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Photo: (R to L) Most Venerable B. Anananda Maithreya-Mahanayoka Maha Thera of Sri Anandaramaya, Bulathgama Balangoda, Sri Linka, reading BDDR Vol. 5 No.2 and Bhante Kassapa in Sri Lanka, December 1995.

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33 Brooking Street, Upwey

Victoria AUSTRALIA 3158

Tel (+613) 9754 3334.

Editor: John D. Hughes Dip. App. Chem. T.T.T.C. G.D.A.I.E

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"The gift of Dhamma excels all other gifts"

Editorial

Persons may be disorientated by the lack of a touchstone of knowledge or without a direction finder provided by the sometimes problematically considered notion of 'progress'.

'Progress' has been made in the propagation of Buddha Dhamma in the Western World and has been popularised to such an extent that common folk (Pali: puggala), at times,

honour/praise/admire Noble persons (Pali: ariya).

To honour those ariya worthy of honour is one of the highest blessings. (Pali: mangala).

However, the foundations for common folk's praise, induced as it is by hearsay from the mass media, may not rest on firm ground.

The mass media version error of transliteration and/or translation of key words creates confusion with common folk. For example, earlier use of the popular media coined idiom "God-King" for a Buddhist Monk took many years to refute.

The main difficulties for networks is that a misappropriate application may become institutionalised across the globe within a matter of weeks, or even days, though pressure to meet print or play ready deadlines for local area or wide area media press or TV networks.

Precision of language use, dependent on the communicator's confidence in the content of communicated knowledge, and practice in the delivery of the spoken presentation, is a precondition of useful activity in the productive organisations of society.

Fluency and Discernment is required for productive activity in the social setting, and is necessary for the communication of the Dharma to non-Buddhist persons of high learning and critical faculty who hold positions of social responsibility.

However, it may not be widely accepted that 'progress', as it equates with technological development, is problematised not by the perceived insincerity of State's media propaganda, but by the prevalent lack of appreciation of the difference between contemporary modes of use of technology and the actual technology.

Modern technology is based on a foundation of world-wide co-operation. This is a good thing. It may be clearly understood that the emerging technologies of the digital age will transform our lives.

Of commercial necessity, proponents and users of these systems, such as vendors of the Internet, make foremost the objective of acquiring an aura of charismatic authority in the medium of modern communicational technology.

An inquiry into history confirms the common precedent of misapplication of the means of a society's communication. This stratagem has been an integral part of many historical leaders' culture of power, just as it has been traditionally central to traders' marketing ethos.

Internet has the potential of speeding up enrichment of the translation process, with great benefit to the common folk, provided no corruption of true meaning is disseminated by those supplying input for the system.

Patisambhida, meaning Fluency and Discernment, is required by Buddha Dhamma Practitioners to utilise these emerging technologies, and information previously collated, to develop new information and technologies.

We need to guard persons against those few of psychological sophistication who,

without goodwill towards others, may take pleasure in establishing perverse shibboleths or "engineered" charisma on such technological systems masquerading as authentic Buddha Dhamma.

During CATALOGUE WEEK 1995 Buddhist Discussion Centre (Upwey) Ltd. Members involved in the transferral process of the John D. Hughes Collection Catalogue from a file card to an electronic catalogue format were guided towards the realisation of the four Patisambhidas, the precondition of their extensive cultivation of worthwhile knowledge in the future.

Now that we have entered the information age, it has become affordable for about 10 per cent of the population to gain access to technological systems that enable rapid and multi-personal communication. Modern communicational technology is perceived and employed by Buddha Dharma Practitioners as a resource.

The communication of fabricated information or the incitement of civil disobedience does not accord with the Buddhist way of doing important things: what and how we communicate with each other must be expressed without duplicity if we are to build goodwill between us.

Perhaps the best step that any person can take is to conduct a dialectic with himself or herself to assess whether the wider area of socially persuasive communication, as propagated by misusers of communicational technology in slogans and 'hard-sells', really applies to his or her frame of reference, and so improve his or her consistency in moral thinking.

The Buddhist Canon and commentary is our touchstone to the vast knowledge necessary for the clear evaluation of operating standards and methods of utilisation of communicational technology, and for the process of response to instances of its misuse.

The four Patisambhidas (Fluency and Discernment) as contained in the Buddhist Canon are needed as a touchstone for the information age.

Achieving Fluency and Discernment of Dhamma enables the communicator to transliterate the language of the scriptures into the language of contemporary world societies, just as it enables the transliteration of traditional textbook knowledge into contemporary idiomatic speech.

Both outcomes require the communicator to have participated in a different type of educational process than is customary to the Western training experience, which wavers with the capricious fashions of zeitgeist.

One of the Highest Blessings referred to in the Mangala Sutta is "BAHU SACCANCA SIPPANCA" which has been interpreted as "vast learning, perfect handicraft" or "much wisdom and much science".

"BAHU" may be understood as meaning "plenty".

"SACCANCA" may be understood as meaning "true knowledge".

"SIPPANCA" may be understood as meaning "every kind of knowledge".

By consenting to the Pali root word "saccha" (= truth) being within the word SACCANCA, either "vast learning" or "much wisdom" seem acceptable renderings.

Since the English word "science" can be traced back to the Latin word "scientia" (OED = knowledge), it would appear that a base part, "scien", is repeated. This interpretation yields the meaning of "science" as 'knowledge', a term that does not specify the application of knowledge in the organisation of physical materials.

The terms of the Suttas are, by comparison with Western terms, more semantically accurate. Sutta terms are commonly constructed with root terms connected to other qualifying terms, and various forms of declension. Each of compound terms in the Suttas can identify multi-dimensional concepts as being perceptible as the combination of two (or more) elements, conditions or states, and yet not ultimately separable into two (or more) elements.

By embracing the notion that the root of "panca" (= five) is locatable in the term SIPPANCA, SIPPANCA might be pictured as 5 fingers suggesting a "hand". SIPPANCA as a term denoting "science" may have a frame of reference extensive enough to encompass the application of knowledge in the material production of the technologist, artisan, or artist.

Hence the blessing may be rendered as being skilful as a craftsperson who could be appraised as being well skilled in the practice of a manually applied science or art.

When we examine the extant artefacts produced by craftspersons in the epoch of Buddha, we may well be pleased by their form.

Presumably, the absence of any other known term that denotes the concept of mere "Skill", such as the Pali words "caturiya", and "kosalla" in the Mangala Sutta Highest Blessing "Vast Learning, Perfect Handicraft" serves to distinguish between the comprehensive Buddhist definition of useful knowledge and more limited non-Buddhist perceptions of the scope of knowledge compassed by the work "skill", "science" or "facility". Any definition of useful or 'real' knowledge that omits reference to any of the manual or artistic arts will be, according to the Buddhist definition, of necessity incomplete.

The Editor inclines to the view that the scope of this Blessing is meant to extend to late 20th century operators of instrumental analysis equipment known as "tools of trade".

The mere fact of the existence of a beneficial outcome resultant of the technologist or the craftsperson's exercise of skilful production of artefact, implement or engine, does not necessitate that this innovator has the competence to dictate or determine the development of other fields of learned inquiry and the possibilities for its application in material production.

With hindsight, persons today, depending on their education and occupation, may or may not agree with the assertion made in 1848 by Dr. J. L. Comstock, an eminent proponent of 19th century chemistry, that: "The nomenclature of chemistry, the laws of affinity, and the doctrine of proportions, are far more necessary to a proper knowledge of this science, than is a knowledge of mathematics to the study of Astronomy".

The author inclines to the view that Dr. Comstock had the Mangala "Perfect

Handicraft" at the time he wrote this statement.

It is not popular in contemporary Western society to distinguish and evaluate the relative merits of various forms of productive activity. There exists something like a 'fear of confrontation' in the prevalent post-modern conception that all social cultures and human activities are equivalents.

May all beings be well and happy.

John D. Hughes, Dip. App. Chem. T.T.T.C. GDAIE
Editor

Footnote: Appointment of Assistant Editor

To a newcomer, the intermittent character of the tasks of an Editor of the Buddha Dhyana Dana Review may appear daunting as the "enigma" of an "old hand" somehow fitting the new matter into the old according to the same etymological plan; in verifications of meanings, new and old, and in the justification for the insertion of references to the literature and to the authorities. The Editor's tasks are apparently more a dark art than a skill.

The law of human liability to error is especially applicable to the development of writing about Buddha Dharma in the English language.

Sir M. Monier-Williams, (1899) made reference to an author of a well-known Dictionary of whom it was said that the number of mistakes which his critics discovered in it were to him a source of satisfaction rather than annoyance. The larger a work, he affirmed, the more likely it was to include errors; and a hypercritical condemnation of these was often symptomatic of a narrow-mindedness which could not take in the merit of any great performance as a whole.

Alexander David Serrano B.A. (pending) has aligned himself with the *raison d'être* of the BDDR which is to contain Dhamma material for the purpose of research and study. May he continue to assist our Centre and progress to the position of Editor.

Inauguration Ceremony of Myanmar Arhat Hair Relics at The Buddhist Discussion Centre's Main Altar - 6 January 1996.

Over many years, our Centre has accumulated many connections with the Union of Myanmar, (formally the Union of Burma and more popularly, as simply Burma), a nation inhabited mainly by persons to whom scholars impute strong affinities with ancient Buddha Dhamma practitioners.

The word 'Burma' itself is corrupted from 'Mramma', upper Burma from where the Burmese as such developed in history above such other peoples as, for example, the Talaiings of the ancient Ramanna country (lower Burma), or the Shans in the hill country.

Ms. Gilda Mary Grey, born in Myanmar, was appointed as a Director of the Centre in 1992 (on her 40th Birthday) and elected a Life Member by a motion minuted during the Centre's General Meeting on 20 October 1995.

Key Members arranged the formal presentation of her Life Membership plaque on 31 December 1995 at a puja conducted in her honour.

Gilda presented her Teacher with an ancient (14th century?) Buddha bas relief from near Pagan. Her Life Membership citation is a tribute to her role as Teacher's Helper.

Her parents migrated to Australia when Gilda was a young child and are naturalised Australians.

An earlier issue of BDDR (Sept. 1991) published a review and recent statistics on the Buddha Sasene in Myanmar.

Some hold the view of the ancient tradition that Buddhist activities in this land arose from the time of Kalasoka.

The "official" (old Burmese) tradition invests the history of Buddhism in their land with an antiquity connecting it with the emperor Asoka (3rd century B.C.).

This great emperor of India was inspired by Moggaliputtatissa Thera to send out Members of the Sangha to different countries on missionary work.

Venerables Sona and Uttara, two of Moggaliputtatissa Thera's missionaries, were despatched to Suvannabhumi (Golden Land). In this particular reference, this is the name most frequently used in general for Myanmar; more specially to lower Myanmar, the Talaing region.

The mission of these Monks is not noted in the old Burmese records but is found in the ancient chronicles of Sri Lanka (formally Ceylon) (e.g. Dipavamsa, viii, v.12; Mahavamsa, xii, v 44).¹ Moreover, it is not known from any inscription of Asoka himself. More than one region of South-east Asia were described as 'golden' countries.

However, Myanmar has definitely been stated to be the ancient Suvannabhumi, although it appears so only in the 15th century, in the Kalyani inscriptions (of 1476 A.C.) where the Mon country has been called by that name.

The Sasanavamsa, of a century ago (compiled from earlier material), applies the name more particularly to the city of Suddhamma (Thaton), the ancient Talaing capital.

There is good evidence that Buddhism reached Burma from India in the 3rd century A.D. The earliest verifiable traces of Buddhist practice in the Burmese country exist at Hmawza, a small town five miles south of the well known historical city of Prome (central Burma). A considerable number of monuments, images, terracotta tablets, (some inscribed), religious and other unmistakable signs of the religion have been found in and around Hmawza.

There has also been discovered evidence of Buddhist Sanskrit.

