on Belgian Buddhist Organizations. We are pleased to publish a paper on a brief History of Belgian Buddhism and a list of Belgian Buddhist Associations which Mr. R.J.Eerebout has provided.

Mr R.J.Eerebout is an official for the European Economic Community and also Secretary for the Centre of Shin Buddhism in Antwerp. His address is Koolstraat 26, B-2800 Mechelen, Belgium.

May the Merit of this work allow the Dhamma to flourish in Belgium.
This Centre believes it is always good to create International contacts between Buddhists (and, of course, also others).

J.D.H.

A Brief History of Buddhism in Belgium by Rony J.Eerebout.

Although Belgium has played an important part in the academical study of Buddhism (Louis de La Vallee Poussin and Etienne Lamotte), the practice of the Teachings took a longer time to realize than in the neighbouring countries: until 1970.

It was a certain Raymond Maurice Kiere, from Liege, who founded the first centre which was engaged in the study, the practice and the propagation of Buddhism. It was the heroic period of the "Belgian Buddhist Mission" with its registered office at Ans near Liege. Close contacts were maintained with the important international Buddhist organizations.

The work of Mr. Kiere gave rise to the foundation of small groups in Brussels and Antwerp. But for lack of a sound organization and precision in the Teachings (they stucked to a "Buddhism above the schools"), those groups couldn't maintain. An accumulation of disillusionments, adversity, insecurities and resistance caused their dissolvment in the years 1954-1957.

Considering this over a long term, their activity has not been in vain. Around 1970, Buddhism had a new revival in Belgium. During this period the big traditional schools enter the country. Zen Buddhism was the first to enjoy this new situation. The works of T. Suzuki were very significant and stimulating. A historical fact, the exile of Tibetan Monks, due to the Chinese military actions, caused the insertion of Tantric Buddhism. The wars in Vietnam brought many Vietnamese Buddhists to Belgium, followed by Cambodian and Lao refugees, which all breathed new life into Theravada Buddhism. During this same period, Pure Land Buddhism also installed, as the most important representative of the Chinese and Japanese schools.

As a fortunate consequence of the Noble Teachings of the Buddha, those different schools and traditions did not behave as rivals but they felt called to work together. This would lead to the "Belgium Buddhist Union". Because of some errors, this Union never became operational. The establishment of a Federation became more and more considered as a natural result of the actual co-operation between the different schools.

The first meeting with this aim took place in Antwerp on December 15th 1985. Without any appreciable difficulties the 10 founder-associations achieved an agreement in accordance with the articles of association.

The memorandum of association of the "Federation of Buddhist Associations in Belgium" was signed in Brussels on February 28th 1986.

Federation of Buddhist Associations in Belgium

- * Amities Belgo-Laotiennes
Avenue Charles-Quaint 124, B-1080 Brussels.
- * Association Bouddhique Vietnamienne "Linh Son"
Rue de Merode 1 , B-1060 Brussels.
- * Association Bouddhique Theravadin
Avenue de la Charnille 1 , B-1200 Brussels.
- * Vath Khmer
Rue de la Tulipe 7, B-1050 Brussels.
- * Comite Bouddhique Khmer De Belgique
Avenue Marechal Foch 86, B-1060 Brussels.
- * Studiecentrum Voor Boeddhisme
Winkelveldstraat 43, B-1170 Dilbeek.
- * Centrum Voor Shin-Boeddhisme
Pretoriastraat 68, B-2600 Berchem-Antwerpen.
- * Samye Tcheuling
Square Ambiorix 23 boite 56, B-1040 Brussels.
- * Karma Shedrup Gyamtso Ling
Rue Capouiller 31-33, B-1060 Brussels.
- * Tibetaans Instituut
Grote Hondstraat 36, B-2018 Antwerpen.
- * Institut Yeunten Ling
Chateau Fond L'Eveque, promenade Saint-Jean L'Agneau, B-5201 Huy.

Please refer Graphical Image No 21-?-1

Photo: Venerable Dr. Phra Maha Chamras

Soonthornvitit

visiting the B.D.C.(U) Ltd.

Contemporary Chinese Views on Chinese Traditional Culture. -12 March

The Department of East Asian Studies of the University of Melbourne offered a public

lecture delivered by Dr. Shenzhi Li, Vice-President, Chinese Academy of Social Sciences on 12 March 1987 at the Hercus Theatre. John D. Hughes, Director of B.D.C.(U)Ltd and B.D.C.(U)Ltd Committee Member Ch'an Painter Wendy Clancy attended this lecture.

The following interpreted collection of views are the sole responsibility of John D. Hughes and may or may not be the views of Dr. Shenzhi Li. The speech was not recorded, nor was the original paper available. These views were compiled from notes taken at the time.

Over the past few years, the Chinese have been examining the question of what is the essence of Chinese culture. This arises from the 'open policy' decision taken in December 1978 at the third Central Committee Meeting. The question has not a simple answer but may take several decades to understand. When it is answered, further questions concerning what is good in the Chinese culture and what can be abandoned would be examined. The exercise itself would tend to broaden Chinese culture.

