

# **BUDDHA DHYANA DANA REVIEW**

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Please refer Graphical Image No: V4N3.1.1

Photo: His Holiness the Supreme Patriarch at the opening ceremony of the 19th General Conference of the World Fellowship of Buddhists and the 10th General Conference of the World Fellowship of Buddhists Youth held at Buddha Mandala Hall, Thailand.

## Editorial

We favour cultural changes for propagation of Buddha Dharma which use new technology to improve our Centre's communication with our friends spread across the APEC regional zones. In ancient times, the landlines were the courses opening the first point of contact between Buddhists of different regions.

Before 1300 C.E., the Chinese had long distinguished themselves as merchants along the old trade routes, such as the silk road; Japanese shipping went out into much of the world, as far west as the Indian ocean. Chinese merchants knew of complicated methods of payments for transactions between distant points. Genoese and Venetian merchants could be seen in Chinese waters in the fourteenth century and Chinese junks came in droves to Manila to exchange their wares for those of Europe and America. By 1776, European thought allowed Adam Smith to write *The Wealth of Nations* which purported to lay down the principles of the free-enterprise society.

International agreements came into being. Such a thing as international law is very useful because as *The Economist* has said international law is "horizontal"; that is, it depends upon the consent of the countries involved. What most people would regard as real law, the law that applies inside a country, is very different. This real law is "vertical"; it runs from top to bottom, whether or not every citizen of the country happens to agree.

A burglar does not claim exemption from the rest on the basis that he or she has not given his or her consent to the law he or she is accused of breaking.

As mentioned in passing in the article *Cultivating Stamina for Dharma*, with few exceptions, it might be noted that in ancient times, the ancestors of many persons whose countries lie within the APEC economies operated on a "vertical" economic system based on the Buddha Dharma.

In our view, it is posited that the ancient globalisation of Buddha Dharma ethics was the equivalent of our present "vertical" law.

It was made easier because many persons had their "horizontal" national law built on Buddha Dharma ethics. This meant it was not difficult to form safeguards within a common trading culture. Common ethics means that seven of our Members, who attended the 19th General Conference of the World Fellowship of Buddhists held in Bangkok, felt at home with the culture. Many other APEC countries had strong representation at this Conference.

Because of the generosity of the Government of Thailand and the dana of the Buddhist organisations of Thailand and the efforts of the WFB Executive Council, the cost to our Centre was of the order of \$AUS 15,000. We wish to thank all concerned for their stamina for dana which makes it possible for our Members to mature their learning ability and benchmark their dana.

The karmic outcome of dana reflects in the wealth of a country as shown by Thailand, who, between 1989 to 1993, had a GDP growth average of 8.6%. May their prosperity abide in future times.

Another example of dana is the generosity of the National Celebration Committee for the Cremation of His Holiness Mahasanghanayaka Visuddhananda Mahathero, who will provide accommodation for delegates attending the Cremation Ceremony in January. The President of this Committee is our dear friend, Venerable Suddhananda Mahathero of the Dharmarajika Buddhist Monastery in Dhaka, Bangladesh.

Our Centre has several plans to increase its dana in many ways. One technique uses modern technology to increase output and because such technology has scalable ability, we have the objective that it must cater for ever increasing levels of input information.

If output is to be improved, we must make our input sources transparent. At the same time, we must provide the means to generate new information as output to local and overseas audiences. In this input-output process, the information must include reference to national and international laws so the end user can avoid slander, libel, copyright, and other litigation.

We must provide others with cues of any limitations to information or ways and means they need to find as they move along this project path with our Centre.

One unexpected practical spin off from our new course is we can give dana to other organisations in the form of documents to illustrate unexpected effects of new technologies.

Consider the mobile telephone in Australia. During the quick transition to this method of communication, it is easy to overlook the costs associated with this device. The cost of a local telephone call during peak hours to an ordinary telephone is currently \$ 0.25 whereas a local telephone call during peak hours to a mobile telephone costs approximately \$1.25. (Use by connect time)

It is not our intention to disparage the use of mobile telephones but rather to point out that there is a need to watch costs when new technology is concerned. What this means is our telephone culture must change or we pay the price. More local and international opportunities are surfacing and may or may not be cost effective. Increasing service and productivity is possible because as new information systems, such as LAN (Local Area Network), technology gives Members the capability to access information as it is needed. It can keep

them up to date no matter where they are in the country.

As we head towards the 21st century with the globalisation of information and a multi power system of economics there are more risk factors to deal with and plan for. It is not that our Centre is imposing computer power on anybody: it is for liberated people themselves to decide what sort of data bank they want. We hope to remain relevant with your information needs.

EDITOR

### Five Day Bhavana Course 9 - 13 September 1994

#### Cultivating Stamina for Dana

A five day Bhavana (1) Course was held at the Centre from 9 - 13 September 1994. The course was taught by resident Teacher, John D. Hughes. The theme of the Bhavana Course was to cultivate dana based on:

- "1. Saddha dana; belief in the Triple Gems or Kamma,
2. Sakkacca dana; charity based on due respect,
3. Kala dana; charity performed at the correct time,
4. Anaggahitadana; charity without attachment,
5. Annpahaccadana; charity not in emulation." (2)

Through the steadfast cultivation of these five aspects of dana one can attain each for himself or herself, "dana parami" of each in turn. A human person of whom it could be said to hold dana in these five ways is exceptional . A primary characteristic of Buddha-nature is that its realisation has to be self-achieved (Pali: svayambhu) (3).

Traditionally, ethnography describes aspects of human activity and society. Such ethnography, by virtue of its intersubjective nature tends to be comparative. Given that anthropologists tend to retain some cultural bias, observations tend to be comparative. By saying this, the author does not intend to disparage the intellect or motives of anthropologists.

If a cultural bias can be fully identified and a position free from such personality biases (yathabuta) (4) can be achieved then a clear picture of the Buddhist situation can be seen.

It is necessary for Buddhists to avoid needless disputes with anthropologists or other religions. However, before entering into any position statement with others, they should have clarified their own position on dana.

Many individuals may choose to cite their religions as having dana action superior to those of Buddhists, so there is a need to be tactful. It would be prudent for Buddhists to do a little more research on their own attainment levels of dana before entering into such debates.

Our Buddhist dana taxonomy has agreed benchmarks on the basis of becoming beneficial to self and others - and is both efficient and effective.

A series of vimutti (freedom) workings leads to our set of dana ethics. For want of a better

name in this frame of reference, let us call this dana set of ethics - "Special Buddha Dharma Ethnography" (SBDE).

A Caution:

It is better that persons not make use of these terms without the "Special": i.e. although logical, do not suggest use of a term BDE to mean below vimutti level. The reason is it may lead towards slander.

It is enough to say the term SBDE within a vimutti set expedites intra-Buddhist discussion of the subtle differences and discriminations between realised Buddha Dharma dana practice and the ethnography of dana of other religions.

It is suggested that this term however should not be used in public inter-religions dialogue.

### SBDE USE AS A STARTING FOUNDATION FOR DANA

By bhavana, check THE IMPRESSION THAT A SKILL IS THE CAPACITY TO COMBINE KNOWLEDGE AND ABILITY IN ORDER TO DO A TASK.

By bhavana, check the ethnographic starting points of some other religions which practice dana and find for yourself which religions use only one or the other or neither of these things.

We choose to define SBDE as four stages of dana:

1. To crave the skill complete, (lack of attainment of Dana)
2. To have the skill complete without craving it, (perfection access of Dana)
3. To abide in the skill complete, (perfection fruit of Dana)
4. To ultimate the skill complete. (perfection of Wisdom Dana)

It is common for Suddha Dharma Centres to practice dana.

Understanding of dana occurs at three levels:

"book knowledge level, sutamaya panna" - like a vast plain

"original thought level, cintamaya panna" - like a majestic plateau

"mind/meditation level, bhavanamaya panna" - like a towering mountain range(5)

The person practicing dana may be of low, medium or high merit because he or she has practiced good things in the past.

A person wandering on the vast plain knows: I am on the vast plain.

A person wandering on the majestic plateau knows: I am on the majestic plateau  
and,

A person on the towering mountains knows: I am on the towering mountains.

However, consider these three types of persons have some kilesa (4) regardless of whether they are high or low in merit.

The moon and clouds

Person looking from the vast plain sees the moon at night through the clouds  
Person looking from the majestic plateau sees the moon at night through the clouds  
Person looking from the towering mountain sees the moon at night through the clouds.

Were any of these persons to obtain even one level of dana parami (perfection of a wisdom set in regard to dana) the cloud would vanish.

The bhavana instruction: TO BEGIN, YOU SPECIFY (ASSERT) SOMETHING ELSE CALLED PANNA IS A SKILL YOU NEED. The vimutti release occurs when it is known, without doubt, to complete SBDE there must be KNOWLEDGE, ABILITY and PANNA in an array or matrix set.

Some analysis: Buddhist logic or Panna-vimutti (4).

Using deductive thinking about our past bhavana experience, at least three approaches can be found.

The instruction is, if a Student's knowledge of formal logic is weak, he or she should try direct insight by bhavana.