The people of Myanmar have historically preferred the Buddhist Pali form since the introduction of Pali from south-east India.

The Sanskrit form, or Mahayana, probably came from such active centres as Bihar and

Bengal.

A large part of these is unquestionably related to the Theravada school. It is clear that their language, Pali, was known and understood, that canonical texts were studied in Prome.

Earlier than the development of Buddhism in Sanskrit in Myanmar was the impact of Buddhaghosa in the 5th century. He is considered to have gone to the Talaing country after his efforts in Sri Lanka.

Buddhists in Myanmar have for him the same degree of grateful devotion which Sri Lankan Buddhists offer to Mahinda Thera.

Inscriptional evidence shows that Buddhist texts were probably known in the country not long after the time of Buddhaghosa.

From the type of script of these texts, Pali Buddhist influences are traceable to the Andhra region of the Deccan in South India where the flourishing centres of Amaravati, Nagarjunikonda, Kancipuram, Kaveripattana, and Uragapura were located.

Buddhist tradition has it that a version of the Tripitaka, held at Thaton (a city to the east of Rangoon), was compared with the Singalese version of the Tripitaka obtained by the first major royal patron of Buddhism in Myanmar, King Anawratha of Pagan (from 1057 C.E.), from Sri Lanka. His efforts established Buddhist links between Myanmar and Sri Lanka. Shin Arahan, a great Talaing monk from Ceylon, edited these versions into the standard text.

A succession of later kings from the eleventh century onwards were renowned patrons of Buddhism.

Anawratha's son and heir Kyanzittha further developed Buddhism in Pagan, and completed the great Shwezigon pagoda begun by his father.

He built his own Ananda pagoda adorned with sculpture and paintings of great fineness that provide testimony to the fact that Theravada had become well established in this region in less than two centuries.

At the time of Kyanzittha there were many erudite Buddhist monks in Myanmar. These monks included the aged Shin Arahan, Dammasenapati, Nanagambhira, Moggaliputtatissa, Sumedha, Bhramapala, Brahmadiw, Sona, Sangasena, and Ananda Bodhi.

Kyanzittha repaired the Buddha Gaya shrine in India.

The next king, Alaungsithu, was also devote. He continued the work at the Mahabodhi, particularly at the Vajrasana which all Buddhists hold in the deepest veneration.

By his inscription at the Shwegugyi pagoda, it may be understood that he was a Buddhist practitioner of great brilliance.

A successor, Narapatisithu, proved to be equally devoted to Buddhism. He received

respectfully Panthagu, who had been voluntarily exiled in Sri Lanka during the previous rule.

Narapatisithu set up large Buddha images and built several temples, including Gawdawpalin, Sulamani, Dhammayazaka, Mimalungkyang, and the Chaukpala.

Monastic scholarship reached great heights at this time as did the bhavana completion practice. There, in the forests and viharas many arhats arose.

Myanmar is an important Buddhist country. There exist prominent Monastic Pali Universities and Pali Universities for Nuns, Two State Paruyatti Sasana Universities and Abbot Training Schools. Comprehensive State Pali Buddhist examinations are conducted.

In recent times, there was a famous Monk ordained as Ven. U. Santima, who was well known in Myanmar as Thitka Sayadaw of Thaton, Yangon.

The Ven. U. Jotika Thera paid respect and reverence to The most Venerable Arhat Monk. The Thitka Sayadaw offered some of his hair as relics to Ven. U. Jotika Thera. The Arhat passed away in 1995.

The Ven. U. Jotika, while at Migadavun Monastery, Ye Chan Oh Village, Maymyo translated (with Ven. U. Damminda) The Mahasatipatthana Sutta (The Greater Discourse on Steadfast Mindfulness) from the Pali to English in 1986.

Ven U. Jotika Thera who is skilled in the English language came to visit Western Australia and spent his 1995 Vassa at Canberra, Australia.

When Phra Santitthito Mahathero visited Canberra, in November 1995, Ven. U. Jotika Thera presented Phra with the hair relics of the Arhat.

On 5 January, 1996, Phra Santitthito arrived at the Buddhist Discussion Centre (Upwey) Limited to stay for a short period in residence.

Phra Santitthito Mahathero, born in Germany and ordained in Thailand, is a senior Monk of 25 Vassas and has been resident at our Centre several times. It would be of great benefit to many persons in our country were this highly regarded, well known and well spoken Mahathero Teacher of Dhamma able to obtain Australian citizenship.

In the evening of the 5 January, Phra Santitthito, Teacher John D. Hughes, and Students, assembled in our Meditation Hall. Phra Santitthito gave blessings after a puja in which the relic hairs were deposited into a relic stupa.

The prepared stupa containing the hair relics of Ven. U. Santima was positioned on our main altar.

The next day, during a still and mild period before sunset, the Full Moon Day of 6 January 1996 C.E., Phra Santitthito completed the relic offering by leading our Teacher, John D. Hughes and Students in circumlocution of the Centre grounds three times.

During the circumlocution John D. Hughes bore the hair relics stupa on his head.

After the circumlocution, the relic stupa was installed on the main altar of our Meditation Hall.

The merit of this ceremony is dedicated to notion of "healing the ground" for self and others to be well and happy.

1. Nanayakkara, S. K., Encyclopaedia of Buddhism, Volume III, Fascicle 4: Burma-Cauravidh, Burma, Pub. The Government of Sri Lanka, 1977, p. 515

J.D.H. & A.D.S

Please refer Graphical Image No: V5.N3.?1

Drawing: Site Plan of the B.D.C.(U) Ltd drawn by Andrew Lack.

Please refer Graphical Image No: V5.N3.?2

Photo: Phra Santitthito at the Rhododendron Gardens, Olinda, Victoria, Australia in 1995

Please refer Graphical Image No: V5.N3.?3

Photo: (L to R) - Mr. Nemsiri Mutukumara, Secretary, World Fellowship of Buddhists, Sri Lanka Regional Centre and Mr. John D. Hughes, Founder, B.D.C.(U) Ltd. at the WFB Conference in Bangkok, November 1994

PATISAMBHIDA

Perceiving the practice of PATISAMBHIDA in the context of **Catalogue Week 1995** conducted at the Buddhist Discussion Centre (Upwey) Ltd, 27 - 31 of December, 1995.

The Pali word, PATISAMBHIDA, means Fluency or Discernment.

Since the inception of the Buddhist Discussion Centre (Upwey) Ltd, our Teacher, John D. Hughes, has assembled the Methods and Means for Members and other persons to develop Buddha Dhamma practice during the last week of December of each year.

The choice of this period by Our Teacher has arisen in concordance with Australia's English and European cultural heritage, by which, according to the Christian Calendar, late December is traditionally a period of Christian worship celebrated during designated public holidays.

In the past, all schools and many businesses closed during this period, requiring most persons in Australia to take their annual leave between December and January. However, we live in the Post-Industrial Age, an era of altered employment and

production patterns. Consequently, many Working Australians are being given the opportunity to take their annual leave at different times during the year. These altering employment patterns reflect fundamental changes in the demographic composition, and therefore religiosity, of the Australian population. The December holiday period in Australia was conceived primarily for the purposes of spiritual reflectivity. However, it may be observed that in the current Australian culture, this period is neither devoted to spiritual cultivation nor to economic production, but to nebulous activity contiguous with the notion of Leisure. The harmony that in the life of a society coheres between attention to work and faith is not strongly evident in contemporary Australia, especially during the holiday periods. It is a Christian dictum that these two efforts be pursued to the exclusion of the kinds of directionless activity most characteristic of Leisure. Aubrey de Vere's words accord with the Christian work ethic:

...Be yours to Act! To manhood born
Be men! Who worketh, prayeth! 1

The period of the five-day Meditation Course at the Buddhist Discussion Centre (Upwey) Ltd, conducted under the title of **Catalogue Week 1995**, (27 December - 31 December 1995), is a suitable time for Members and other persons to reflect critically upon the differences that currently exist between the reasons for the instigation of the Australian holiday season, and Australians' current practices during this season.

Secondly, it is a suitable time to reflect critically on the sometimes misperceived differences that actually exist between Christianity and Buddhism.

Thirdly, reflection may be applied to ascertain the degree to which the internally inconsistent customs of the Australian festive season, as they may be currently practiced by a few of our younger Members and other persons, are intrinsically opposed to both Buddha Dharma and ancient Christian practice.

In stating this view, we have no intention of disparaging the intellect or virtue of practicing Christians who invoke Bodhisattva Jesus Deva during their holy day in December to bless them and their families.

This year, Our Teacher suggests that Members and others generate the causes that will bring them towards PATISAMBHIDA, Fluency or Discernment.

The outcome of the meritorious activity of cataloguing the John D. Hughes Collection onto computer format during **Catalogue Week 1995** may be, for Members and other persons involved in the process, progress towards the realisation of PATISAMBHIDA, and therefore the fundamental disparity of Christianity and Buddha Dhamma.

Method of using PATISAMBHIDA to understand Differences between Christianity and Buddha Dhamma.

1. With regard to results. (ATTAPATISAMBHIDA)

A key difference is that human Christian meditation (contemplation?) practice is deemed successful if atman adhesion to the five groups of Bodhisattva Jesus Deva is experienced within their own five groups in this human life whereas Buddha Dharma

is successful if there is no clinging or grasping at the five groups of self or other.

2. With regard to Causes. (DHAMMAPATISAMBHIDA)

It is usual for Buddha Dharma bhavana practitioners to either chant, each for himself or herself, or hear the chanting from selected discourses.

The Most Venerable Somdet Phra Nyanasamvara, the Supreme Patriarch of Thailand has noted (1990) that the MANGALA SUTTA is one of the best-known Discourses and has been studied and taught in a variety of form by Buddhist scholars everywhere. The Most Venerable Supreme Patriarch has noted: "that the directing principles described in the sutta are all universal truths (sacca) in the sense that they are not confined, or limited, only to Buddhists. They are in fact meant for everybody, irrespective of nationality and faith, to apply them for the sake of both individual and group progress, with the results to be obtained therefrom being the same." 2

This Discourse has been included into the Paritta i.e. a collection of passages to be recited in ceremonies for invocation of blessings.

The selected discourses for recital are known as "paritta suttas", discourses for protection. Paritta in Pali, paritrana in Sanskrit and pirit (pronounced pirith) in Sinhala (the State language of Sri Lanka) mean principally protection.

The Venerable Piyadassi Mahathera has clearly explained paritta are not "rakshana mantras" or incantations found in the Brahmanic religion, nor are they magical rites. 3

Nevertheless, by chanting from The Book of Protection, those who practice meet with protection devas, and, at times, meet with many benevolent devas who are evoked in December by Christians.

In an effort to develop more cultural awareness of the chanting of other religions, seven of our Members attended the Melbourne Concert Hall to witness a performance of the choral music of George Frederick Handel composed in 1741 - the Messiah.

The work was first performed in Dublin on 13 April 1792. It scored an immediate success, ensuring Handel so great a reputation as a Christian church composer that the great oratorio has been performed ever since.

According to Julian Herbage (1961), 4 Handel was essentially an improviser, and therefore even before the first performance in Dublin, Handel made alterations to suit the abilities of the singers at his disposal. It seems likely the version we know today is based on a performance which Mozart gave with "additional accompaniments" in 1789 in Vienna.

Why Christians evoke a preference for an asura deva who is capable of such actions as explained in the harsh words the tenor proclaims in Part Two of the work: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" is difficult to understand or unlikely to resonate with our Members having the precept of no killing.

It is to be expected that those of our Members who practiced as Christians earlier this life or in a past life when coming to such sentiment can practice the restraint needed to

prevent them from rebuilding these sankharas in future times. May all beings be well and happy.

With their sila restored, Members and others who practice can obtain the needed further insights by PATISAMBHIDA (by results) to make it clear that chanting such sentiments is not paritta. It gives a part explanation of how various Christian sects might come to acts of war with each other.