The 'disaster' of the 'Cultural Revolution' 'which should not have happened at all' should not be repeated. Chinese Scholars and others from Taiwan and Hong Kong have considered various Chinese cultural factors at conferences. There were two Seminars in 1985 followed by workshops which have shown large numbers of Chinese are interested in these matters.

During the period 1982-86, over 200 essays were written on Chinese culture including reappraisals of such culture from various viewpoints. Such work is still in the initial stages because the Chinese are yet to find a common terminology. Phonetic equivalents and other factors make it difficult to bridge the gap. Research to date indicates that there appears to be a unity and continuity of Chinese culture.

The fundamental principle appears to be that the culture involves patriarchal and family relationships which have persisted on a vast agrarian culture. This is difficult to an industrial or maritime culture. Rule by rights has been preferred in the Chinese system.

Nature, Heaven and Earth, is viewed in a different sense to those of Greek culture and does not involve God too much. The study is more of ethics, 'know thyself' and harmony with nature (yin-yang principles).

In Chinese culture, science and social science were 'extinct arts' because they were not defined clearly. It has become apparent that culture cannot be thrown overboard, (even if they wanted to). There is a long way to go before the positive and negative aspects of culture may be defined.

There seems to be a cultural value of a spirit of amity. Buddhism, it was noted, is still part of Chinese culture because it once thoroughly underwent 'Chinazation'(sic). The Buddhist (Bodhisattva) (e.d. note) view is well known that persons in the world are all siblings (c.f. Old mothers, Buddhist view) (e.d.note). The traditional Chinese culture it is said appears long in dialectics and short in logic as in Taoism with yin and yang ideas of the I Ching.

The current research efforts are to explain Chinese historical stagnation and why democracy and science failed. It would seem that outside forces were not powerful enough. Because modernization is difficult, some Chinese became impatient and adopt radical anti-traditionalist viewpoints. Dr. Li hopes the current studies will

provide less zig-zags and the Chinese will move forward in a more moderate way.

In reply to a question, asked by John D. Hughes, regarding the Chinese cultural viewpoint on the future of Ch'an Calligraphy, Dr. Li indicated, that although he was aware of classical Chinese Ch'an origins, he preferred the use of the Japanese word, Zen, to discuss such culture. Members at the Centre hope that the vast work in progress at the Chinese Academy of Social Sciences can be extended to examine values in Chinese Buddhist Art.

The caves at Tun-Huang show that the Chinese produced magnificent Buddhist paintings at an early date. These date from about 450 C.E. till about 1300 C.E. Ch'an art produced its own narrative pictures. Some Ch'an painting appears to be just a still life but are ontological statements at the profoundest level. The continuation of Ch'an painting in China is seen as an important source for promoting understanding between nations. It cannot be considered as provincial or mediocre. Members of the Ch'an Academy at this Centre are inspired by the important Chinese works in our collection. For these reasons, we have been reproducing them in recent Newsletters. All Members have a great sense of gratitude that Dr Shenzhi Li was able to visit Australia and disclose the directions of Chinese research in Social Sciences to Australian Scholars.

May the Merit of this work help the Chinese people and Buddhists.

J.D.H.

Buddhist Discussion Centre (Upwey) Ltd. 1987 Timetable.

MEDITATION taught free of charge, Mondays and Fridays at 8p.m., or by appointment. Resident Teacher: John Hughes.

Meditation Courses 1987 (5 days).

Easter/April	Fri 17 - Tues 21
June/School Hols	Sat 27 - Wed 1 July
Sept/School Hols	Fri 18 - Tues 22
Xmas/Dec	Sun 27 - Thur 31

Ch'an Academy

Ch'an (Zen) Meditation and Brush Painting. Julie O'Donnell (03) 7543334
Sundays 2 - 4 pm and Mondays 2 - 4pm. June Young, Melva Fitzallen (059)683 660

Ch'an Academy Intensive Workshops

Tutors: Invited and Resident Teachers

- Dates :
1. Weekend workshop with Andre Sollier Sat 2 May & Sun 3 May, 10a-3pm.
 2. Over 6 Sundays 2 - 4pm with John Hughes from May 10 - June 14.
 3. Weekend workshop with Andre Sollier Sat 4 July & Sun 5 July, 10a-3pm.

English Literature Classes

Sundays 11 am - 1 pm.
Teacher: Joy Fratelle.

Please bring lunch or dinner contribution.

These activities are all free of charge, however, prospective Students are encouraged to cover costs or make donations, in order to help the B.D.C.(U)LTD. continue services, and to gain merit in order to obtain maximum benefit from these courses.

Bookings and requests for Newsletter:

Ring John Hughes (03) 754 3334

Printed and Published by the Buddhist Discussion Centre (Upwey) Ltd.

Registered Office: 33 Brooking Street,
Upwey. 3158
Victoria.
Australia.

Editor: John D. Hughes Dip. App. Chem. T.T.T.C.

Although this issue is dated February 1987, it was actually printed in March 1987.