## RECOLLECTION OF THE GOOD THINGS

Weakness can be overcome by recollection of the Triple Gem on good actions known to be done by oneself or others.

Our Members are making themselves conducive to helping themselves and others practice; while, at the same time, ensuring our Centre's policies enable Members to gain merit by the practice of lending a helping hand.

Our Committee helps by producing written policies to track new Government Acts, monitor new Bills and Measures, (at times lobbying for improvement) (6).

Making much merit at a natural level is needed to hurry the path for successive empowerment of a minor vow to give direction to a person's life.

It is reasonable to say that Vimutti underpins all Buddha Dharma practice, such as saddha, cheto and panna.

There has been a theme at the Centre, taught by your Guru for many years, that the prime need is to focus bhavana onto panna (wisdom insight - vipasanna).

From the point of panna-vimutti, they have opened the possibility to one of three approaches:

1. the first, sutamaya panna, the book knowledge;
2. the second one from cintamaya panna, the knowledge based on original thinking, and
3. one from bhavanamaya panna, the systematic knowledge.

The first day of the Course (9 September) commemorated the 64th birthday of resident Teacher John D. Hughes and was celebrated as "Founders Day".

Members and Friends of the Centre offered food (Dana) to the Venerable Monks who attended Founder's Day. The seven Monks from various Temples in Melbourne who attended the celebrations were:

Ven. Viriyananda from Suddha Vihara Temple, 939 Canterbury Rd, Box Hill 3128, Ph. (03) 899 0638.

Ven. Chanhphy Manivong from Wat Dhammanives, 40 Coomoora Rd, Springvale South 3172, Ph. 015 564 095.

Phra Yoi Pussiyoo from Wat Dhammarangsee, 389 Springvale Rd, Forest Hill 3131, Ph. (03) 878 6162.

Phra Samchhay from Wat Buddharangsee, 159 Clarke Rd, Springvale South 3172, Ph. (03) 546 2432.

Phra Singkham from Wat Dhammanives, 40 Coomoora Rd, Springvale South 3172, Ph. (03) 706 3142.

Ven. Dhammadharo (Mony Lim) from Wat Dhammaram, 53 Balmoral Ave, Springvale 3171, Ph. (03) 540 3374.

Phra Pisit Pasittho from Wat Dhammarangsee, 389 Springvale Rd, Forest Hill 3131, Ph. (03) 878 6162.

The Monks chanted Blessings for the Long Life and Prosperity of John D. Hughes and the Buddhist Discussion Centre (Upwey) Ltd.

64 red candles were lit and offered to Buddha at the Dharma Wheel altar positioned near the Southern Gate entrance of the Centre. John D. Hughes offered fire prevention sticks which had been prepared during his three day silent retreat held from 6 - 8 September 1994, to Monks, Members and friends present. Our Centre premises are in a forest which at times is subject to fierce forest fires. In previous fires, the wind changed when the 100 foot fire front was within 1/4 mile of the Centre. Members have chanted "The Quails Protection" many times to protect the Centre from fire.

After dana had been offered to the Monks, John D. Hughes read the following:

FOUNDER'S DAY ADDRESS by John D. Hughes, Dip.App.Chem., T . T . T .C.  
G.D.A.I.E.

#### CULTIVATING PATIENCE OF GIVING.

Welcome, Venerable Monks, Members and Friends, as we enter upon our Centre's Seventeenth year since our official Foundation. Thank you for attending this Vihara. Thank you for arranging your dana this day.

As we all know, dana is an important aspect of Buddha Dhamma.

It is so important that our publication, Buddha Dhyana Dana Review has Dana in its title.

Why is DANA so important?

How should it best be carried out?

ON THIS 17th FOUNDER'S DAY, PLEASE GENERATE THE INTENTION AND MAKE THE EFFORT TO DISLODGE FROM YOURSELF ANY OUTMODED LAPSE IN APPROACH TO DANA.

As I speak, I may exemplify the pair of errors which appear. These errors come from giving with the incorrect affection or giving with repugnance.

My examples are designed to allow yourself the space to go behind your own examples.

If giving is done with affection (Look at me, me ... etc. etc.) then it will soon turn to repugnance (if no one can see me .. etc.)

If giving is done with affection (I gave more than you, etc. etc.) then, it will soon turn to repugnance (if someone gives more than me, you may think ill of them etc, etc.)

Then the seeds are sown for the opposite view to appear in your future time. In short, affection of dana can swerve to repugnance of dana and vice versa. Hence, inclination of dana turns to resistance of dana. Turn away from such pairs! When understood, you could say a Blessing has come to cure all dis-ease of notions about giving. When the matter is understood, the mind has the antidote - - it turns out of itself and goes toward patience. This is much better than merely being content! May you be well and happy.

The Buddha said:

Examining, I saw then the first perfection, that of Giving, the Great Path pursued by the Great Seers of old.

You, having made firm, undertake and go on to this first perfection, that of Giving, if you wish to attain Awakening.

As a full jar overturned by whatever it may be discharges the water completely and does not retain it there, so, seeing supplicants, low, high or middling, give a gift completely like the overturned jar.

## **BUDDHIST CONTRIBUTIONS TO CULTURAL EVENTS FOR THE NEXT DECADE**

On the second day, Students selected what they needed as a next dana practice and requested to be taught.

They were asked to write down what they thought is the sort of KNOWLEDGE, ABILITY and PANNA needed for dana. They were then asked how could they form these?

Our Centre has developed and operated our SBDE for nearly two decades. Members were reminded that to plan for our Buddha Dharma Cultural events for the next decade, they must allow for the change and shifts in the milieu of our nation, our new Australia felix (7).

The precept of "no slander" has endorsement as Members of our Centre cultivate planning for "our Buddha Dharma Cultural Events".

They must arbitrate with other organisations on "their Buddha Dharma Culture" if we are to mount joint functions.

## **FACTORS IMPACTING THE CULTURAL PLANS AT OUR CENTRE - A NEW AUSTRALIA FELIX WITH APEC**

Because of immigration policy changes, the "new emerging Australia" has a sound underpinning giving us a migrant population holding about 140 languages. These skills assist our post-industrial nation to play a role in APEC.

Although it might be a widely held local judgement that migrants to Australia hold a mandate (as an implicit task) to learn the official language (English), we can appreciate some older Buddhist persons find this task too hard.

Hence, to be equitable to our Dhamma family, we must continue to organise our peak cultural events running in the English language with simultaneous translations (Ed. up to seven).

There is no Australian proclivity, official or otherwise, to suggest a national policy which hints at or recognises a second national language. Australia does not follow the Canadian model.

Our prediction is that overseas visitors to our Centre are likely to continue to increase year by year, so planning must not lose our cultural adaptability.

Simple reflection makes it clear that such translation itself must be a form of Dharma dana.

As further APEC globalisation occurs to our country and impacts on our Centre; we plan to become more proactive as we proceed to select and introduce "sound alike" key Pali words into common English usage. The new words will not have diacritical marks.

We will then force use of these words into the APEC globalisation process by extending them to our own writing and hopefully, persuading others to see the advantages of using a common base.

In respect of "Buddha Dharma Cultural Events" SBDE can lead to a clearer understanding of our regional cultural function and the importance of confident activities in APEC context.

Joint exhibitions of our cultural artifacts with others in the region must be normalised.

A innovative recommendation of a Committee of Review (undertaken by the Council of the Australian Institute of Multicultural Affairs) is: "to promote a just, equitable and harmonious Australian society, based on mutual knowledge and esteem, and on an appreciation of Australia's ethnic and cultural diversity and its contribution to Australian life, a society in which all members of the community will have effective opportunity to participate, and which does not disadvantage or prejudice people merely because of their immigrant origin." (8).

Since our Centre has been attending to such tasks since our inception, we commend the Committee of Review for their recommendation.

Members are aware from Australian Bureau of Statistics figures and their own experience that Buddha Dharma is the fastest growing religion in Australia.

It can be seen that if the Australian Government Committee recommendation can be carried

over into the future, there is a need for more and more persons to be taught to adopt use of SBDE.

SBDE practitioners become honourable persons.

For the Australian nation to prosper more and more honourable people must be found to take their place in future management positions within the APEC economies.

With few exceptions, it might be noted in passing that many countries within the APEC economies have some sort of ancient chronicles where the qualities of SBDE are praised.

#### A POSSIBLE RESEARCH PROJECT

It would be an interesting exercise to research the proposition that to untangle why the corporate booms and busts of the 1980's were the greatest ever seen in Australian history could show the national SBDE values waned.

Recent analysis has shown that the total write-offs and provisions by banks and financiers amounted to \$AUS 28 billion.

The long stable prosperity of the 1950's and 1960's brought high profits to Australia. The aftermath has resulted in unemployment rates which are high by Australian standards and government borrowing to finance our social benefits and infrastructure and create jobs makes us vulnerable. The real cost of tariff protection which is being disassembled means to create one job costs somewhere around \$AUS 150,000 per person (based on car industry estimates).

To train our members for realistic notions of work within the APEC economies so that they can take responsible positions in the work place of the future, our own projects must be well researched to become more globalised.