Buddha Dhamma finds Christian practice inconsistent because it mixes unwholesome rakshana invocations with the wholesome compassion involving Bodhisattva Jesus Deva.

3. With regard to the use of words and language (NIRUKIPATISAMBHIDA)

The Christian theology is ultimately reflective of a mental system that confines and limits the human mind. As George Herbert (1593-1633) wrote,

Lord, with what care Thou hast begirt us round!
Parents first season us; then schoolmasters
Deliver us to laws; they send us, bound
To rules and reasons, holy messengers,

Pulpits and Sundays, sorrow dogging sin,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises. 5

Yet, as Herbert suggests elsewhere, the religious forms that propound mortification do not develop the mind free of sorrow, but make up part of the complex mental formation of mortification.

Yet all these fences and their whole array
One cunning bosom sin blows quite away.

The knowledge set encompassed by Buddhist theology unconfines the human mind, principally releasing it from the mental formation of mortification, from erroneous responses to suffering and perceived erroneous actions. PATISAMBHIDA, Fluency or Discernment, consists of knowledge not contained within the Christian theology. There are four kinds;

1. Fluency in giving explanation or Discernment with regard to results
(ATTHAPATISAMBHIDA)
2. Fluency in summarising or Discernment with regard to causes
(DHAMMAPATISAMBHIDA)
3. Fluency in the use of words or languages
(NIRUKIPATISAMBHIDA)
4. Fluency in the manners of application and adaption
(PATIBHANAPATISAMBHIDA)

There are two implications for the first kind viz. the Fluency in giving a lucid explanation of the summarised teaching and the ability to evaluate or envisage results by means of insight into the future events.

The second kind also admits of two meanings viz. the reverse ability of summarising complicated details and lengthy description for the sake of a quick reference and memorising; and also the ability to trace the effects back to their causes by means of insight into the past.

The third is the knowledge of preaching by means of the wise and proper use of words or languages to make the teaching understandable and appeal to a wide circle of listeners.

The fourth is the possession of tact and wit, the capacity for adapting or applying a particular practice to a particular person on a particular occasion. This also implies the ability to handle an emergency or unexpected situation. 6

Jenny Cook-Gumperz 7 identifies that modern Western education fails in the sense that many educated persons with technical literacy, (learnt as a discipline of literate reasoning that takes the form of a set of technical skills), cannot communicate effectively with persons who are literate but not technically literate. She calls this a "sociolinguistic deficit" which reflects the inability of a society to successfully integrate its complete range of knowledge fields in the performance of "literate reasoning".

Sociolinguistic Deficit

In linguistic texts, more than one piece of information is enumerated in a linear mode or mediated by a conjunction symbol.

The cultural equivalent to "sociolinguistic deficit" in contemporary Australian society, is the alienness of culture of certain knowledge fields, such as exists between the Arts and the Sciences, and the incomprehensibility that often exists between the 'technically' educated and the 'working' man.

Cook-Gumperz locates the cause of this communication failure in the structure of the educational system, which contains the expectation that students specialise in one field of study to the exclusion of all other fields, which considers each field of study to be a relatively autonomous area of learning, and which maintains evaluative and ideological distinctions between these areas.

The Australian educational system is directed towards the skilling of Australians in specific, technical skills for the advancement of the nation.

However it is not directed towards the instruction of Australians in the four kinds of knowledge contained in the Buddhist doctrine of PATISAMBHIDA, Fluency or Discernment.

Some Inherent Difficulties in the Logical Status of Diagrams

When we use relations among objects in terms of spatial arrangements; some of the represented relations may not be spatial in reality. In the case of maps or family trees, many transitive relations, for example, "being north of," "being left of," "being ancestor of," or "being descendant of," are perceptually inferred without any manipulation. 8

In many topics, because the computer software is available, it is becoming fashionable to depict information "maps" as flow charts and tree diagrams. The trend is towards multi-media presentation using a number of different audio-visual fields. Each medium is assigned a specific task or role in the presentation.

The big message when assessing any "new" method for training, and especially a technology-based method, is that the technology does not inherently have the ability to teach people. Educators, trainers and developers have to do something with a technology before it is able to teach people. 9

Because of the anicca (change) of anything, physical or mental, the spatial arrangements of elements in samsara are unstable. This fact can be seen in nibbana. We would expect a reasonable representation system to represent tautological and contradictory information. Standard model theory states: a sentence is logically true if and only if every model satisfies it, and a sentence is in contradiction if and only if no model satisfies it.

There is an assumption built into this statement that every tautology is locally true.

Tautologies convey no information, whereas contradictions convey multiple pieces of information that conflict with each other. There is some merit in a claim that these aspects are conveyed in diagrams in a more perceptually obvious way than in linguistic texts. In the case of diagrams, if a diagram contains no representing fact, then it is a tautological diagram. A pie chart without any content in it is a tautological diagram.

More than one piece of information is added without and syntactic device in diagrams, whereas they are connected with conjunctive symbols in linguistic texts. Partial knowledge may be obtained by Venn diagrams. Mathematicians, psychologists, philosophers, and logicians have been aware of the value of diagrams and diagrammatic knowledge representation (especially in artificial intelligence systems). Diagrams are becoming more widely used as source material for post-industrial training. 10

Students in the Australian educational system, at the Primary, Secondary, or Tertiary level, are not educated in 'Discernment with regard to results' (ATTHAPATISAMBHIDA), nor in 'Discernment with regard to causes' (DHAMMAPATISAMBHIDA), as they are understood by the Buddhist practitioner. In the scientific field, its understanding of **cause and result** is limited to insight into the interaction of physical phenomena.

In the humanistic field, its understanding of **cause and result** is limited to principles, established by western psychology, that inform an understanding of human motivation.

Because, within the Australian educational system, there is no instruction in the knowledge of **cause and result** as contained in the doctrine of PATISAMBHIDA, there is consequently no instruction in 'Fluency in the manners of application and adaption' (PATIBHANAPATISAMBHIDA).

In other words, Australian students are not instructed in the methods of

communicating a clear knowledge of **cause and result** to persons of different cultural backgrounds, views, or temperaments.

They are not instructed in flexibility of the application of their knowledge.

They are not brought to understand the importance of the ability to communicate their understanding of cause and result effectively to all persons within the social framework.

Dichotomies which must be addressed

They are not trained in how to 'sweat it out' in the Executive Meeting, as well as in the Workshop, how to 'cut it' in the Art Gallery, as well as on the Shop Floor. 'Fluency in the manners of application and adaption' (PATIBHANAPATISAMBHIDA) encompasses an ability to transmit an understanding of **cause and result** in all possible social contexts, and to all educatable persons in their own cultural frame of reference and idiom.

Members and other person's participating in Catalogue Week 1995 conducted at The Buddhist Discussion Centre (Upwey) Ltd between the 25 - 31 December 1995 will be able to generate progressive insight towards Fluency or Discernment (PATISAMBHIDA), through the meritorious activity of cataloguing the Buddha Dharma texts of the John D. Hughes Collection onto computer format. Members and other persons may accomplish a lucid comprehension of cause and result, and the method of its communication.

PATISAMBHIDAS in the final analysis are Sankharas.
They are selfless, being simply dependent on causes. 11
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J.D.H, A.S, R.J.

Please refer Graphical Image No: V5.N3.?.1

Photo: Venerable Suddhananda Mahathera, President, Dhammarajika Buddhist Monastery, Bangladesh and John D. Hughes, in Bangladesh, January 1995.

Please refer Graphical Image No: V5.N3.?.2

Photo: Phra Sumedo's ordination at the Buddha Vihara Temple, in Melbourne, December 1995.

Please refer Graphical Image No: V5.N3.?.3

Photo:(L to R) - Bhante Kassapa, Most Venerable B. Anananda Maithreya-Mahanayoka Maha Thera and BDC(U) Ltd Member Dr. Mark Shackleton in Sri Lanka, December 1995.

Please refer Graphical Image No: V5.N3.?.4

Photo: (L to R) - BDC(U) Ltd Member Jocelyn Hughes, Ajaan Chanhphy Manivong and John D. Hughes at the BDC(U)Ltd during 1995.

Please refer Graphical Image No: V5.N3.?.5

Photo: (L to R) - BDC(U) Ltd Members Alex Serrano and

Please refer Graphical Image No: V5.N3.?6

Photo: (L to R) - Mr. Nemsiri Mutukumara, Secretary, World Fellowship of Buddhists, Sri Lanka Regional Centre and BDC(U) Ltd Member Dr. Mark Shackleton in Sri Lanka.

**PLANETARIUM MELBOURNE
MUSEUM OF VICTORIA
328 SWANSTON STREET
MELBOURNE, 3000
TELEPHONE (03) 669 9942
FAX (03)663 1490**

Moon Phases 1996

(Note: Times are A.E.S.T. Add an hour for daylight saving.)

New Moon

Date	Time
Sat Jan 20	22:52:35
Mon Feb 19	09:32:26
Tue Mar 19	20:46:51
Thu Apr 18	08:50:54
Fri May 17	21:48:19
Sun Jun 16	11:37:55
Tue Jul 16	02:17:00
Wed Aug 14	17:35:58
Fri Sep 13	09:09:25
Sun Oct 13	00:16:33
Mon Nov 11	14:18:15
Wed Dec 11	02:58:25

First Quarter

Date	Time
Sat Jan 27	21:15:49
Mon Feb 26	15:54:33
Wed Mar 27	11:33:02
Fri Apr 26	06:42:28
Sun May 26	00:15:07
Mon Jun 24	15:25:24
Wed Jul 24	03:51:04
Thu Aug 22	13:38:35
Fri Sep 20	21:24:51
Sun Oct 20	04:11:12
Mon Nov 18	11:10:58
Tue Dec 17	19:33:00

Full Moon

Date	Time
Sat Jan 6	06:53:00
Mon Feb 5	01:59:45
Tue Mar 5	19:24:49
Thu Apr 4	10:09:04
Fri May 3	21:50:22
Sun Jun 2	06:49:03
Mon Jul 1	14:00:17
Tue Jul 30	20:37:19
Thu Aug 29	03:54:19
Fri Sep 27	12:52:54
Sun Oct 27	00:13:17
Mon Nov 25	14:12:00
Wed Dec 25	06:43:05

Third Quarter

Date	Time
Sun Jan 14	06:47:11
Mon Feb 12	18:39:13
Wed Mar 13	03:17:01
Thu Apr 11	09:37:52
Fri May 10	15:05:50
Sat Jun 8	21:07:38
Mon Jul 8	04:56:55
Tue Aug 6	15:26:53
Thu Sep 5	05:08:07
Fri Oct 4	22:06:14
Sun Nov 3	17:52:15
Tue Dec 3	15:07:40

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, Sec.

Please refer Graphical Image No: V5.N3.?1

Photo: Conducting Vajra Master Lian-Tze from Chin Yin Tang Buddhist Society, Edmonton, Canada at the Collingwood Town Hall, Melbourne, Australia.

Please refer Graphical Image No: V5.N3.?2

Photo: John D. Hughes offering gifts to Conducting Vajra Master Lian-Tze

Please refer Graphical Image No: V5.N3.?3

Photo: Yen Ming Tang Temple Chief Executive offer Hatta (silk scarf) to Conducting Vajra Master Lian-Tze.

Please refer Graphical Image No: V5.N3.?4

Photo: The Dharma Congregation at the Thousand-Arm and Thousand-Eye Avalokitesvara Purification, Blessing and Deliverance Ceremony.

True Buddha School Yan Ming Rey Zhun Temple Blessing Congregation

John D. Hughes and six Members of our Centre attended this Blessing Congregation held at the Collingwood Town Hall, 140 Hoddle Street, Abbotsford, 3067, Victoria on 19 November 1995.

Several Government politicians and C.E.O.s from local councils were welcomed at the Ceremony.

The True Buddha School is an international group of Buddhists formed under the guidance of the Venerable Grand Master Living Buddha Lian Shen of Seattle, USA. Their Members number over 4,000,000 worldwide.

The Conducting Vajra Master Lian-Tze comes from Chin Ying Tang Buddhist Society of Edmonton, Canada. Since she was little, she has had tremendous interest and practice in Yoga, Tai-chi and transcendental Meditation.

The Master took Refuge in Grand Master (His Holiness Living Buddha Lian Shen) September, 1984. Due to her inherent wisdom from past cultivation and the cause and effect of the full lives, she was empowered as a Master of the True Buddha School

after only three months of being a disciple, thereafter realising her past vow of propagating Buddhism and liberating the public.

Yan Ming Rey Zhun Temple is located at 67 Sydney Street, Sunshine, 3020, Victoria, Australia. Telephone and Fax: (03) 9311 8149.

One of our Centre's Members, Mr. Ping Tan, is Manager of the Yan Ming Rey Zhun Temple. His Committee organised the Ceremony at the Collingwood Town Hall. Mr. Ping Tan authorised the publication of the PRAYER GUIDE used in the Ceremony in this issue of BDDR.

Prior to the Ceremony, John D. Hughes was provided with a draft of the PRAYER GUIDE and made some small corrections to assist the chanting to flow during the Ceremony.

The version we published in this BDDR includes these corrections.

Several of our Members undertook initiation for Refuge with Grand Master Living Buddha Lian-shen.

After the Ceremony John D. Hughes offered thanks and special Dharma gifts to Conducting Vajra Master Lian-Tze wishing her long life so that her Practice of Blessing many persons may continue.

May all beings be well and happy.

J.D.H.

True Buddha School Yen Ming Tang
Buddhist Meditation Centre

**THE THOUSAND-ARM AND THOUSAND-EYE AVALOKITESVARA
PURIFICATION, BLESSING AND DELIVERANCE CONGREGATION**

PRAYER GUIDE

Sincerely call upon Conducting Vajra Master Lian-Tze and Dharma Teachers Lian-Qi, Lian-Zhao and Lian-Ding. Attendants recite the Heart Mantra of the Padmakumara:

"Om guru lian-shen sih dee hum."

Introduction of the Conducting Master Lian-Tze and Dharma Teachers:

- Lian-Qi
- Lian-Zhao
- Lian-Ding

also Yen Ming Tan (Temple) Chief Executive :

- Mr Tan-Ping
- and invited guests

Yen Ming Tan (Temple) Chief Executive offers **Hatta** (silk scarf) to Conducting Master to express highest respect.

Start practice:

1. Set spiritual boundaries
2. Recite prayer declaration
3. Master Lian-Tze empowers attendance forms
4. Songs: (i) Incense praise:

The incense is now lit, suffusing the Dharma Realm, and from afar the scent is inhaled by the True-Buddha assembly. Auspicious are the gathering clouds, as we now request, with sincere and earnest hearts, that all the Buddhas manifest. Homage to the Enlightened One, cloud canopy of fragrance, Bodhisattvas, Mahasattvas.

(ii) "Pure Dharma Body Buddha " praise:

Pure Dharma Body Buddha, Pure Dharma Body Buddha,
Pure Dharma Body Vairocana Buddha.
Complete Reward Body Buddha, Complete Reward Body Buddha,
Complete Reward Body Locana Buddha.
Countless Transformations Buddha,
Countless Transformations Buddha,
Countless Transformations Shakyamuni Buddha,
Future Coming Buddha, Future Coming Buddha,
Future Coming Maitreya Buddha.
Western Paradise Buddha, Western Paradise Buddha,
Western Paradise Amitabha Buddha.
All Buddhas throughout the Three Times,
All Buddhas throughout the Three Times,
All Buddhas everywhere throughout the Three Times,
Mahavairocana Buddha, His vows permeate all Realms.
In each and every world, He continuously turns the supreme Dharma Wheel.

5. Recite the Purification Mantras: (1 time)

(If you cannot pronounce the following Mantras, you can follow it in your mind)

Use the Shrine Mudra and perform the following:

(Speech Purification)

"Om, syo-lee, syo-lee, ma-ha syo-lee, syo-syo-lee, so-ha."

(Body Purification)

"Om, syo-do-lee, syo-do-lee, syo-mo-lee, syo-mo-lee, so-ha."

(Mind Purification)

"Om, fo ri la dam, ho ho hum."

(Calling the local Earth Spirit to guard the place)

"Namo sam-man-do, moo-toh-nam, om, do-lo do-lo de-wei, so-ha."

6. Recite the Evocation Mantra: (3 times)

"Om ah hum so ha."

Calling upon the Buddhas and Bodhisattvas:

"Namo the True Buddha School the origin lineage Grand Master Living Buddha Lian-Shen.

Namo the Lotus Light Self-mastery Buddha.

Namo the Great White Lotus Bodhisattva.

Namo Double Lotus Pond the Eighteen Great Lotus Bodhisattva.

Namo Amitabha Buddha of the Western Paradise.

Namo Thousand-Arm and Thousand-Eye Avalokitesvara Bodhisattva.

Namo Master of Healing Azure Radiance Buddha of the Eastern Lapis Lazuli Paradise.

Namo the Golden Mother of the Primordial Pond.

Namo Maha Cundi Bodhisattva.

Namo Padmasambhava.

Namo Yellow Jambhala.

Namo the Great Vow Ksitigarbha Bodhisattva.

Namo Hui-Ji Vajrabodhisattva, the Golden Dharma Protector.

Namo The Revered Temple Guardians.

* Namo all Buddhas, Bodhisattvas, Vajrabodhisattvas and Matrka (fairy maidens) of Yen Ming Tang.

Namo the God of the fire heaven, the Local Dharma Protector

All Buddhas everywhere throughout the three times.

All Bodhisattvas and Mahasattvas.

Namo Maha Prajna Paramita."

7. Great homage using visualisation:

First homage to the Buddhas of the ten directions

(Use the Shrine Mudra and perform the following:)

a. Touch the brow and visualise light entering the brow point

---**to purify the body.**

b. Touch the throat and visualise red light entering the throat

---**to purify the speech.**

c. Touch the heart and visualise blue light entering the heart

--- **to purify the mind.**

(Visualise prostrating to all the Buddhas here)

d. Finally bring the Mudra back to the forehead and release.

Second homage to all Bodhisattvas

(Use Lotus Mudra and repeat as above)

Third homage to the Diamond Protectors

(Use the Diamond Handclasp and repeat as above)

Fourth homage --- half-bow

(Use the universal Mudra. Bring the mudra to the brow and perform a half bow. Then release the mudra at the forehead. This bow is offered to all Buddhas and Bodhisattvas, Diamond Protectors, and Devas.)

8. Great mandala offerings.

(i) Form the Offering Mudra.

(ii) Visualise your offering multiplying to first form a row, then an endless field. This space-filling offering is dedicated to all Buddhas, Bodhisattvas, Dharma Protectors and all sentient beings of the Six Realms below.

(iii) Recite the Offering Mantra : (1 time)

"Om, sa-er-wa, da-ta-ga-da, ee-da-mooh, gu-ru la-na, man-cha-la, kan, nee-lee-ye, da-ye-mee."

9. Recite the Fourfold Refuge Mantra. (3 times)
(Use the Shrine Mudra and perform the following:)

"Namō Guru bei," (Visualising Guru Grand Master Lu radiating on you.)

"Namō Buddha ye," (Visualise all Buddhas in the ten directions radiating on you.)

"Namō Dharma ye," (Visualise all Buddhist scriptures radiating on you.)

"Namō Sangha Ye." (Visualise numerous Sanghas, Sages and Monks radiating on you.)

After the above recitation and visualisation, further visualise the Four Refuges transform into a brilliant revolving light and enter your body from the crown of the head, as hindrances are expelled from the body as black smoke through all your skin pores.

10. Armour protection. (7 times)
(i) Form Diamond Handclasp Mudra touching the brow point.

(ii) Recite the Mantra of Armour Protection (7 times)

"Om, bo ru lan ze lee."

(After the recitation, bring the Mudra to touch the brow point, then throat, heart, left shoulder, and right shoulder, then back to the forehead. Then visualise brilliant blue light radiating from the Mudra. Release the Mudra and visualise four columns of blue light rays extending to your left, right, one behind and one in front of you. Each column of light becomes a Dharma Protector.)

11. Recite the High King Avalokitesvara Sutra

High King Avalokitesvara Sutra:
Homage to Avalokitesvara Bodhisattva,
Namō Buddhaya,
Namō Dharmaya,
Namō Sanghaya,
An affinity with the Pure Lands

opens the Dharma doors.

By engaging permanence, bliss, identity and
purity, one is blessed with the Dharma.

Namo Maha Prajna Paramita, a great spiritual Mantra.
Namo Maha Prajna Paramita, a great wisdom Mantra.
Namo Maha Prajna Paramita, a supreme Mantra.
Namo Maha Prajna Paramita, an unequalled Mantra.
Namo the Pure Light Secret Buddha,
the Dharma Treasury Buddha,
the Tranquil King Buddha with the lion's roar and divine speed,
the Sumeru Light King Buddha announced by Buddha,
the Dharma Protector Buddha,
the Vajra Treasury Roaming Lion Buddha,
the Precious Victory Buddha,
the Supernatural Power Buddha,
the Medicine Crystal Light King Buddha,
the Universal Light Merit Mountain King Buddha,
the Merit Retaining Jewel King Buddha,
the Seven Past Buddha,
the Future Thousand Buddhas of this fortunate eon,
the Fifteen Hundred Buddhas,
the Fifteen Thousand Buddhas,
the Five Hundred Flower Victory Buddhas,
the Ten Billion Vajra Treasury Buddhas,
and the Fixed Light Buddha."

"The Buddhas of the Six Directions:

Voice To the East the Precious Light Moon Palace Venerable Wonderful
King Buddha,
To the South the Tree-Root Flower King Buddha,
To the West the Spiritual Power Flower Blazing King Buddha,
To the North the Moon Palace Purity Buddha,
Above, the countless Vigour Jewel Crown Buddhas,
Below, the Tranquil Moon Sound King Buddha.
All the countless Buddhas,
Many Jewels Buddha,
Shakyamuni Buddha,
Maitreya Buddha,
Akshobhya Buddha,
Amitabha Buddha."

"All the beings in the Central Realm,
and those in the Pure Lands,
while moving upon the Earth
and through the Heavens,
shower limitless compassion upon all living beings,
affording them equanimity and peace,
that they might cultivate day and night.
By constantly invoking this Sutra,
one is liberated from the suffering of birth and death,
and free from all the many kinds of suffering."