#### A PILOT SURVEY AND ONE DANA TRAINING METHOD FOR SBDE.

In order to begin to develop SBDE understanding of our own "Buddha Dharma Culture" members were asked..."What do you think are the most significant events over the history of the BDC(U)Ltd over its lifetime?"

To make it manageable a pilot survey on a sample of six long time members present was undertaken. They were asked to nominate the event that signified a major milestone".

Their responses were:

1. Production Hours (ie: the number of hours of practice undertaken at the Centre)
2. Teaching leading to Practice
3. Founder's Day (60th Birth Anniversary)
4. Teaching Members how to learn.
5. The visit of the Most Venerable Boon Peng Mahathera
6. Opening of the Ch'an Academy

#### BACKGROUND TO PILOT SURVEY

Most people have attraction or preferences towards certain nama rupa depending on their past karma. High attraction towards certain nama rupa drive people to act and make merit with speech or bhavana and progress towards dana parami.

One useful teaching aide used during the Course was to narrate examples of how "peak events" were run, financed and organised.

Many newer Members are inspired by the recollection of the good dana examples they inherit from older Members of our Organisation.

This recollection of the kindness of others is the first level of a process towards perfection of dana.

Under the survey conditions, an array of 3 x 2 produced the following sample of events measured in terms of torque (acceleration) from highest to lowest:

The same sample of people were then asked to rank the three most important. The following data was found:

Frequency distribution (most common numbers cited):

Sample 1:	6,3,1
Sample 2:	1,2,4
Sample 3:	4,5,3
Sample 4:	1,2,4
Sample 5:	1,2,5
Sample 6:	2,4,5

From this:

Ranked first most important: item 1 - Production Hours

Ranked second most important: item 2 - Teaching

A helpful comparison of an older Centre yielded further insights to our Members.

It was decided to review the key milestones of the first 100 years of the Bauddha Dharmankur Sabha (The Bengal Buddha Dharma Association) who had chronicled its history.

Our local Students noted from their reading of these chronicles that some significant events included:

1. It was striking the way in which Karmayogi Kripasaran Mahasthavir and the Bauddha Dharmankur Sabha linked up with and gained the support of the highest stratum of Indian and English Society within a short period of time from humble beginnings.
2. The vision and energy of the Bauddha Dharmankur Sabha members in supporting the preservation of Buddha Dharma sites such as, the Mahabodhi Temple at

Buddha Gaya, and the subsequent passage of the Buddha Gaya Temple Management Act through the Legislative Assembly of Bihar in 1949.

3. The non-sectarian interaction with and support of for all Buddha Dharma Yana's by the Bauddha Dharmankur Sabha facilitated their ability to transform the seeds planted by Kripasaran into flowering World Wide associations.
4. The problems faced and services delivered by the Bauddha Dharmankur Sabha are not necessarily those problems encountered and services that need to be delivered by a Buddha Dharma Organisation functioning in an affluent country with a developed economy and infrastructure.
5. It is rare for an organisation to achieve the longevity of 100 years (the oldest continuous business being only about 450 years. The mode of operation of a Buddha Dharma organisation that desires longevity should be different to those that are seen to have short lives, in order to provide facilities for people to practice Buddhism in the future.

NOTE: Many of our Students undertook a 1991 pilgrimage to the Buddhist holy places in India.

#### CONCLUSIONS:

For a student of mental development, it may be advantageous to be aware that Piaget's substitution of a functional (biological, genetic analysis in terms of temporal sequence) view of intradependent phenomena (A is a function of B or B is a function of A) in place of a causal (sociological) view deprives the concept of development any real content.

These theories rest on an assumption of two opposite forms of mentation one serving a pleasure principle the other a reality principle.

However, these principles are not necessarily separate and opposed to each other. In short, Vygotsky argues "A need can be truly satisfied only through a certain adaptation to reality." (9).

**BUDDHA DHARMA GROUPS SHOULD NOT BLINDLY REPLICATE WHAT WAS PRODUCED IN ONE COUNTRY AND APPLY IT WILLY NILLY IN ANOTHER**

**JDH CTJ**

#### References

1. World Fellowship of Buddhists Conference 1994 Bangkok, Proposal of Publication's Publicity, Education, Culture and Arts Standing Committee: item 5 "Requests Mr John D. Hughes of the Buddhist Discussion Centre to compile a list of 500-key Dhamma words within the next twelve months." Bhavana is now used in place of meditation, as with other commonly used Dhamma words in this publication the diacritical marks are omitted as the BDC(U)Ltd is actively encouraging their entering the English vernacular. The word bhavana needs to enter the English language - preferred over meditation.
2. Supreme Abbot of Myanmar, Compiled by B.Candarvara, W.F.B. Review, Vol XXXI No 2-3, Second Quarter April June and Third Quarter July September 2536 119931,

Pub:W.F.B. How to make proper donation (Suppurisadana), pp. 49-51,

3. Malalasekera G.P.(Ed.) Encyclopaedia of Buddhism Vol 111, Fascicle 3, Pub. Govt. of Sri Lanka (Ceylon) 1993 Buddha-Nature pp. 435-444, A.G.S. Kariawasam in discussing this nature in Theravada tradition notes: "A primary characteristic of Buddha-nature is that its realisation has to be self-achieved (svayambhu). Once the urge for its realisation is there, the resolution (pranidhana) is made for such realisation and the correct kind of exertion (sammappadhana) undertaken. Accordingly, it is described as "not done by mother, not done by father, and ending up in release. It is the manifestation of the blessed Buddha-nature at the foot of the bodhi-tree" (na matara katam na pitara katam vimokkchantikam etam buddhanam bhagavantanam bodhiya mule ... pannati: Nd I, p. 458; Ps. I p. 174)."

4. Davids T. W. Rhys and Stede William, The Pali Text Society's Pali-English Dictionary Pub. The Pali Text Society, 1979, London.

Glossary:

panna-vimutti            emancipated by insight    p632  
kilesa                    stain    p216  
yathabhutan pajanati    he knows as an absolute truth   p549

5. Ven. Narada Maha Thera, The Buddha and his Teachings, 3rd ed.1977, Pub. Buddhist Missionary Society Colombo pp. 596-597 (ed. sutamaya panna, "oral teaching" is now preserved in books)

6. W.F.B. Review Vol. XXXI No. 2.3 Second Quarter April-June and Third Quarter July-September 2536 (1993), Pub W.F.B News from the Secretariat, Australia, pp. 108-110. This article gives some idea of how our five style policy of development through harmony and co-operation by the cultivation of friendliness, cultural adaptability, practicality, scholarship and professionalism which are actively cultivated in all its activities.

7. Hughes J.D. et al. General Remarks on Australia Felix Pub. Ch'an Academy (a registered trading name of the Buddhist Discussion Centre (Upwey) Ltd.) 1994. This paper was presented to one of the Working Committees of the W. F. B. Conference 1994 at Bangkok. Copies of this paper are available on request.

8. Looking Forward: A Report on Consultations concerning the Recommendations of the Committee of Review of the Australian Institute of Multicultural Affairs, by the Council of the Australian Institute of Multicultural Affairs, p70-71. Recommendation 1 states. "The objects of a body devoted to multicultural affairs should be:

(ii) to provide advice to the Commonwealth Government on social policies and any other issues relating to the achievement of Object (i)"

Recommendation 2 states: "Attention should be drawn to the fact that the diverse cultures referred to in the above statement of Objects include the cultures of the Aboriginal peoples, who form an integral part of the multicultural Australian society."

9. Vygotsky Lev Semenovich, 1962 Thought and Language edited and translated by

Eugenia Hantmann and Gertrude Vakar, pub. The Massachusetts Institute of Technology Press, Massachusetts Extract from Piaget's Theory on Child Language and Thought.

"But, to begin, it is necessary to choose one of the idioms to the disadvantage of the other. We have chosen the sociological idiom, but we emphasise that there is nothing exclusive about this - we reserve the right to return to the biological explanation of child thought and to translate into its terms the description we are attempting here"

#### FOOTNOTE:

It may be of interest to some that the reference style of the Buddha Dhyana Dana Review attempts to follow the conventions of Australian Universities in the underlining of book titles. The 1990 Style Manual, 4th edition, Australian Government Publishing Service, p135 sect. 9.36 recommends: "For books information is presented in the following order:

- author's surname and initials or given name
- year of publication
- title of publication
- title of series, if applicable
- volume number or number of volumes, if applicable
- edition, if applicable
- editor, reviser, compiler or translator, if other than author
- publisher
- place of publication
- page number or numbers, if applicable"

(ref bddrv4n3)

Please refer Graphical Image No: V4N3.?.1

Photo: Delegates from WFB Regional Centre's presented gifts to Members of the WFB Headquarters. Mr Sangay Wangchug, Acting Director of the National Library of Bhutan is presenting a gift to Mr Prasong Buncheom, Vice President and Treasurer of the WFB.

Please refer Graphical Image No: V4N3.?.2

Photo: Opening Ceremony at the Buddha Mandala Hall.  
Right: His Excellency the Prime Minister of Thailand.  
Left: His Excellency Sanya Dharmasakti, President of the World Fellowship of Buddhists.

Please refer Graphical Image No: V4N3.?.3

Photo: A visit to the Emerald Buddha Temple.

From the left: Venerable Ahangama Dhammarana, John D. Hughes, Maree Miller, Gilda Grey, Lama Kalsang, Delegate, Jocelyn Hughes and Mark Shackleton.

Please refer Graphical Image No: V4N3.?.4

Photo: The Seventieth Patriarch of Shakyamuni Tathagata's Transmission Dharma, the 157th Descendant of the Yellow Emperor, Hsunyuan Kungshaonhui, Venerable Bulsim Domoon at a symposium at the Imperial Queens Park Hotel in Bangkok, Thailand.

Please refer Graphical Image No: V4N3.?.5

Photo: This picture was taken at a reception at Government House hosted by His Excellency the Prime Minister of Thailand. Left: Julie O'Donnell, Jocelyn Hughes, Gilda Grey, Lama Kalsang, Vincenzo Cavuoto, John D. Hughes, Mark Shackleton and Maree Miller.

Please refer Graphical Image No: V4N3.?.6

Photo: This photograph was taken during the visit to the Emerald Buddha Temple. Centre left: Venerable Bulsim Domoon, Centre right: Lama Kalsang.

Please refer Graphical Image No: V4N3.?.7

Photo: John D. Hughes presenting a Dharmachakka flag to a Delegate from Nepal during the reception at Government House hosted by His Excellency the Prime Minister of Thailand.

Please refer Graphical Image No: V4N3.?.8

Photo: An image of the Venerable Phra Acharn Mun Bhuridatto taken at Chaing Mai, Thailand.

Please refer Graphical Image No: V4N3.?.9

Photo: This photograph was taken at the Emerald Buddha Temple. Left: Most Venerable Suddhananda Mahathero and John D. Hughes.

THE EMPTINESS YOU ARE LOOKING FOR  
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by John D. Hughes Dip. App. Chem.  
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## FOREWORD

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The Venerable Ajaan Manivong is a living paragon of the benefits that accrue to a person who has made the effort to train their various minds into knowledges that give clear understanding of the nature of persons, events and other things that matter in the world.

As a result of such antecedent practice over many years, he has a beautiful message to impart to you. He is a competent orator able to tell his message in many Far Eastern languages. He chose me as his translator. Only recently has he developed a command of the English language.

Last year I had the privilege of translating THE WAY YOU ARE LOOKING FOR; A MANUAL OF VIPASSANA, ISBN 0 646 13764 6, from the Venerable's original Laotian version. In the process of that translation, we created a goodwill synergy research team where the knowledge of English words suitable to narrate the guiding process to Westerners from my side melded with a knowledge of his style of Teaching. Because precision of key English words are essential, we acquired them either directly or as variants from standard Buddhist dictionaries in the Pali, Sanskrit and Chinese languages.

Because of good deeds done in the past, many Blessings appeared, including the power of Ajaan's samadhi. A property helping synergy coupled with sufficient merit enabled us to use suitable expressions. Over time these grew at a rapid rate due mainly to our agreed upon timelines.

Much credit goes to my students for helping key in and to arrange the format of this work on our computer facilities. I also wish to express my gratitude to the many students who attended to Ajaan Manivong when he resided at our Centre in Upwey, Victoria, Australia. Our committee members and students arranged for a joint celebration of Ajaan's seventy-second birth anniversary and the completion of the first translation. Ajaan's chanting on that day blessed this area and empowered great merit for all helpers.

Since that time he has been coached in learning to speak English.

When he left this Centre to return to his Temple he indicated his intentions to me to help him prepare a second manual. Since that time I have listened to taped Dhamma talks of his and with his guidance, the Venerable has instructed me on the content of the present additional works. For the convenience of others I adopted the expedient means of indicating three stages in the text, as if there was control of three stages of practice.

It may appear that the contrived neatness which I chose to present the breaks in this work was arranged in three spheres of influence stages, as if the world was ordered and was under an individual's control of when, where and in what location he or she decides to expend their merit to flow to beneficiaries.

If you know you can proceed without doubt ignore these things.

Ajaan wishes he could give his teachings heart to heart, but has the wisdom to know that exposition must include some respect to the expectations of audiences who have demoted leaps of confidence (Pali: saddha), discount the aspirations of the European Age of Enlightenment and deconstruct faith in confidence. If there is a rejection of nihilism, it seems it is by defiled tyranny of a disjoint world by imposing a demand for neatness, or only searching for the unknown within the known patterns or calling for presentation of results that show a linear order.

There is much good in this industrial order of presentation. A greater human maturity is necessary if these useful paradigms are to remain in vogue today as the main Western cultural emphasis. Human maturity needed for the present information age can come through one or more of three levels of correct path. This may be described as: THE EMPTY YOU ARE LOOKING FOR.

Personal contact, teaching experiences with Buddha Dharma to Eastern and Western audiences, frank discussion with chief Monks of many lands and research over the last 30 years allows me to attest: East/West cultural differences of translation are not insignificant.

Translation of texts with comments by teams of pandits in ancient times at Buddha Dharma Centre's of excellence means there is coverage in about eighty Asian (non-European) languages. It is only in recent times that The Pali Text Society (P.T.S.), United Kingdom, Translation Series began to render these texts into English. The P.T.S. translators have worked alone, or at best, in pairs with little co-operation. It could hardly have been otherwise.

As the translations become more widely read their exertion becomes more and more widely appreciated. Because these translators devoted their lives to this task, they have provided the means for persons to rediscover the listings of topics suitable for present day practice.

Framing cultural differences of European speaking persons who believe in the omniscience of a creator god and frame requests in some form of prayer to an 'all knowing being' would be perplexed by reading Buddha Dharma translations. The Buddha denies that the Buddha has omniscience but merely claims to be able to access worldly or super knowledge in the form of a direct knowledge matrix. But not ALL at the same instance in time.

The self enlightened Buddha was able to view correctly arrays of his and his Disciples former births and their respective deaths as a time series.

Because all Buddhas-to-be take a powerful vow when they are a Monk before an earlier Buddha to help all sentient beings in whatever way is appropriate, they continue with this decision and develop themselves by accumulating merit. Many times and for thousands of lives they practice generosity, morality and other good qualities in many ways with their vow

in view. In many human lives they must work for a living to make merit just like yourself. The outcome of that lengthy practice is that when the time comes for them to teach, their vast accumulated merit causes supreme enlightenment - perfect wisdom and the ability to set up a Buddha Dharma Teaching Round (Pali: sasene) to help some beings come out of suffering.

Because the Buddha could draw on "lifetimes of learning" he has many epithets, but the most useful for present purposes is as a teaching role title of "THE SHOWER OF THE WAY".

The present time span for the Buddha Dharma Teaching Round is five thousand years, of which two and a half thousand have expired. Even if you could obtain human rebirth next life, it is problematic whether you could meet with the Teachings.

It is prudent to learn now by going straight to cultivate your best minds. It is fundamental to establish that you should not waste your own or others instruction time. Even if you lived for one hundred years, human life is short and it is important that you do not become sidetracked with minor practice issues.

Ajaan stresses that a solid commitment to learn is very important. He wishes you to understand that the best results come from those who dare to learn from their best heart. Without this good heart and a prior resolve to learn, you may not wish to listen to the instructions. Instead you may be inclined to listen to the voicing information within your own "self-talk". When you follow your "self-talk" inclinations, they become your instructor. The result is that there is little space within your mental continuum where Ajaan's instructions, voiced or unvoiced, become available to you. Expressing this caution in slogan form: please do not allow your circumspection to fall into the temptation to position your mind to act like a dumb terminal. Avoid the emotionalism that you must become "open" to the Teachings. If your mind could become "open" you may be at risk to negative thoughts generated in the past.

Having discounted these two standard barriers you adjust yourself to learn. By the precaution of noting that your mind doors of hearing and seeing and so on stay alert, it becomes easier to keep your feelings within the volume of your body. This guarding of your awareness of mindfulness (Pali: sati) helps you to reduce "self-talk" and allows you to succeed with Ajaan's Teachings.

The correct body posture with the spine upright can help your awareness to stay in the present. Keeping your eyes open, helps you stay alert "in the middle of the Teachings" to find the Empty you are looking for. You can prepare yourself for this approach wherever you are. As you know this text is centred within this page. It does not help you to read the text if you let your vision drift off centre and imagine there is something to read in the margins. Nothing will be found by letting your gaze wander. If you apply the same idea to Ajaan's Teachings you will learn. I have contributed the following examples to portray this viewpoint. It is of prime importance you train yourself to practice the "Middle Way".

#### Example 1

If the learning task is to meet the Teacher at the summit of a peak with a climbing rope having a series of knots in it, you would be wise not to stop to undo the knots as you climb the rope. Reaching the summit in the time available does not require that you be curious

about who put the knots in the rope, or why the knots are different. The prime task is to climb, not undo the knots.

#### Example 2

Suppose you had long beautiful hair and had to go to an important date at short notice. You should not sit and braid your hair for hours. A short ribbon may suffice. Do not get sidetracked if you do not wish to miss out.

#### Example 3

It may help you to think you are like a person who has just entered the last carriage of the last train.