"Namo the great wisdom Avalokitesvara,
the observant Avalokitesvara,
the noble Avalokitesvara,
the expansively-minded Avalokitesvara,"

"the Medicine King Bodhisattva,
the Supreme Medicine Bodhisattva,
Manjusri Bodhisattva,
Samantabhadra Bodhisattva,
Akasagarbha Bodhisattva,
Ksitigarbha Bodhisattva,
the billions of Clear Cool Treasure Mountain Bodhisattva,
the Universal Light Venerable King Tathagata Bodhisattva.
Chanting this Sutra continually,
the Seven World-Honoured Buddhas
recite this Mantra:"

**"Lee-poh-lee-poh-deh, kyo-ho-kyo-ho-deh,
toh-loh-nee-deh, nee-ah-la-deh,
pee-lee-nee-deh, mo-ho-kya-deh,
jen-len-chen-deh, so-ha." (7 times)**

12. (i) Recite the Great Compassion Dharani :

**"(3 Times) The Great Compassion Dharani of Thousand-arm and
Thousand-eye Avalokitesvara"**

**"(3 Times) Namo ha-la da-no do-la ye-ye. Namo o-le-ye. Po-lu jie-di so-bu
la-ye. Po-te sa-do po-ye. Mo-ho sa-do po-ye. Mo-ho ja-lu ne-ja-ye. An. sa-
buo la-fa-ye. Shu-da no-da-sha. Na-mo shi-ji le-do. Ee-mon o-le-ye. Po-lu
ji-de. Si-fu la-lin tuo-po. Na-mo no-la jin-tse. She-le mo-ho bu-do sa-me
sa-po o-to dou-shu-pon. O-su-yuin. Sa-po sa-do na-mo po-sa-do. Na-mo-
po chia mo-fa te-duo da-tze-to. An, o-po lu-she lu chia-de jia-luo-de yi-
she-le. Mo-ho po-ti sa-do sa-po sa-po mo-la mo-la. Mo-she mo-she le-tuo-
yuin. Jui-lu jui-lu ji-mon duo-lu duo-lu fa-sa ye-de. Mo-ho fa-sa ye-de.
Tuo-la tuo-la de-le-ne si-fu la-ye. Zhe-la zhe-la mo-mo fa-mo-la mo-de-le.
Yi-she yi-she si-no si-no o-la-shen. Fu-la se-li fa-sa fa-shen. Fu-la se-ye hu-
lu hu-lu mo-la hu-lu hu-lu she-li. Sa-la sa-la she-li she-li shu-lui shu-lui.
Pu-ti-ye pu-ti-ye pu-tuo-ye pu-tuo-ye. Mi-de-li-ye nu-la jin-tse de-li se-ne-
no. Po-ye mo-nu sa-po-he. Shi-tuo-ye sa-po-he. Mo-he shi-tuo-ye sa-po-he.
Shi-tuo yui-yi suo-buo la-ye sa-po-he. Nu-la jin-tse sa-po-he. Mo-la nu-la
sa-po-he. Shi-la-sheng o-mu chie-ye sa-po-he. Sa-po mo-he o-shi tuo-ye sa-
po-he. yui-yi suo-buo la-ye sa-po-he. Nu-la jin-tse sa-po-he. Mo-la nu-la
sa-po-he. Shi-la-sheng o-mu chie-ye sa-po-he. Sa-po mo-he o-shi tuo-ye sa-
po-he. Zhe-ji-la o-shi tuo-ye sa-po-he. Bo-tuo mo-ji shi-tuo-ye sa-po-he.
Nu-la jin-tse buo-chie la-ye sa-po-he. Mo-po-li shen-ji la-ye sa-po-he. Na-
mo he-la da-no duo-la ye-ye. Na-mo o-li-ye. Po-lu ji-di sa-bu la-ye sa-po-
he. An, shi-dien-du man-duo-la. Po-tuo-ye sa-po-he."**

(ii) Recite the rebirth mantra (21 times)

doo-
"Na-mo A-mi-doh-poh-ye, doh-ta-ga-doh-ye, doh-deh-ye-ta, A-mi-lee-
poh-pee, A-mi-lee-doh seh-dan-poh-pee, A-mi-lee-doh pek-ga-lan-deh, A-
mi-lee-doh pek-ga-lan-doh, ga-nee-nee jia-jia-la, zhi-doh-jia-lee, so-ha."

13. **Recite the Heart Mantra of the White Mahapadmakumara**
(49 times)

" Om gu ru lian-shen sih-dee hum."

14. (i) Visualise the Thousand-arm and Thousand-Eye Avalokitesvara, sitting on a fourteen petal lotus with moon disk, descend upon the congregation, gracefully solemn and compassionate, emanate limitless brilliant light from the whole body, compassionately blessing all humans. Thus washes away all hindrances turning everything into the light of blissful fulfilment and serenity.

(ii) Form the Lotus Mudra

(iii) Recite: "Namo samando.mutuonam.wazila.damo.seh." (108 times)

15. **The conducting Master performs the Great Mudra of Purification, Enrichment and Deliverance while all participants recite the name of Avalokitesvara:**

" Namo. Kuan.shi.yin.pu.sa."

16. **Entering Samadhi**

17. **Recite the principal Heart Mantras:** (1 time)

(Amitabha Budda)

"Om, a-mee deh-wah, seh. "

(Avalokitesvara Bodhisattva)

"Om, ma-nee pad-mee, hum."

(Ksitigarbha Bodhisattva Hindrances-Removed Mantra)

"Om, buo-luo mo lin-tuo-lin. so-ha.]"

(Ksitigarbha Bodhisattva Heart Mantra)

"Om, ha ha ha wei sam-mo-deh, so-ha."

(Maha Cundi Bodhisattva)

"Om, dze-lee dzu-lee zhun-teh, so-ha."

(Jambhala Heart Mantra)

"Om, Jum-bah-lah, chah-lan chah-nah-yeh, so-ha."

(Padmasambhava)

"Om ah hum, be-dza, gu-ru, beh-ma, sih-dee, hum, seh."

(Padmakumara)

hum."

(Medicine Buddha)

kah-
"deh-yah-tah, om, beh-ka-dze-yah, beh-ka-dze-yah, ma-ha beh-
dze-yah, la dza sah mo kyah-doh-ah, so-ha."

18. **Recite:**

"Homage to the 36 trillion 119 thousand and 500 Amitabha Buddhas of Western Paradise Pure lands."
(3 times)

19. Dedication:

" Let this power of purification and deliverance, be dedicated to all those who participated, who saw and who heard, and let all hindrances be eradicated."
" May the light of the Buddha shine upon all sentient beings, and fulfil the needs of all those living upon the saha."
" May all those who uphold the name of Amitabha Buddha be born together in the pure land of his western paradise."
" Repaying the Fourfold Generosity from above, and aiding those who suffer in the three paths below."
" Upon seeing the Buddha, may I be liberated from the cycle of birth and death."
" And may I develop the qualities of Buddhahood, and thus free all who suffer."

The Conducting Master empowers the dedication.

20. Recite the Vajrasattva Hundred Syllables Mantra. (3 times)

" **Om. bie zha sa do sa ma ya. ma nu ba la ya. Bie zha sa do die nu ba di cha. zhe zuo mi ba wa. Su do ka yu mi ba wa. su pu ka yu mi ba wa. an nu la do mi ba wa. Sa er wa. si di. yang bu la ye cha. Sa er wa. ga er ma. Su zha mi. ji da mu. Si li ren gu ru hom. haha. haha. he. Ba ga wen. Sa er wa. da ta ga da. bie zha ma mi men cha. bie zi ba wa. Ma ha sa ma ya. sa do ah. hum pei.**"

21. Recite the Completion Mantra (3 times)

" **Om, bu lin. Om, bu lin. Om, bu lin.**"
" **Om Mani Padme Hum.**"

22. Great homage using visualisation.

First homage to the Buddhas of the ten directions (Use the Shrine Mudra and perform the following:)

- a. Touch the brow and visualise light entering the brow point
---to purify the body.
 - b. Touch the throat and visualise red light entering the throat
---to purify the speech.
 - c. Touch the heart and visualise blue light entering the heart
---to purify the mind.
- Visualise a prostration before all the Buddhas here.
- d. Finally bring the Mudra back to the forehead and release.

Second homage to all Bodhisattvas
(Use Lotus Mudra and repeat as above)

Third homage to the Diamond Protectors
(Use Diamond Handclasp and repeat as above)

Fourth Homage --- half-bow

(Use the Universal Mudra. Bring the Mudra to the brow and perform a half bow. Then release the Mudra at the forehead. This bow is offered to all Buddhas and Bodhisattvas, Diamond Protectors, and Devas.)

23. **Conducting Master Lian-Tze delivers her Dharma lecture.**
24. **Auction to raise funds for Yen Ming Tang (Temple)**
25. **Conducting Master Lian-Tze empowers attendants with willows dipped in holy water of the Avalokitesvara.**
Attendants recite the Heart Mantra of Avalokitesvara:

"Om Mani Padme Hum." (repeat)

26. **Bid farewell to the conducting master Lian-Tze, Dharma Teachers Lian-Qi, Lian-Zhao and Lian-Ding. Everyone requested to stand and recite the Heart Mantra of Padmakumara with the Shrine Mudra.**

"Om gu-ru lian-shen sih-dee hum." (repeat)

27. **The ceremony concludes with fulfillment.**

Please refer Graphical Image No: V5.N3.?.1

Ink brush painting: Northern Gate Heavenly Dharma
Garden entrance gate to the B.D.C.(U) Ltd by Melva
Fitzallen.

REPORT OF VISIT BY DR. MARK SHACKLETON TO SRI LANKA AND HONG KONG AS REPRESENTATIVE MEMBER OF THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD, 8 - 29 DECEMBER 1995.

It has long been my intention to visit Sri Lanka and meet the great scholars and teachers of that esteemed land of Buddhist thought and tradition. Therefore, in mid-1995 when my meditation Teacher, Bodhi Kassapa, visited his native country after a prolonged period of absence, I decided to journey there to join him. I welcomed the opportunity of reacquainting with friends from the World Fellowship of Buddhists Sri Lanka Regional Centre as a representative of the Buddhist Discussion Centre (Upwey) Ltd. I arrived in Hong Kong the evening of 8 December. While there I visited the Po Lin Monastery on Lantau Island. After paying respect to the magnificent bronze seated Buddha image atop the plateau of Ngong Ping and inspecting the Calligraphy and Ch'an exhibition contained within, I was able to greet the Chief Monk and offer gifts of Dhamma from my Teacher John D. Hughes.

On arrival in Sri Lanka, I made contact with Bodhi Kassapa and the Secretary of the

WFB Sri Lanka Regional Centre, Mr. Nemsiri Mutukumara. I was able to meet and discuss with the Most Venerable Balangoda Ananda Maitreya Mahathera, the 101 year old **mahapandita** and Teacher from Balangoda in the South of the country.

Prior to my visit, Bodhi Kassapa presented a gift on behalf of John D. Hughes of a visual videotape presentation of the Centre's principal sites, including the Bodhi tree plantation, the Acharn Boonpeng Mahathero Temple Bell, Buddha Rupas, altars, buildings, ponds and site works.

The video also conveyed a verbal accolade made by John D. Hughes praising the 100 years of the Most Venerable Balangoda's contributions to helping sentient beings throughout the world. Bodhi Kassapa translated John D. Hughes' accolade into Singalese.

On the occasion of my visit, I had the delight of being able to offer some additional gifts of Buddhist literature including the most recent Dhamma book written by Phra Ajarn Chanhphy Manivong and translated by John D. Hughes entitled "The Way You Are Looking For - A Manual of Insight Meditation".

The Most Venerable gave a Dhamma Talk on the ways in which mind states determine the condition of the body. My most sincere gratitude is offered to the Most Venerable Monk for his clear and incisive teaching, and for the boundless blessings he bestows on all. May he continue to live long and in the best of possible health for the benefit of himself and others.

With gratitude, I thank Venerable B. Wimalaratana, Chief Monk of the Bellanwila Rajamaha Viharaya, and the Nuns of Rockhill Hermitage, Wegirikanda, Kandy District, for their hospitality.
May all beings be well and happy.

M.J.S., A.D.S.

COMING EVENTS

MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD FOR 1996

- Five day course 14 -18 April 1996
- Five day course 9 -13 June 1996
- Five day course 6 - 10 September 1996
- Five day course 27 - 31 December 1996

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) 888 9279

WEEKLY MEDITATION CLASSES

Monday and Friday nights from 7.30 pm.
Teacher John D. Hughes

YOUR OPPORTUNITY FOR DANA (GENEROSITY) PRACTICE AN APPEAL FOR DONATIONS.

Some teachings and services at the Centre are free of charge. Ch'an Methods lessons have fee charges to cover materials. The operating costs of the Centre are covered by the generosity of the Members and Friends who wish to donate money, material and service.

MONEY - This can be cash or cheque (there is a box marked DANA at the Centre).

MATERIAL - This can include material resources which are used in the maintenance and running of the Centre.