There is a need to unify your understanding of what is a necessary condition to learn, as opposed to a sufficient condition to learn. A necessary condition to learn quickly is that you decide from the beginning not to waste time exploring the many interesting sensations that appear on your bodies and minds as you practice.

#### Example 4

Ajaan is not teaching about globalizing some new comparative religion. Exercise restraint if you can on the "self-talk" which comments on differences. If you wish to examine one tree in fine detail, over-emphasis on the forest ecology blurs definition of the specific tree.

Your first responsibility is to know more about yourself as a solitary figure rather than a group figure.

Do not be surprised if you find some of Ajaan's views rank your estate near or parallel to the estates of other Religions. You may not have thought of yourself as a religious person. Do not suppose all religions are the same on the finer levels. Do not get sidetracked into arguments about other religions or their traditions in meditation. Recognise that Ajaan's mission has nothing to do with giving instruction on comparative religion even though he is aware of the differences.

It is common that many Buddhist Monks such as Ajaan, determined to extend their practice to embrace the Way to wisdom, spend long periods of apparent cultural isolation in a jungle forest. But it is not the action of sitting in the forest itself that liberates the mind, otherwise all the forest birds and animals would be liberated.

The forest Monk is never alone because myriad life forms occupy the forest, killing and being killed.

Since Buddha's day, where a Nun was raped in a forest, Nuns are not encouraged to follow the practice of sitting alone in forests at night. It is a good practice for persons provided a safe forest is procurable. Nevertheless, you should follow a similar method of control of your sense bases and guard them as if you were in a forest.

On Buddha's advice, Monks must not carry weapons. Instead they practice loving-kindness (Pali: metta) for protection from wild animals and enemies in the forest. If you spend even a

short time with Ajaan you may become aware, he still has this metta protection from his forest days. Most Monks having long past forest experience still display loving kindness as a potent mental force. Metta was used by other religions in ancient times. Suppose at some earlier time, you had been interested in the "mysteries" of say, early Christian meditation practice of agape, a "love-feast" was held by the early Christians in connection with the Lord's Supper.

The word agape has been in the English language since 1696. It is from the Greek word meaning "brotherly (sic) love". As you feel Ajaan's metta you may think that Ajaan was a Christian. You may request to be taught metta meditation at that point, a wholesome enough request, but it lengthens the time scaling to the summit. It is equivalent to slowing down by wanting to undo a knot in the climbing rope, or putting an extra braid in your hair before you are prepared to learn.

But the troubles of wanting to prepare yourself further, puts your Teacher in a position where he or she is unable to teach you to follow.

Consider the script of a Teacher who wants to guide you to an orchard where many enjoyable fruits are growing. The Teacher has tasted the fruit. If you do not follow the Teacher's directions, you may find yourself in a field near the orchard digging the soil for small potatoes. Content with little, you miss the fruits. Teachers like Ajaan want you to look up and grasp the fruits before they rot, and tell you not to dig down in the dirt.

Right motive is an intrinsic matter. Ajaan is aware that some persons are unable to see the need for a platform with a clearer view when they start to practice the empty (Pali: arupa) they are looking for. They may settle for a state of mind less vast than the true empty. That is natural and Ajaan has the understanding to respect this motive. Perhaps you feel shy and cannot bring yourself to ask Ajaan to help you. There is no "magic" charm to change you. The truth is that only you, and you alone, can make "magic", in this case, the right effort to overcome your shy feelings. Do not expect Ajaan to be able to perform "magic" to help your feelings. Like all good Teachers Ajaan senses his audience's feelings. So as you listen, try to lose any sense of being shy with Ajaan.

Some persons complain that since they have difficulty in facing their uncertainties of aging or sickness or that current financial difficulties, personal relationships, family or work situations demonstrate enough troubles in their present experiences, it is too late or too soon to deal with new experiences.

Some persons venture they have good reasons and it could not help solve their practical world matters if they were to go straight towards a vast state of empty mind. Others prefer to work on an "action research" paradigm in incremental stages through the slower "untie knots" process. Caution cannot meet the challenge when you meet a Teacher like Ajaan who wishes to show you the vast nature of the Way. To a person of too cautious a temperament, I can only say you are likely to learn slowly. If you wish to learn more; you may feel more comfortable if you vow to yourself, when successful, that you will work to sort out your problems not build on them. Under these conditions, the motive to do this practice can arise because you believe or have confidence in your own goodwill in this unusual position.

Loving kindness (Pali: metta) is part of Buddha Dharma, and many Teachers show this method. Your motive should include a vow to learn the method at some time if you do not

practice it to date. Although Ajaan knows how to teach metta method, he wishes to teach the "Empty you are looking for". Metta was an earlier Christian meditation practice. It is not prayer. The Christian method is the same form of loving kindness (Pali: metta) taught by the Buddha, around 500 years B.C. Most genuine Christians I have meet in many countries today agree on the need for more metta meditation in the world, rather than less. Testimony from earlier times, from Christian Saints, makes it seem possible that in addition to metta meditation a few of our ancestors, under early Western culture, may have proceeded further than loving kindness, to say, clairaudience, sometimes called "heavenly ear" or, at times, to "celestial eye". These small things arise from lengthy time trying to undo the "Knots" in the rope analogue.

As a Buddhist Monk of good repute, Ajaan is bound by the Vinaya (the Buddha's rules) not to discuss his attainments in such matters. Ajaan has left it to me to explain to you how to discriminate against wasting time by keeping within your right motive. When I explain the impediments such matters can cause in my own words, it is not intended that any such words be taken as giving details of Ajaan's personal practice over the years. By this disclaimer, I do not intend to put Ajaan's reputation or good name at risk from his superiors or his peers.

Apart from endeavoring to direct discussion about and away from such minor phenomenon (Pali : iddhi) which when played with, tends to break apart rather than hold together the Western person's attention span, it is worth noting that the Most Venerable Chief Abbot of a Monastery School of Chinese Buddha Dharma advised me many years ago that for generations it was their method to repress such minor attainments as "celestial eye" (not repressed by the Chinese "Gradual School") as part of their regular training of the Monks because it wastes their time. This example of the "Sudden School" prefers to target "straight up the rope without undoing the knots" to give as outcome the more reliable "Wisdom Eye" (also known in English translation as "Dharma Eye").

I wish to assert the view that, in general, translation of the word "Sudden" for this Chinese School, although commonly used, is likely to cause confusion if the correct English meaning is viewed. "Sudden" does not refer to the time of practice, because many diligent Chinese Monks may practice for 50 years to obtain "Dharma Eye". It is doubtful if many persons born today could train to "obtain" such high levels unless they were well trained in former lives.

The purpose of the Venerable Ajaan's Buddha Dharma Teaching is to train you along the methods of the "Sudden School" to the "empty" you are looking for. As you develop better minds over time, you can solve your own problems from your ability to access and use these better minds. So it might be said Ajaan's Way goes beyond the mere pursuit of minor "iddhis".

To begin, you must wish to commence to come to "empty" insight meditation and conceivably put down to a later date or future life, the practice where you can have protection from any excesses from use of the minor "iddhi".

The testimony problem is not to discount "celestial eye", "celestial ear" or loving kindness or to leave behind the ability to experience its pleasant feeling as metta; but rather to demonstrate that for wisdom to arise, known to each by himself or herself, the "right emptiness" meditation is to be completed.

Wisdom of how things really are is useful for self and others. This framing to illustrate

perspective is not intended to be taken as a suggestion that Ajaan intends to denigrate how a Hindu or Christian person endeavours to contemplate, but rather to point out that this "empty" meditation is of the nature of Buddha Dharma and instruction is not to be found in some other code.

As might be guessed, in some of the Far Eastern countries, less evidence or comment is needed on such points of faith or confidence.

There is the need for this type of "empty" meditation even where the good heart in Buddhist listeners have had family members take robes for a millennia as a matter of cultural norms. The logical view for framing the present version of this text, although intended as a service for ALL trainable human beings, suggests it is desirable to stretch slightly and bias the style of writing towards those persons whose prime culture propels them to dwell within some matrix of the ancient European meditation tradition.

This matrix choice of Christian testimony and the rejection of other types of practice was an attempt to take the high ground.

The acid test of a given wisdom practice as serviceable or not by a living person, is not to be found in hearsay generated because your ancestors held ideas that it be useful or not because they imagined that "foreign" imports might devalue past and present glory of one of the "local" religious sects.

It is no longer valid reasoning (or even politically correct) to dismiss something MERELY on the grounds that it was imported from another country, another culture and time.

Among the many acid tests set out by the Buddha over 2500 years ago, is the test of seeing the truth of Dhamma each for himself or herself .

It is my hope that this text will lead persons to the understanding that more persons will become a cultural part of a global Buddhist family.

It is hoped that the style of writing today gives several ways to develop the confidence needed to begin.

You may uncover the relative truth that the Dhamma is intelligible if you attempt to relate the wholesome action of practice to the economic and cultural needs of significant others and recognise the resources of your family selection of those close to you this lifetime.

Develop tolerance towards your family and accept they have to talk about their "own experiences" at death.

Do not act as if no one had even traversed the near identical ground you cover.

Remember in long past times, in different countries, you could have been inclined to the practice of some of the Middle Way.

Even if things such as cause and effect are not known to you, acting as if they exist creates causes for you to begin practice and can cause little harm to others.

In framing my dedication of the present work for its Venerable author, the translator accepts errors of expression as his own. Ajaan has advised me that his earlier text opens with

Blessings for readers and has extended these Blessings to apply to readers of this Text.

The Venerable Ajaan wishes to present to you some of Buddha's teachings for humans to give you access to a prosperous, leisured and happiness filled life by showing you how to overcome irritating episodes of hatred which appear from time to time in our nature.

More importantly, his Teachings can show you how to find, each for himself or herself, how certain mental formations make the seeds which catapult persons towards the dissipated life and what practical workings you may initiate to deflect human beings from such an outcome by understanding their respective roles.

Although Ajaan is not an Arhat, a completely enlightened being, he has a clear vision of many things and knows some useful methods of mind training suitable for human beings.

May all beings be well and happy.  
John D. Hughes  
Upwey, Victoria 11 November 1994.  
FOOTNOTE.

For further readings on the three stages, practitioners can refer to standard texts from Theravada, Mahayana and Vajrayana or Ch'an (Zen) Canons. Ajaan states it is not a precondition of his Teachings and he does not presume or hold to admit that persons who follow his methods must have the time and inclination to join the Sangha, that is, to take robes and become a Buddhist Monk or Nun this very life. Cultural differences, such as language and poor hygiene customs make it difficult for Europeans to feel natural in countries where Buddha Dharma has been operating for a millennia.

As Buddha Dharma is contemporary to the Western World, many persons in the West are building the foundations for suitable Viharas in their own countries.

Informed peer group opinion and their country National laws put limits on what is favourable for any given country.

Many persons find that their cultural heritage responsibility framed within European mores of heuristic learning make it difficult to set up the needed Buddha Dharma institution infrastructures, but needless to say this task is being done successfully well in many Western countries. However, to understand what is needed for suitable Buddhist locations and the will and skill required to build viharas takes good information and sufficient leisure time.

Furthermore, a Vihara, once constructed, must not duplicate the existing social functions of say, existing district sporting or social associations where lay persons assemble.

Successful Viharas must find ways to function in a community so lay persons can make merit by attending to the needs of the Sangha. Arrangements must be made so that the Sangha can easily observe the 227 rules.

The Vinaya rules mean the members of the Vihara can observe more things in silence than in noise, more in sitting and/or mindful walking (bhavana) than in the vigour of social engagements or activity and moderation in wholesome food rather than excess.

It takes time to bring Western persons to understand that these cultural rules are valuable.

What is needed as a first priority, is a time scale for Western countries to bring new viharas to become functional to allow successive availability of space to Monks for the rainy season.

The second priority for the majority of viharas being planned is to accommodate for the significant numbers of lay persons who wish to study or even take robes in future times.

The third priority is to understand that the laity are not second rate persons, because they learn how to use resources beneficially for themselves and others.

The fourth priority is for persons taking birth within the next decade. It is projected that 50% of the population will live in cities. Broadly speaking, Viharas should be set apart from the space of large city. Can the present plans extend to the 21st. Century in your own country so that there is a fair to good chance future beings may learn training in suitable institutional vihara conditions set apart from large cities?

Persons may accept they have to find practice which can overcome the restriction that a Vihara can not be used within the best currently available public places including your home. Ajaan's Teachings can be put into practice in organisations provided they operate legally under the restrictions of National laws. Viharas do not last long as suitable locations if their builders ignore styles.

In Laos, Ajaan discerned how difficult it is to find a suitable location for the Sangha when he was a young Monk. He went through the hard tasks needed to build a small forest Temple at a time when fighting and bombing was near its peak and the horrors of war were visible. Although he has never talked about it, I feel Ajaan wishes to see suitable locations arrive by the next century. Our Centre welcomes news of new Temple (Vihara) constructions and may be able to help you. If you are thinking about a plan for these projects, please write to me at:

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33 Brooking Street Upwey 3158  
Australia.

Please refer Graphical Image No: V4N3.?.1

Photo: WFB delegates in the lobby at the Imperial  
Queens Park Hotel, Bangkok, Thailand.

### **Moon Phases 1995**

#### **PHASES OF THE MOON 1993**

New Moon	First Quarter	Full Moon	Third Quarter
D H M	D H M	D H M	D H M

Jan 1 20 57	Jan 9 01 48	Jan 17 06 28	Jan 24 15 00
Jan 31 08 49	Feb 7 22 56	Feb 15 22 17	Feb 22 23 05
Mar 1 21 49	Mar 9 20 15	Mar 17 11 27	Mar 24 06 11
Mar 31 12 10	Apr 8 15 36	Apr 15 22 10	Apr 22 13 20
Apr 30 03 38	May 8 07 45	May 15 06 50	May 21 21 37
May 29 19 29	Jun 6 20 27	Jun 13 14 05	Jun 20 08 22
Jun 28 10 52	Jul 6 06 04	Jul 12 20 51	Jul 19 21 24
Jul 28 01 15	Aug 4 13 18	Aug 11 04 17	Aug 18 13 05
Aug 26 14 33	Sep 2 19 05	Sep 9 13 38	Sep 17 07 11
Sep 25 02 56	Oct 2 00 37	Oct 9 01 53	Oct 17 02 27
Oct 24 14 38	Oct 31 07 18	Nov 7 17 22	Nov 15 21 41
Nov 23 04 44	Nov 29 16 30	Dec 7 11 28	Dec 15 15 33
Dec 22 12 24	Dec 29 05 08		

These times are the instants that the four phases of the Moon occur for this year.  
They are expressed in the form Day, Date, Hours, Mins.

General Remarks on Australia Felix.

John D. Hughes Dip. App. Chem., T.T.T.C., G.D.A.I.E.;  
Nick S. Prescott B.Sc (Hons), MBA;  
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In 1836 in the early days of European settlement of Australia, Thomas Mitchell the explorer, described it as "rich and well watered Country" as deserving the name Australia Felix.

Although much time has passed since "Australia Felix" was first coined, its accuracy as a descriptor of our country is now questionable.

These brief comments are dedicated to those who seek some qualified comprehension or seek to understand how the local history of Australia can be framed from a Buddhist perspective.

The notion of a history of "something" is in general, an individual's view of it.

Subjectivity is inherent in most such commentaries.

An even deeper structural dilemma is the mismatching of problems and the time element with which they are addressed.

If a notion of history has focused excessively on macro-issues, some individuals may feel they could do nothing about it except generate unwholesome feelings about some issue that happened in their country and lapse into a inequity view of nihilism.

For persons inclining to inequity nihilistic views, it would be more useful if they bequeathed a notion of history reframed as a series of more tangible micro-issues.

From this view, they could apply their bequeath to similar micro-issues and create practical transforms of employment to afford change for the better.

Over-emphasis on the forest tends to blur definition of the trees themselves, and is often not necessary anyway.

According to Foss and Hakes, commenting on the processes by which thought becomes language, "we are almost unaware of whether the final phonological segment of singular nouns is voiced or unvoiced, but we consistently make use of the voicing information when we add plural markers."

Once a direction or policy is established, there is no need to continually refer to it - its "initiation energy", to borrow a chemical concept, will automatically do this if correctly aimed at the outset.

Moreover, such emphasis on "the big picture" can serve as a distraction from the smaller issues that see it come to fruition.

And so, in retrospective analyses, in the recording of and commentary on previous events and occurrences, on histories, there is a valid and useful place for the examination of micro-issues.

- \* Which instances contributed to the overall direction of an entity?
- \* Which changed it?
- \* What was the nature and circumstance of those instances?

Ch'an alive in Australia Felix

The Buddhist scriptures traditionally refer to the eighty-four thousand illusions misunderstandings, or causes of sufferings, that plague all living creatures, and also to the eighty-four thousand Teachings of the Buddha designed to combat these illusions through understanding things as they really are.

Certain types of infrastructure work chosen by our ancestors makes it now possible for suitable conditions to arrive at our Centre where the Buddhist Practice of Ch'an can be taught and valued in this country.

Many human beings wish to improve and are willing to allot time and energy to work in return for rewards.

The implication of this situation is that our organisation may need to provide some prior encouragement and incentives to influence persons into believing training and development will benefit them.

Caution is needed against persons developing overtly intense motivation ("becoming too tight") because ability to learn may suffer adversely. Inability to achieve these goals may result in a sense of failure and therefore loss of willingness to learn.

Group and peer pressures can place strong pressures and sanctions to encourage their compliance with the behavioral norms.

Situational behaviour theory can be an instrument to use in training.

It is difficult to prepare a "checklist of Ch'an motivation techniques" because prime Ch'an motivation is an internal process controlled by the individual, not the Ch'an trainer or anyone else.

Historically, the first task of the Ch'an trainer is to convince persons that they work to seek a Buddha Dharma paradigm selected from the many truth sets of the "right motivation" series.

The prime language of the Buddhist Canon (in three parts) is Pali. Translation of these texts and their publication was the enterprise of Buddha Dharma centre's of excellence by teams of Pandits to altogether about 80 Asian (non-European) languages. Commentaries in thousands gave diversity. Excellence was achieved in ancient times.