SERVICE - This can include Centre management tasks, lending a helping hand to prepare food, cleaning, gardening, helping on projects and publishing production.

Please make payment to:
Buddhist Discussion Centre (Upwey) Ltd.

MAY YOU BE WELL AND HAPPY.

DRAFT 500 WORDS ESL PROJECT BACKGROUND INFORMATION 16 JANUARY 1996

Our ref. PC4\word\wfb50095.BK!

A DRAFT HYBRID COMPILATION OF 500 MODERN ENGLISH LANGUAGE DHAMMA TERMS UNDERSTANDABLE TO PERSONS WHO WISH TO USE ENGLISH AS A SECOND LANGUAGE (ESL) FOR THE NEXT THREE DECADES (1995-2025).

SHORT TITLE: JDH 500 Dhamma words for ESL.

1.0 INTRODUCTION

Until the last century, many influential people thought literacy would be a dangerous possession for the majority of the working class. The introduction of widespread schooling was usually for purposes other than literacy for the 'masses'.

Conversely, the prevailing view today is that the continuing existence of illiteracy is the danger. (1986 J. Cook-Gumperz).

In the world today, it is probable there are more persons who use English as a second language than there are native speakers of English. It is, therefore, important and

urgent that (Buddha Dhamma) Teachers are prepared to employ English in order to grasp the opportunity to propagate the Buddha Dhamma globally.

To facilitate this it is also necessary and urgent that a standard lexicon of key English words in common usage be created.

In ancient times, Buddhist Centres documented policies and activities that occurred at their own Buddhist Centres but rarely visited events or collected information at other locations.

Australia, the country of my birth this life, has employed migrant policies that have resulted in the great cultural diversification of its population, and caused 140 different languages to be spoken, within its migrant communities.

The very fact that the teachings of the Buddha were recorded in Pali, a 'popular' and uncomplicated language, which, unlike Sanskrit, has never been restricted to an educated or aristocratic class, indicates the viability of retranslating Buddhist terms into popular, contemporary, and accessible language.

In the last few years, it is known that some Buddha Dhamma Centres which are expanding to many countries have confidential handbooks prepared for their lay Teachers: but, they are guarded by their resolution to have a firm policy of not allowing persons of other organisations access to their handbooks. So, their copyright information cannot be used on a global basis for an ESL project.

2.0 THE PROBLEM OF ARCHAIC ENGLISH TERMS.

The most Venerable Dr. Sri Dhammananda (1994), of Buddhist Maha Vihara, Kuala Lumpur, Malaysia, noted in his preface to his most recent work, "Treasure of the Dhamma" 1:

"The translations from the Pali language of the past had generally been done in archaic English, and consequently many modern readers encountered difficulties in grasping the real meaning of the sayings".

In the "Treasure of the Dhamma" The most Venerable Dr. Sri Dhammananda ISM., D. Litt. has retranslated the words of the Buddha and Buddhist terminology into forms of modern English language to which contemporary persons are accustomed.

For archaisms, the Most Venerable PANDIT has substituted contemporary words or phrases of equivalent meaning.

In commending his achievement, no criticism on the efforts of the earlier translators commissioned by such august bodies as the Pali Text Society (U.K) is intended, since the meanings denoted by words in any language (except perhaps dead ones?) tend to change over time giving rise to archaisms, and because words used in the expression of an established concept are periodically replaced in common usage.

The Venerable Sri Dhammananda's compilation of key Buddhist Pali words is unlikely to be improved upon within the next three decades because of the lucidity of its composition.

The excellence of this Malaysian scholar's contribution is a demonstration of world

best practice in the cultural domain. The binding and layout of the book demonstrates, similarly, expertise in the technical domain, and testifies to the success of sound Malaysian policies in the benefit of that Nation's people.

3.0 WELL DONE!

The services of the scholar team assembled to help in the production of the text included persons from Thailand and Sri Lanka.

This means it is by its very nature an ESL work of such excellence, involving a number of eminent persons.

Thus the Buddha Dhamma words used in the "Treasure of the Dhamma" compendium are suitable for those who have come newly into contact with the subject and will not be confused by words the meaning of which is known only to a few scholars.

4.0 RATIONALE.

"Treasure of the Dhamma" has been written in simple, lucid and precise English that may make the true meanings of the Pali terms of the Buddhist Canon understandable to persons who use English as a second language.

The present author had in mind to form a compilation of 500 proposed key Buddhist terms in the English language for the teaching persons who use English as a second language.

The author proposes as a final recommendation to engineer to select the mass of these words from the text of "Treasure of the Dhamma" because it is the superior contemporary text listing Pali equivalents in the evolving standard English language.

This select list might be used to improve the literacy of Buddhists who may wish to use some form of English as a second language.

The criterion for the selection of a word for entry into a compilation of Buddhist terms in the English language is the recognition of the word's extension of signification from the ordinary lower level of meaning (loka Dhamma) to the higher level of meaning (lokkutara Dhamma).

This criterion is met by the words found and recorded by most Venerable Dr. K. Sri Dhammananda.

5.0 THREE CHALLENGES THAT NEED TO BE ADDRESSED FOR THE ESL PROJECT.

The author has been privileged to tutor many migrants to Australia to help make spoken and written English their second language.

Many of these migrants were born into Buddhist families and some were from the oversea Sangha (Monks and Nuns).

The search for suitable English words was bypassed at times where persons knew

some Pali language.

It started with an immature feeling in 1977: when the author was considering work methods for his Australian Schools Commission project: Reduction of Racial Prejudice.

A more mature start was made in 1994 when the author was mature enough in experience to put the motion to develop the 500 ESL words notion to the WFB Conference held at Thailand.

6.0 SKILL IN MEANS - RULE - When a foreign word is written without diacritical marks it means the word has the status of becoming a part of the "official" ENGLISH LANGUAGE.

Note that the dot above the lower case (small) English letters "i" and "j" are only printer's marks and do not affect pronunciation.

In fact, Sutra without a macron is in the Oxford English Dictionary (1928).

Legitimacy of a sort was obtained in Australia for the author's practice (adopted from 1977) of writing a romanised Pali word (without diacritical marks) to make a "new" English word because it was approved by the AUSTRALIAN GOVERNMENT SCHOOLS COMMISSION for the Author's funded PROJECT.

A factor to remember was that, in Australia, the keyboard technology of 1977 available to the author was incapable of making such marks.

The author found writing Dhamma or Dharma, Sutta or Sutra (no macron) was clear in meaning to oversea ESL followers.

Pali has no upper or lower case formation. Because English has upper and lower cases, and the uppercase is a "respect" form (e.g. King rather than king), the author used the term Buddha in uppercase. For English use, Buddha is spelt with "a", rather than Buddhho.

The author and others still favour adding "s" for the plural form. So, suttas means more than one sutta 2.

This project, long overdue, should meet the following three challenges to the communication of Buddha Dhamma in English as a second language.

1. The first challenge is to avoid English word selections that indicate covert or overt support for "nihilistic" or "eternalistic" positions.

"The task of a humanities scholar maintaining the post-modern nihilism tradition is to deconstruct the value structures and alleged irrational prejudices of other academics and publish articles about them."

(1995 T. Rowland).

A careful investigation of the traditional mind set of the scholars holding superior and compendious vocabularies, evidenced by their determination of most of the word entries in classical English dictionaries, shows the ancients

were inclined toward or were active supporters of "eternalism".

The analytical framework customarily employed by presently active humanities teachers holding superior English language skills would be applied in the process of communicating Buddha Dharma through English as a second language with negative or unsatisfactory results.

Many educators presently active incline to the view that there is no paradigmatic truth or objectivity, but merely a field of rational subjective opinion or 'nominal' truth, in which no value judgements are viable. This view has been identified as "post-modern nihilism" (1995 T.Rowland).

2. A second challenge deals with the classic traps of nama-rupa problems.
3. A third challenge involves employing the restricted range of the English alphabet in the romanisation of pali Buddhist terms. Only 26 characters are available in the current language (if the set of upper case letters is ignored), and convention stipulates that letters should be written without the use of diacritical marks.

The denotation of meaning may also be comparatively limited in English by the restricted range of alphabetical characters and alphabetical organisation.

This third challenge is somewhat less problematic than might be expected because the symbolic written English is expanded by the ingenious provision of non-letter symbols called punctuation marks.

Since both nihilistic and eternalistic types of persons leave a legacy, it is sufficient to respect their printed works (per se) which have served and will continue to serve many English speaking persons and writers without repeating their errors.

The author expresses gratitude for their past labour and wishes they be well and happy.

It is reasonable to consider that persons who use the analytical framework of deconstruction, were they to be responsible for the selection of 500 words that show THE MIDDLE WAY OF BUDDHA, would choose English words that would not be correspondences of Buddhist Pali terms.

As Buddha Dharma talk sweeps around this world for the next three decades, it would be nice if it could find expression in some form of normalised English language.

But, for the sake of the many, it would be even nicer if most Buddhists understood why it is paradoxical to leave choice of expression of Lord Buddha's discipline to "nihilists" (non-Buddhists).

The author's firm conviction is that there must be a compilation by practising Buddhists of a vocabulary so that hard to maintain dichotomies can be balanced to keep comparisons on a Buddhistic cultural basis rather than have assessments influenced by adherence to some traditional form.

If we do this today, we will regret it tomorrow.

In the mid 1950s, people were considered functionally literate if they had sufficient linguistic skills to enable participation in their culture or group. However, by the early 1980s, a new standard, termed "functional literacy", evolved. It involves the recognition of the need for persons in advanced technological societies to achieve specific language based competencies (or abilities).

The new pattern of global communication is an unprecedented phenomenon; it is not likely to be an easy task to begin a Era for an ESL New Culture.

Now, as traditional WFB Buddhist Centres become less localised and identify their new role of serving more and more of the needs of a global audience, the necessity to express themselves in a consistent set of English language words becomes pertinent.

An ESL form which is suitable for use by leading lay Buddhist publications should be recognised and maintained as a WFB project.

To succeed it is pivotal that users refer to the citations (sources) given by other authors.

7.0 THE TIME TO ACT DOES NOT PERMIT THIS PAPER TO BE THOROUGH.

Because of the need to meet the WFB timelines set to reach a workable format, this paper does not list as citations the full set of confidences, written and verbal, which many Pandits have contributed to the Author over the last two decades.

Suffice to say that little the author has to say in this present work is original except in the sense of it being a record of the Teachings of many Buddhist Scholars.

The work is considered to be well grounded enough: though only the bare bones (rationale) (framework) of this work are shown.

Development would follow were it to be adopted as a WFB approved project.

It is recommended that an ad hoc WFB review committee should be formed before the 1996 WFB Conference to consider acceptance of the current ESL proposal and then extend the review to 1997 after one year's use.

8.0 THE NEXT ESL DIRECTION - POST 2025 C.E.

Although the present ESL project is likely to last three decades, the next replacement would be a multi-media production where voice chips replace some written text.

As more demands are made on human beings to increase their active use of reading (textual) consciousness, a reaction might occur.

The author foresees that within the next three decades (or sooner) such a reaction may produce a popular demand for an increase in the use of the seeing consciousness rather than the reading (textual) consciousness in the process of learning.

In an present stage of Western culture, persons were formally educated through the communicational medium of spoken or written English language and any non-

linguistic form of representation was considered to be a heuristic tool only.

Hence, no diagram or collection of diagrams was considered to represent valid truth at all. Projecting the trend, recent practices in information technology are being organised and embedded into global culture which means discussion of many interesting and important issues will be facilitated principally by diagrams, icons and mandalas. However, as the groundbreaking work of Sun-Joo Shin (1994) 3 has pointed out, it is extreme to conclude that no diagram can be used as a valid proof.

May the merit of this proposal generate useful discourse in the Pacific Rim Region.