It is only in recent times that The Pali Text Society (U.K) Translation Series began to render these texts into the English language. The PTS translators have worked alone, or, at best, as a pair with too little co-operation. It could hardly as yet been otherwise.

Beside the charms that translation has to the reflecting student, the communication age (internet) promises new teams can be formed to refine the translation processes. Our Academy is preparing now to be the backdrop for this task.

The processes of translation of Buddhist Canonical logic with multitudinous listings of topics is suitable for Ch'an practice.

For example, The Pali Canon (ref. The Book of the Tens - Text V (130), notarises useful "topics of talk" may include talk about wanting little, about contentment, seclusion, solitude, energetic striving, virtue, concentration, insight, release, release by knowing and seeing.

It can be shown that writing or translation of history in a 10 element Buddhist frame does not abbreviate history but enriches it.

## TALKING DIFFERENCES AND IMPLICATIONS OF CH'AN REFERENCE MATERIALS

The Pali Word "bhavanabhavana" is wide enough in scope to cover the variants in meaning: "becoming and not-becoming" or "all sorts of becomings".

On the surface, a Dharma Talk is like simple talking.

As a talking augment, the skilled Ch'an Trainer guides or directs the person to pay attention to one of their five sense bases.

Focussed sense bases are used towards a natural or suitable Buddhist artefact to clarify the "observer mind" to some kind of integrity or a "clean mind".

Our Centre has a suitable reference collection. We are tracking the processes of computer data entry of our artefacts.

Our Ch'an Academy has about 300, 000 Buddhist artefacts or resources on site at present; Sutras, Ch'an works and calligraphy, Ch'an stone constructions in a garden setting, flowers, the sound of a Buddha bell or ching or chanting multicultural performances of mantra - to name just a few.

As our buried resources become visible and more when widely available, they will inspire and arouse interest and faith.

"Lack of faith" that such a truth set series exists is the major chagrin of many persons.

To give a succinct version of why "lack of faith" exists; it is handy to contest it as a created need in persons who wish to avoid having to undertake "hard work and lots of it" to improve their mindfulness.

The "downside" difficulty in adopting this tactic is that it circumvents the notion of "thorough work of mind" needed for future learning.

To illustrate future learning situations which need delivery to many persons to help them escape from the chains which bind persons to mediocrity, consider "Lack of mindfulness and self-composure".

This state is the outcome (resultant) of "Lack of thorough work of mind". The massive benefit of viewing great Ch'an Master's works in a suitable location is it impresses the viewer that this is the work of a developed and strong mind.

The extreme point of ignorance is not apparent so that one may say "Ignorance was not before; it has since come to be. .... Nevertheless, this thing is apparent. Ignorance is conditioned by this or that"

### On Training in Ch'an

The Ch'an trainer can only show the way.

Persons learn Ch'an best in pleasant and supportive surroundings.

Apart from Calligraphy, Ch'an work is founded in depicting flora and fauna.

Our organisation has built a "heavenly garden" surroundings free of chemicals designed to kill insects. Food and water is provided for local birds. The bird food is commercially prepared "Breeders Quality" seed. Within this garden are a blending of exotic plants and indigenous plants to our region. These factors help constitute a suitable environment in which to practice Ch'an.

Highly "mature" trainees may regard encouragement by a trainer as patronising and

indicating lack of trust in some cases. Trust the master.

### **Ch'an and this new Australia Felix**

Our national wealth has now been surpassed by many nations - at the turn of the century Australia was the wealthiest of nations on earth considering its scant population - in terms of Gross National Product we had languished at the lower end of the OECD ladder.

Our once well watered plains are increasingly subject to drought and rural hardship - things change!

At the same time all richness is not lost. In evidence is the current momentous period in Australian culture - a consequence of our history to date.

In it has emerged a rich and uniquely distinctive culture shamelessly recast from the loose and assertively disjoint collection of ancestral cultures of our citizens. These are being melded together through the friendliness, curiosity and good will of our citizens to produce this our finest creation - the new Australia Felix.

### **New streams to water this new Australia Felix**

Since its official opening 1986, when our organisation opened the Ch'an Academy, we have been planning to welcome into this new Australia Felix, the ancestral heritage of Ch'an.

The Way of Ch'an practised by ancient ancestors in China, Korea and Japan now finds meaning in an increasing number of Australians' lives today.

Like other nationalities, small numbers of Chinese began to arrive in Victoria in 1853. With the Victorian goldrush, Chinese numbers climbed. From 10,000 early in 1855 they reached 17,000 by the middle of the year. During 1859, the number in the colony passed 40,000 and made up 20 per cent of adult males in the colony.

Because they tended to keep to themselves for cultural reasons, they were discriminated against until the Victorian Government removed its anti-Chinese discrimination legislation in the first half of the 1860's.

In recent times, under the multiculturalism agenda, it has become unfashionable to be racist and more politically correct for persons to show interest in their family trees.

Within this process, some Australians today find that their family tree may include at least one Chinese ancestor. Prior to this, about two generations ago in a more racist epoch, such information would have been suppressed within local families.

In recent years, aspects of ancient Chinese culture has been acknowledged within a "truer history" for the actuality of who helped to build and feed the citizens of early Melbourne. For example, here in Victoria, our Labour Day "Moomba Parade" features the famous Chinese dragon carried by Melbourne's Chinese Community.

### **Rich soil forms a suitable environment for seeds to grow**

At the same time, the Buddhist Discussion Centre (Upwey) Ltd through its Ch'an Academy has promoted the integration of Buddhist practice with others in Australia.

Like seeds sown at the right season in good soil will grow - the development and growth of Buddhist practice in Australia, now makes it our fastest growing religion.

To promote this, the expedient means of our own cultural policy series unashamedly has adopted an end-in-view to make Ch'an Teaching in THE WAY of The BRUSH now accessible to all Australians, regardless of their ancestry or where they live.

At the same time, we do not wish to become so insular as to deny that calligraphy has the potential to be a major Blessing to everyone.

To be practical, our credibility of our "masks for tasks" must be formed from Australian heritage culture: but we want future outcomes which benefit to serve our chosen audience well.

### **Current Information on Government Arts Policy Background.**

Over one and a half million Australians are involved in our cultural industries which provide in the vicinity of Aust \$13 billion a year for our economy. In October 1994, Senator Richard Alston, Deputy Leader of the Opposition in the Senate, Shadow Minister for Communications and the Arts produced the policy document The Cultural Frontier Coalition Priorities for the Arts.

The policy favours the need to facilitate universal access to broadband information through educational institutions and public libraries.

A moot point is the development of a national heritage network which will allow the electronic exchange of resources, information and ideas by museums, galleries, public libraries and other cultural institutions.

These tactics match our sense of our future directions.

We are delaying forwarding our comments on these policies to Senator Richard Alston because later this month, the Labour Party (the Government) has indicated it intends to publish its stance on the future directions of Arts in Australia as a Policy Document.

Because of the nature of political process, it is reasonable to assume the Labour party will strive for hegemony of their arts policy over the Liberal and National Parties of Australia (the Coalition).

It seems reasonable to wait for the other Party document before we comment on our final view of preferences.

### **Coming to our mission**

If we are to achieve clarity of purpose, we agree with Yasuichi Awakawa (1970), we must champion Ch'an as "wen".

As Editor of Buddha Dhyana Dana Review (BDDR), John D. Hughes follows a framework he concocted (in 1977): that every effort be made to introduce a phonetic spelling of foreign

key words where it is clear there is no symmetrical English word to do the task.

The language word "wen" may be rendered as "art and literature" as something practical in Australia, but it does help to do justice to Buddhist Masters calligraphy.

For medium term planning of cultural matters, we undertake surveillance of possible shifts in Government policy.

In addition to this, our Academy is firmly committed to advances in communications, computer and multimedia technologies.

REF: CHANMETH 17.10.94

J.D.H., N.S.P.  
M.J.S.

Our Translation from the Chinese Language - Travelling Culture Journal, 15 May 1994, 20th Edition. This Journal was supplied from the Buddhist Association of China.

#### Special Report:

Since this year, the culture live in Shao-Qing ( city ) is just like the attractive fresh flowers gradually growing in the flowing of the spring -wind, the 18th of this month, at the Jade Curtain Restaurant, the 7-Stars Rock, the opening ceremony of the "Exhibition of Chinese Buddhism Calligraphy and Painting" which co-operatively collected by Chinese Buddhism Association again presents a bundle of entirely new sort of flowers to the old Duang Zhou (district ).

The Chinese Buddhism plays a very important role in the extensive and profound traditional culture system of Chinese folk. After the Buddhism was spreaded into China, it has passed a long long way from the temple to folk. Under the hard working of the historical well educated , especially those eminent monks who had made obvious deeds, the Buddhism gradually units with Chinese traditional culture on its spreading of philosophy, psychology, literature, arts, languages and local culture etc. so that it has been developing into a kind of Chinese-style religious culture which characterised with the peace, rich and consummating. Now it still powerfully radiates the lights to effect the whole human society.