9.0 RECOMMENDATION.

The author makes the recommendation that Dr. Sri Dhammananda's most recent text, "Treasure of the Dhamma", be used as the standard text for Teachers who need to render Buddhist Pali terms into phrases for persons who use English as a second language.

MAY THE MERIT OF THIS WORK HELP EDUCATORS CONFRONT THE DIFFICULTIES ASSOCIATED WITH THE USE OF ENGLISH AS A SECOND LANGUAGE WITH EASE.

Members of World Fellowship of Buddhists Regional Centers are advised this proposal is to be submitted to the 1996 Conference.

Suggestions and/or comments on this draft would be welcome before VERSAK 1996.
Author Address: John D. Hughes Dip. App. Chem. T.T.T.C. G.D.A.I.E. The Buddhist Discussion Centre (Upwey) Ltd. A.C.N. 005 701 806 33 Brooking Street, Upwey 3158,
VICTORIA AUSTRALIA, Telephone & FAX (03) 9754 3335 International +61 3 9754 3334

References.

1. Most Venerable Dr. K. Sri Dhammananda, Treasure of the Dhamma, Publication of the Buddhist Missionary Society, Buddhist Maha Vihara, 123, Jalan Berhala, 50470, Kuala Lumpur, Malaysia. Malaysian Edition, 1994, Copyright 1994 by the author. All rights reserved, Cover Design & Layout by Chong Hong Choo, Typeset by Kim Unique Graphic Services, Kuala Lumpur, Malaysia. Printed by P.K.S. Printer Sdn. Bhd., Petaling Jaya, Malaysia.
2. Matthiessen, P. Nine-Headed Dragon River, Zen Journals, Pub. Fontana Paperbacks, 1987. London.

"Foreign words and esoteric Zen expressions have been kept to a minimum in this book but a number of important terms, in the absence of any satisfactory translation, will inevitably be adopted by American Zen. Those used here, in my opinion, are preferable to their English renditions, which tend to be diffuse and weak as well as incorrect. Most of these terms are defined on their first appearance in the text, and all may be located in the Glossary.

The Japanese language has no plural, and therefore it is incorrect to write sesshins, roshis, koans, and the like. Assuming, however, that such words will be incorporated

in our language, it makes sense to do so, and for the most part, this practice has been followed here" (ed. preface).

3. Shin, Sun-Joo, The Logical Status of Diagrams, Pub. Cambridge University Press, 1994, London.

Goddess of Mercy Installation at Inh Young Temple Dharma Ceremony

After the establishment of four study centres in Taipei by Inh-Young Temple, Buddhist migrants from Inh-Young acquired a 32 acre site in Melbourne, Australia to establish the Inh-Young Melbourne Study Centre.

This Centre is dedicated to Master Ru San to propagate Buddhism in Australia.

The senior Australian Adviser to the Australian Inh-Young Temple is Venerable Ajaan Dr. Viriyananda Mahathera.

It is of a karmic nature that, after a decade of close links this life of Ajaan with our Founder, John D. Hughes, and the fact we named of our Meditation Hall in Suite 1 after Ajaan, that we feel close to Master Ru San (Lu San) and his followers.

Many of the Members of our Centre who have acted as attendants to Ajaan for many years at his Box Hill Temple and Ajaan has helped our Centre.

John D. Hughes and several Members of the BDC(U)Ltd attended a Dharma Ceremony that was held at 9 a.m. on Sunday 12 November 1995 to install the large Goddess of Mercy image in Inh Young Temple, Melbourne at 6-10 Reservoir Road, Narre Warren North (Tel: 9796-8079).

The purpose of this occasion was to pray for peace in the world, prosperity and peace in the country and for the departed ones to be reborn into Pure Land.

Buddhist followers and other interested persons were invited to commemorate this auspicious occasion.

May this Temple continue to flourish in its new location and bring blessings to many persons.

J.D.H.

Preparation of New Temple Site at Kinglake - Victoria, Australia.

On 14 January 1996, Phra Santitthito MahaThera who was resident at our Centre at that time, John D. Hughes and several Members attended the new site for a tree planting Ceremony.

The land was arranged by Master Lin Kuei Sen.

In the morning, our Members assembled with his Students at his Temple at 73 Melissa Street, Donvale, VICTORIA 3019. Tel/fax (03) 9842 5972 P.O. Box 1138 Doncaster East VIC. 3109 Australia. Offerings were made at the various perfect Altars.

Members were pleased to meet with the Master's wife and children. Master Lin showed the Master Plan for the site. The Kinglake site in a natural setting with a

splendid view of the surrounding timbered mountains.

It has a natural lake.

Among the special offerings cultivated in the garden of our Centre and planted at the new site was rare black (Bodhisattva) bamboo and fragrant yellow flower ginger plants.

John D. Hughes offered some special perfumes during inauguration of the bamboo and requested Protection Devas to witness the sites location.

This 35-acre site will be developed in stages, including a central traditional Chinese stairway from the entrance raising, in stages, to Temples, Lotus Ponds and two enclosed burning pits.

Further news of this new development will be detailed in future issues of BDDR.

May all beings be well and happy.

J.D.H.

Internet Access likely for BDDR.

Venerable Pannyavaro, BuddhaNet's Director, has indicated he is agreeable to include the BDDR in BuddhaNet's Buddhist Information Service. We are arranging to forward editions of BDDR in electronic format to supply this to:

v.pannyavaro@uws.edu.au

May all beings be well and happy.

J.D.H.

Please refer Graphical Image No: V5N3.?.1

Ink Stamp: Double Dorje.

Vietnamese Text : MOT TON GIAO HIEN DAI (Buddhism Today) by Thich Nguyen Tang Published by DAI THUA. 1995.

John D. Hughes has received a copy of this publication from the translator, Venerable Thich Nguyen Tang, Phap Van Pagoda, 244 Nguyen Van Dau, P11. Q. Binh Thanh, TP, Ho Chi Minh, Vietnam.

Some of the articles were written by Venerable Dr. K. Sri Dhammananda of Malaysia.

Venerable Thich Nguyen Tang contributes to a Buddhist journal and has indicated he has a need for information about International Buddhist activities in the world.

To help John D. Hughes to taste the flavour for review of this publication, the bold type headings of the publication received have been translated into the English language by Vietnamese Australians who visit our Centre for Teachings.

It would be beneficial were persons of good will who understand the present climate of Vietnam by the Dhamma to supply the Venerable Vietnamese Monk with good

information conducive to the wellbeing of many in that country.

Bold Type Headings (our Translation)

Medium Level Buddhism, What You Sow You Will Reap, A High Level Monk as Teacher, If You Learn From a High Level Monk You Will Find Happiness, If You Practice Buddhism You Escape From Birth and Death, Empathy and Forgiveness, The Way of Living - We Determine How We Live, The Right Religion, The Free Religion, Relationship Between Human and Heaven, The Law of Cause and Effect - Karma and Vipaka, Buddhism Today, No Prejudice, The Invisible - Unseen, The Rules of Buddhism. The writer's aim of the book.

A separate section deals with Buddhism in Germany.

Our Translation of Foreword

We all need a religion and you must practice it with intelligence. Without religion we live perilously. All the world's scientific and psychological knowledge is intended to provide us with ways of living but there is nothing clear in it. Only religion has the necessary degree of clarity.

For this reason, we need to find a religion that best suits us and our needs.

No-one can force us to accept any part of religion.

Every individual needs to have freedom to accept it a religion. If you enter a religious practice thoughtlessly it has no value.

Because humans have intelligence to differentiate between what is right and wrong they should have the choice to choose what religion suits them.

Our Translation of (page 20) Freedom of Religion

Buddhism does not prevent anyone from learning a scripture or holy text of other religions. This is because the fanatical religious person does not act with volition and is never capable of the science of observation.

A Buddhist person is free. His or her mind is never under the control of other persons. This is the development of the spiritual mind.

If you are truly willing to learn a little bit about the way of Buddhism then you may realise that you have misunderstood much about it, and you will stop your misunderstanding.

People often wrongly judge the value of a religion by observing inexperienced and unknowledgeable persons who do that religion.

Instead, you must yourself search for the basics of the religion. We commend the Vietnamese who made this publication possible. May all people in Vietnam share the merit of this work and be well and happy.

J.D.H.

Tripikata Korean (Koryo Taejanggyong) to be released on CD-ROM.

Over many years, our Centre has been blessed by many Korean Monks. These Venerables have provided calligraphy and texts to our Founder.

One of our Members, Ms. L. Johnstone, has the skills to act as a Korean Translator for our Founder, John D.Hughes many times.

She has taught in South Korea and has undertaken post graduate studies in South Korea and helped Korean Monasteries. She intends to enrol for Doctorate studies this year. Because of this lengthy connection, our Members have mudita when they hear of Korean success in deeds.

Accordingly, we rejoice at the latest report (The Australian Newspaper, 23 January 1996, page 53) that the World famous ancient Korean Tripitika Texts comprising 81,134 tablets made of white birch and silver magnolia wood, written in Chinese "Ou Yang Xiu" script have been transcribed to electronic media. A Venerable South Korean Monk at Haein, named Chongnim, conceived the project 10 years ago.

The Samsung Foundation of Culture has been running the project. UNESCO classifies these scriptures as a World Heritage Treasure.

The merit of this work is of such immeasurable value that it is most certain that many Devas of Learning from World Systems will be rejoicing as they bear witness to this great work and bless many persons.

J.D.H.

Universal Joint Invocation for Peace In Sri Lanka. 9 December 1995

Australia Government policy is a venture based on the notion of a multi-cultural society.

Like all ventures, manufacturing consent for such a society requires venture planning that represents serious thinking by its citizens about the venture itself and how the venture will realize its long-term mission.

If a coterie hold themselves to be "superior venture thinkers", and wish to come together to act in unison for a common end-in-view they must override their different tenet beliefs for a few hours on the same day.

Mr. D. Kumraran Thangarajah, M.Sc. U.K. arranged for some Tamils and Buddhists born in Sri Lanka who have settled in Australia to join with leaders of other religions to practice together for peace in Sri Lanka.

Religious leaders in attendance included Shri T. Gangopadhyay, the President of the Ramakrishna Vedanta Society, Fr. Andrew Hamilton of the Christian faith and Mr. Purushottama Singh Mahindroo, Preacher of Sikhism, Guru Nanak Sat Sangh Sabha.

Community leaders in attendance included Mr. Alan Griffiths, the Federal member for Corinella, Mr Terry Kain, Community Worker, and Mr. Pat Walsh, Association of NGOs.

John D. Hughes signalled the commencement of the peace gathering by sounding a Chinese gong and Korean bell and arranged for BDC(U)Ltd Members Gilda Grey, Julie O'Donnell and Maree Miller to chant the Vandana for Buddha and Triple Gem Refuge in Pali followed by the Metta Sutta in English to the assembled meeting of Tamils and Buddhists in the City Square of Melbourne. Following the speeches by leaders of various faiths the Members of the BDC(U) Ltd repeated the Blessings of the Pali chanting and the Metta Sutta for the benefit of many beings

J.D.H.
M.V.M.

Please refer Graphical Image No: V5N3.?.1

The B.D.C.(U) Ltd "LIFETIMES OF LEARNING"
Logo and B.D.C.(U) Ltd Dhammachakra wheel.

AUSTRALIAN TAXATION OFFICE , COPY PREPARED UNDER FOI ACT
1982 Taxation Ruling TR/92/17
FOI status may be released

Taxation Ruling Income tax and fringe benefits tax: exemptions for 'religious institutions'

(Other Rulings on this topic MT 2021)

This Rulings to be extent that it is capable of being a 'public ruling in terms of Part IVAAA of the Taxation Administration Act 1953 is a public ruling for the purposes of that Part. Taxation Ruling T R 92/1 explains when a Ruling is a public ruling and how it is binding on the Commissioner.

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1. The income of a 'religious institution' is exempt from income tax under paragraph 23(e) of the Income Tax Assessment Act 1936 (ITTA).

2. Benefits provided to certain employees of a 'religious institution' are exempt benefits under section 57 of the Fringe benefits Tax Assessment Act 1986 (FBTAA). A benefit provided by a religious institution to an employee is an exempt benefit under section 57 of the FBTAA if:

(a) the employee is a religious practitioner {i.e. a minister of religion, a full-time member of a religious order, or a person training to become a minister of religion or a

member of a religious order); and

(b) the benefit is provided to the employee, the employee's 'spouse' as defined in subsection 136(1) of the FBTAA, or the employee's 'child' as defined in subsection 136(1) of the FBTAA; and

(c) the benefit is not provided principally in respect of duties of the employee, other than pastoral duties or any other duties or activities directly related to the practice, study, teaching or propagation of religious beliefs.

3. This Ruling discusses:

(a) the meaning of the term 'religious institution' as it appears in the ITTA and the FBA; and

(b) the conditions which must be met before a benefit provided to an employee by a religious institution is exempt from the application of the FBTAA.

Ruling

Religious institution

4. A body is an 'institution' for the purposes of both the ITAA and the FBTAA if it is an establishment, organisation or association, instituted for the promotion of some object (especially one of public or general utility) that is religious, charitable, educational, etc. That definition was accepted by the High Court of Australia in *YMCA of Melbourne v. FC of (1926) 37 CLR 351* and later in *Stratton v. Simpson(1970) 125 CLR 138.5*. A body is a 'religious institution' if it is instituted for religious purposes. For a body to be regarded as a religious institution:

(a) its objects and activities must reflect its character as a body instituted for the promotion of some religious object; and

(b) the beliefs and practices of the members of that body must constitute a religion.

6. The two most important factors for determining whether a particular set of beliefs and practices constitute a religion are:

(a) belief in a supernatural Being, Thing or Principle; and

(b) acceptance of canons of conduct which give effect to that belief but which do not offend against the ordinary laws.

7. These factors were established by the High Court in *The Church of the New Faith v. Commissioner of Payroll Tax (Vi83) ATC 4652; (1983) 14 ATR 769* (the Scientologist case). Although other relevant criteria were discussed by the members of the Court in that case, if those two main criteria are satisfied it is likely that the body will be characterised as religious. On the other hand, if those two criteria are not satisfied it is unlikely that the body will be characterised as religious.

8. The expression 'religious institution' is not confined to the major religions such as Christianity, Islam, Judaism and Buddhism; it extends also to religions less well known in Australia, such as Taoism.

9. Private schools, private universities and residential university colleges established or conducted by religious institutions generally are not religious institutions for the purposes of the ITAA and the FBTA. That question must be determined having regard to the primary or dominant object of the body as ascertained by reference to the objects as stated in its memorandum of association or other constituent documents and by consideration of its activities: see Commissioner for ACT Revenue Collections v. Council of the Dominican Sisters of Australia 91 ATC 4602; (1991) 22 ATR 213.

10. On the other hand, seminaries, theological colleges and Bible colleges may come within the scope of the term 'religious institution'. Where the primary or dominant object of such a body is religious in character, the body will be treated as a religious institution for the purposes of the TTA and the FBTA.

Religious practitioner

11. A 'religious practitioner' is defined in subsection 136(1) of the FBTA to mean:

- (a) a minister of religion;
- (b) a student at an institution who is undertaking a course of instruction in the duties of a minister of religion;
- (c) a full-time member of a religious order; or
- (d) a student at a college conducted solely for training persons to become members of religious orders.

12. While the expressions 'minister of religion' and 'member of a religious order' clearly include members of the clergy in the Christian denominations, they are also intended to include persons who hold equivalent positions in other religions.

13. In determining whether a person is a minister of religion, many, if not all, of the following characteristics should be present:

- (a) the person is a member of a religious institution;
- (b) the person is recognised officially by ordination or other admission or commissioning, or, where the particular religion does not require a minister to be formally ordained, the person is authorised to carry out the duties of a minister based on a specified level of theological or other relevant training or experience;
- (c) the person is recognised officially as having authority in matters of doctrine or religious practice;
- (d) the person's position is distinct from that of the ordinary adherents of the religion;
- (e) the person has acknowledged leadership in the spiritual affairs of the religious institution;
- (f) the person is authorised to discharge the duties of a minister or spiritual leader, including the conduct of religious worship and other religious ceremonies.

14. In determining whether a person is a member of a religious order, it is necessary to consider what constitutes a religious order. In a religious order, many, if not all, of the following characteristics will be present:

- (a) members generally are separated from secular society to pursue the religious life on a full-time basis and normally live together as part of a community;
- (b) members participate regularly in activities such as private and public prayer, religious study, teaching, care of the aged, missionary work or church reform;

(c) the order is related to a particular religious institution and generally is directly or indirectly under the control and supervision of, or is funded, either partially or wholly, by that body;

(d) members renounce in principle any possession of property and they live under a strict set of rules requiring moral and spiritual self sacrifice and dedication to the goals of the organisation at the expense of their material well-being;

(e) members of the order make a long-term commitment to the order.

15. Religious practitioners who receive a stipend or other form of remuneration (including non-cash benefits) are employees for the purposes of the FBTAA (see the definitions of 'current employee' in subsection 136(1) of the FBTAA and 'employee' in subsection 221A(1) of the ITAA). Consequently, if the requirements of section 57 of the FBTAA are satisfied, any fringe benefits provided to a religious practitioner who is an employee of a religious institution are exempt benefits. (It should be noted that the consequence of a view that religious practitioners are not employees is that non-cash benefits provided to a religious practitioner generally would be assessable income on ordinary concepts in the hands of the religious practitioner.)

16. It does not follow that a religious practitioner who comes within the meaning of 'employee' in subsection 221A(1) of the ITAA is an employee at common law. That question must be determined in accordance with common law principles: for example, see *Davies v. Presbyterian Church of Wales* [1986] 1 W.L.R. 323.

17. Lay persons acting in the capacity of a minister of religion or equivalent position may be treated as a minister while acting in that capacity. For example, a lay person may be directed to work in a parish where there is no ordained minister. Provided that the layperson comes within the meaning of 'religious practitioner' and is an 'employee' for FBT purposes, fringe benefits provided to that person are exempt.

18. A person training to be a minister of religion or member of a religious order is a religious practitioner only if that person is attending a course, either full-time or part-time, conducted by a religious institution. If a person who has completed the prescribed course of training is required to serve a specified period of probation before being ordained or otherwise admitted, that person will be regarded as a religious practitioner during the probation period.

19. Missionaries who are not:

(a) ministers of religion; or

(b) members of a religious order; or

(c) students at a college conducted solely for training persons to become members of religious orders

are not religious practitioners for the purposes of the FBTAA.

Pastoral duties and directly related religious activities

20. For a benefit to be exempt, it must not be provided principally in respect of

duties of the employee other than pastoral duties (subparagraph 57(d)(i) of the FBTA), or other duties or activities that are directly related to the practice, study, teaching or propagation of religious beliefs (subparagraph 57(d)(n) of the FBTA). The latter duties and activities are referred to in this Ruling as 'directly related religious activities'.

What are pastoral duties?

21. Pastoral duties generally are duties associated with the spiritual care of the members of the congregation of a religious body. The following are examples of pastoral duties:

- (a) communication of religious beliefs;
- (b) teaching and counselling adherents and members of the surrounding community;
- (c) providing adherents and members of the surrounding community with spiritual guidance and support;
- (d) attendance at an in-service training seminar by a person or persons conducting the seminar, provided that the seminar is of a spiritual nature; and
- (e) meeting with and visiting adherents, the sick, the poor, or persons otherwise in need of emotional and spiritual support.

What are directly related religious activities: i.e. practice, study teaching or propagation of religious beliefs?

22. The duties or activities must be related directly to the practice, study, teaching or propagation of religious beliefs to meet the requirements of paragraph 57(d) of the FBTA. The duties or activities may include secular activities if it can be shown that there is a direct link between those activities and the religious beliefs of the person concerned.

23. Although a full-time member of a religious order may not be involved exclusively or predominantly in pastoral duties, he or she generally is engaged in duties or activities that are directly related to the practice, study, teaching or propagation of their religious beliefs.

24. Missionary work, to the extent that it is not pastoral in character, is, in any event, directly related to the teaching or propagation of religious beliefs.

What are not pastoral duties or directly related religious activities?

25. The following examples, which are not intended to be exhaustive, are duties or activities which are not pastoral duties or directly related religious activities:

- (a) the administration of a church; and
- (b) work undertaken by a director of a department of a Diocese or similar unit of ecclesiastical administration; and

(c) the administration of a school.

The 'principally' test

26. If the benefit has not been provided principally in respect of pastoral or directly related religious activities, the benefit is not exempt.

27. Whether the benefit has been provided principally in respect of pastoral duties or directly related religious activities depends on the facts of each particular case. A benefit provided to a minister of religion whose duties are exclusively or predominantly pastoral generally satisfies the 'principally' test.

28. On the other hand, a benefit generally is not an exempt benefit if the duties of the employee to whom it is provided are exclusively or predominantly non-pastoral duties.

29. However, if an employee who is a religious practitioner undertakes both pastoral and non-pastoral duties (even where the non-pastoral duties predominate), it is possible for a benefit to be provided to the employee solely or principally in respect of the employee's pastoral duties, and, therefore, be exempt under section 57 of the FBTA.

Date of effect

30. This Ruling sets out the current practice of the Australian Taxation Office (ATO) and is not a change in interpretation. Consequently, it applies (subject to any limitations imposed by statute) for years of income and fringe benefits tax years commencing both before and after the date on which it is issued.

31. However, if a taxpayer has received from the ATO a private ruling which is contrary to the views expressed in this Ruling, with respect to that taxpayer this Ruling will apply only from and including the 1993-94 year of income or the 1993-94 fringe benefits tax year (as the case may be) unless the taxpayer asks that it apply to earlier years.

Examples

32. A minister of religion, whose duties are exclusively or predominantly of a pastoral nature, is provided with a residence and a motor vehicle in addition to a stipend. Those benefits are not provided principally in respect of duties other than the minister's pastoral duties, and the benefits are exempt from fringe benefits tax. Similarly, if the religious institution pays the school fees for a child of that minister, that benefit is an exempt benefit.

33. A full-time member of a religious order is required to teach non-religious subjects at a private school. In the normal course, the cost of that person's living expenses, including accommodation and meals, is met by the religious institution. The teaching activity is not, itself, pastoral or a directly related religious activity.

However, any benefits provided to that person are not provided principally in respect of the teaching duties, but in respect of their duties or activities directly related to the

practice, study, teaching or propagation of religious beliefs as a member of the religious order. Accordingly, any benefits provided to that person are exempt.

34. A minister of religion is engaged exclusively or predominantly in performing duties of an administrative nature and the religious institution pays the costs of educating a child of the minister. That benefit is not exempt because it is not provided principally in respect of pastoral duties or directly related religious activities.

35. A minister of religion is appointed headmaster of a private school and his or her duties are related exclusively or predominantly to the administration of the school. As part of the remuneration package, the minister is provided with a residence and a motor vehicle. Those benefits are not exempt, either because the minister is not an employee of a religious institution, or the benefits are provided principally in respect of duties other than pastoral duties or directly related religious activities.

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- ITAA 23(e); ITAA 221A(1)
- FBTAA 57; FBTAA 136(1)

case references

- YMCA of Melbourne v FC of T (1926) 37 CLR 351
- Stratton v Simpson (1970) 125 CLR 138

- The Church of the New Faith v. Commissioner of Payroll Tax (VIC) 83 ATC 4652; (1983) 14 ATR 769
- Commissioner for ACT Revenue Collections v. Council of the Dominican Sisters of Australia 91 ATC 4602; (1991) 22 ATR 213
- Davies v. Presbyterian Church of Wales (1986) 1 WLR 323