In the view of human cultural history, usually the religious culture is the cradle of raising artists and masterpieces. The uniform of Chinese Buddhism and literature thoroughly expresses on its miraculous sense --- the spreading of Buddhism culture throughout Chinese territory, has made Chinese people forming into a totally new imagination, so that they have created uncountable art - masterpieces. The deeply titles of these works which expressed in beautiful art-style make those viewers have a continuous and creative imagination.

These rare-books and treasured scrolls mentioned above are just what are going to be displayed on the "Exhibition of Chinese Buddhism Calligraphy and Paintings". In spite of they are nowadays' art - works, but all of their authors are venerable monks or Chinese famed painters and calligraphists. The high grade cultural characters shown from their works value this exhibition as a culture grand meeting in the circles of Chinese present Buddhism and calligraphy-painting. Also it implies an very deeply meaning to our folk culture and the Chinese uniting of younger generations.

Shao - Qing either is famous for its culture, or the Ch'an' s 6th inheritor -- Hui Neng's home town. Since this time the world - famous 7- Star Rock, Shao -Qing is chosen as venue, so the local people should be proud of this. During the exhibition there are series of art-appreciation and exchanging activities which are just the prelude of the attractive building engineering at the eastern Buddhism cultural extensive- viewing district Shao-Qing. And this prelude will lead Shao-Qing's travelling economy and culture into a new developing period.

Shao-Qing area possesses an excellent Feng-Shui environment (wind and water) where appears so many outstanding personalities and bosom friends. Please catch this rare lucky chance, we wish on the day of opening ceremony, there are a lot of visitors coming around at the 7- Star Rock to increasing the exciting atmosphere for this grand meeting.

Review of the Commonwealth's Consultative Function in Multicultural Affairs - Issues Paper.

An abstract of the 11 page reply prepared 30/08/93 by John D. Hughes for Dr. R. Doyle, Yamine & Associates, 98 Flood Street, Leichhardt, N.S.W., 2040

Note: Time lines do not permit answers to all questions in this interesting topic.

Consulting with Ethnic Communities.

Linking the stakeholders to allow the presentation of ethnic communities' views and opinions to the government is a "best way" task in itself.

The "best way" challenge for stakeholders is to understand power shifts as governments learn to work with new structures and devolving responsibility.

The "best way" main lessons our organisation has learnt is to remain a stakeholder we must address issues to other stakeholders in a planned way. Where issues are likely to impact clearly on Buddhist "best way" practices, stakeholders need to examine the side effects to all stakeholders before mandates established in the past are destroyed.

In such cases, we should be consulted. (in fact, this happens in informal networks). The reason is our WFB status and our wide networks. There are two other WFB Regional Centre's in Australia who we network.

Where issues are of more general nature of ethnic community interest, we leave the working through to the Ethnic Communities Council.

In Buddhist issues, our primary linkages to ethnic groups are to their Monks and Nuns and their communities. These persons are well educated in their countries' version of history. Peak events from their viewpoints may warrant only a footnote in Western history.

While there is no "best" way for the Government to communicate to a specific NESB group about a particular interest; we are fortunate to have a range of "good" translators who are socially accepted by any given Buddhist NESB group.

Historically, over the years, Monks recommend who is "accredited" to translate our

organisation's written or spoken words. In general, we find it is best to talk in ways where the NESB group's "good" or "bad" history social constructs help frame an issue. NESB Committee Members indicate where resources, held in our multicultural library, match their various notions of history.

By drawing on 2,500 years of documented history, our "best" consultative process is analogue reasoning.

So, by telling a story to relate a current issue to some historic event (real or mythical) in the original homeland of the ethnic NESB group is most effective. This method of situational analysis was used, at times, where similar issues confronted the Buddha. Each issue must be explained within historical analogies they know.

We explain issues to them in terms of the need to assist them to redesign the institutional direction of their Buddhist organisations. We explain (generally through interpreters) the need to form appropriate Australian legal structures if they wish to become recognisable and acceptable to the stake holder of the various government agencies.

This question of their parity of stake holders forms a delicate matter because it involves meeting questions or aspects of power structures historically evolved from British law; a culture having Christian views of "clergy power" as concepts.

"Clergy Power" concepts in the Buddhism are in the form specified by the Buddhist Canon.

The Buddha did not appoint a supreme chief so many Buddhist Orders (Nikaya) evolved each taking its direction in accordance with the Rules of Conduct (Vinaya).

The World Fellowship of Buddhists does not discriminate on Nikaya lineage. Nor does our organisation.

If an overseas Buddhist Monk sets up teaching guidelines for his group, devotees must know something of Australian tax law on personal income and the need for the group of NESB devotees to form a legal entity to handle goods and monies, eg: under the Association Act. It is even more important when a Buddhist Monk or Nun obtains Australian citizenship status.

Impressed by the cultural idea that: "This is the way you must do it here!"; the office bearers face democratic election processes.

The Australian organisational structures of the groups at times are seen as powerful barriers to the authority of the Monk and likely to allow one lay person's view to be understood as being representative of a particular ethnic group's view to the existing government agencies.

So, on our model, we view it as problematical if the long term fostering of good working relationships between many small and emerging NESB Buddhist groups and public sector research organisations staffed by high calibre graduates who may work on short term issues in an episodic manner is the "best way" level of doing worthwhile projects.

In general, we stress NESB groups have a cultural preference to talk to the same person over decades; not a "new" person every year. This is a factor of why NESB groups come and help our organisation.

We give them the continuity of the five styles they wish for.

We predict "cost cutting" or "running down" this decade of a costly Public service will become the postFordism norm; hence is less likelihood of NESB talking to the same person twice.

Are "issues" that polarise NESB societies affordable?

We guess each new "equity" issue raised by the government probably adds \$10 million per year to the tax burden. The Mabo decision may be the most expensive "issue" in Australian government history.

We are unable to see how any reasonable Federal Government, unless wishing to be subject to loss of power, could trust their "equity" advisers to continue to generate unfundable "new social justice issues".

In some Buddhist countries, a public "issue" may be the notion of costs for planning permits for building alterations to a Temple and/or the cost restraints needed to provide residential zoned premises for a Buddhist Centre of Learning are given high priority by government authorities.

In other non Buddhist countries, at various times, a public "issue" may be the notion of destroying as many Buddhist Temples as possible or changing them to some other use.

NESB Buddhist organisations need time to adjust to the notion that, in Australia, they are neither encouraged nor discouraged in such matters but have parity with other religions. As Australian citizens, any religion is one among many and has no special privileges or risks.

Question 10 Our relationship taxonomy with other organisations

The final goal (benchmark) is directed to long term accord.  
Long term accord is our glossed translation of the Buddhist ideal of kalyamitra (Pali). We have achieved this with about 80 Buddhist organisations in Australia and overseas. The processes are complex. To make this long term accord, it is needed to achieve at least 3 years of build "trust". To build trust, we first target 3 years goodwill. Before we target goodwill, we target active friendship for one year. Before active friendship, there is a need to be of good service (ongoing). To give good service, we must exhibit generosity (lending a helping hand). To exhibit generosity, we must develop new resources, because it's hard to practice charity if you are poor.

"Trust" extends to the risk situation where you could put yourself in a relationship with another organisation where you could be exploited.

At the long term accord level, there is no risk since neither organisation would exploit the other.

Each level is matched by a certain style: hence the need for our 5 styles. We believe our notions of cultural adaptability consultative structure/model may be of interest.

The five styles mentioned in our brochure represent our ideal model. The author intends developing a flow chart model to show how these five styles connect with the notion of trust. This is for a post graduate thesis being prepared for Deakin University on "Trust in Organisations". We do not aspire to develop views and opinions on all NESB "issues"; but choose to spend our limited resources to provide a forum speaking of those needs/views of NESB groups in their specialist pursuit of areas of Australian Buddhist religious matters as a

WFB Regional Centre.

## COMING EVENTS

### MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD FOR 1995

Five day course 14 - 18 April 1995.

Five day course 9 - 13 June 1998.

Five day course 8 - 12 September 1995.

Five day course 27 - 31 December 1995.

Courses run from 9am to 10pm each day.

At least five Precepts should be maintained.

No Charge.

### WORKSHOPS AT THE CH'AN ACADEMY, 33 BROOKING ST. UPWEY, 3158

#### 1. THE WAY OF THE BRUSH

Taught by John D. Hughes

Second Sunday and last Saturday in each month

1pm - 5pm (fee by arrangement).

#### 2. Sumie classes at the Ch'an Academy with

Teacher Andre Sollier

Contact Kirsten Elliot on (03) 808 2103

### PRAJNAPARAMITA TEACHINGS

John D. Hughes commenced Teaching the Prajnaparamita in 100,000 lines on 25 May 1992, this is being continued on Monday evenings from 10pm to 11pm. This will be for a period of three years and three moons the completion date is August 1995.

Those who wish to learn the Prajnaparamita must make a commitment to attend each week.

### WEEKLY MEDITATION CLASSES

Monday and Friday nights from 7.30pm.

Teacher: John D. Hughes.

### KEY CONTRIBUTORS

JDH - John David Hughes

CTJ - Clive Thomas Jelbart

NSP - Nicolas S. Prescott

MJS - Dr. Mark J. Shackleton

