

# BUDDHA DHYĀNA DANA REVIEW

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Please refer Graphical Image No: V7N3.1.1

Photo: (L-R) Master Ru Sun, Abbott of Inh Young Temple, 6-10 Reservoir Rd, Narre Warren, Victoria, 3804, and John D. Hughes, Founder of Buddhist Discussion Centre (Upwey) Ltd, wearing robes presented to him by Master Ru Sun, standing in the Ch'an garden at the Centre.

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### **List of Contributors**

Members of the B.D.C.(U.) Ltd. who contribute to articles published in the Buddha Dhyana Dana Review are referenced at the end of each article by their initials. Contributors to Volume 7 Number 3 are:

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Members who offer continued support in the production and distribution of the Review are:

Paula Burling - compilation of the Review; co-ordinating the postage process.

Frank Carter - delivery to printer and post office.

Gilda Grey - maintenance of mailing list database.

Rodney Johnson - production of bromides from original photographs.

### **Buddhist Discussion Centre (Upwey) Ltd. Company Structure**

The following positions were elected at our Annual General Meeting on Saturday 9th August 1997.

#### **Directors of the Centre:**

Julian Bamford

Gilda Grey

Rodney Johnson

Constance Rhodes

#### **Office Bearers:**

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Treasurer

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### **Glossary**

Some Pali words contained in this edition are excluded from the Glossary if they have been included in previous issues of the Buddha Dhyana Dana Review; where explanations are provided in the text; and/or where definitions could not be sourced in the references used.

Aeon	An age, or the whole duration of the world; an eternity.
Arrester	Someone who stops a thing in motion.
Attha	Welfare; gain; wealth; need; want.
Buddhamamaka	Devoted or attached to the Buddha.

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1. Buddhadatta, A.P., Concise Pali-English Dictionary, 1968, The Colombo Apothecaries Co. Ltd., Colombo.
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5. Nyanatiloka, Buddhist Dictionary: Manual of Buddhist Terms and Doctrines, 1980, Buddhist Publication Society, Kandy, Sri Lanka.
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Please refer Graphical Image No: V7N3.4.1

Photo: Outdoor Standing Quan Yin Image

### **Coming Events**

#### **BUDDHIST PRACTICES ENHANCE LIFE SKILLS**

Buddhist Practices, including Bhavana are given at the Centre every Monday and Friday evening starting at 7.30pm. Several Five Day Meditation courses are held during the year. At times, our Centre accommodates eminent Buddhist Monks and Teachers from other Centres and overseas.

Five Day Course      27 - 31 December 1997  
Five Day Course      10 - 14 April 1998  
Five Day Course      5 - 9 June 1998  
Five Day Course      4 - 8 September 1998

Courses run from 9.00am to 10.00pm each day. At least five precepts should be maintained and there is no charge for the course.

### **PUBLICATION FOR SALE**

Ajaan Chanhphy Panyanor Manivong was elected a Patron of the Buddhist Discussion Centre (Upwey) Limited on 23 March 1996.

Copies of his publication, The Way You Are Looking For: A Manual Of Insight Meditation, translated by John D. Hughes, are available from the Centre at \$15 each. Ajaan Manivong's most recent publication The Emptiness You Are Looking For: A Manual of Insight Meditation, is available at \$18 per copy. Please contact the Centre if you wish to purchase a copy.

### **FUNDRAISING BANQUETS**

The Centre is hosting three fundraising banquets in 1998. We invite you to join us on these joyful occasions, which give you the exciting opportunity of participating in our Auctions and Raffles for fine works of art, including exquisite Ch'an pieces by Master John D. Hughes. For further information please contact Gilda Grey at the Centre on (03) 9754 3334.

### **BUDDHA DHYANA DANA REVIEW**

The Buddha Dhyana Dana Review is a triannual publication. In 1998 the Review will be issued on the Full Moon days in March and July, and the New Moon day in November. The dates are:

Friday 13th March    Friday 10th July    Thursday 19th November

### **WORLD FELLOWSHIP OF BUDDHISTS GENERAL CONFERENCE**

Sritaptim Panitpan, D.S.W., W.F.B. Advisor and Acting Chairperson of the Committee on Women, W.F.B., has advised us that the Nam Tien Temple in Wollongong, N.S.W., is beginning preparations to host the next General Conference of the World Fellowship of Buddhists in October 1998. As a regional centre of the W.F.B., the Buddhist Discussion Centre (Upwey) Ltd. will be a co-host of this Conference if it is held at the Nam Tien Temple.

Ch'an (Zen) trains the mind using ink, paper, inkslab and brushes over the four seasons. Classes in Ch'an methods are conducted by the resident Ch'an Teacher, John D. Hughes and visiting Teachers.

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

John D. Hughes will teach Ch'an methods on the last Saturday of each month. The classes will run from 1.00pm to 4.00pm at a cost of \$60.00 per day. The following dates have been confirmed:

<b>Summer</b>	<b>Autumn</b>
28 February 1998	28 March 1998
	25 April 1998

### **Launch of Buddhist Discussion Centre (Upwey) Ltd. Website**

The B.D.C.(U.) Ltd. WEB home page was launched on the Internet during October 1997. This new arm of our publishing strategy is intended to supplement our existing information distribution methods.

The WEB page is based upon our Company Brochure, recently revised by John D. Hughes and Peter Jackson. New and supplementary information will be introduced in stages.

Our home page is stored off-site by Kersty Anear and Gary Mckiernan of Elysian Internet Services, who are also responsible for its design and maintenance.

Our WEB page address is <http://www.bdcu.org.au>

Please refer Graphical Image No: V7N3.6.1

Photo: Ch'an Master John D. Hughes teaching students in the Ch'an Academy at the B.D.C. (U)Ltd.

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### **Editorial**

This editor addressed the assemblies at two Buddhist Temples, one very large and one

very small, which were opened in the State of Victoria last month.

As might be expected, due to differences in scale, each had a distinctive building paradigm for controlling the capital outlay on their buildings.

Because of our success in sustaining our Centre over two decades, our organisation has had requests to share our insights in this difficult area.

A synopsis of our sanctioned building paradigm using terminology that both "insiders" and "outsiders" of Buddha Dhamma can understand will be briefly described.

David Scott (1997) in his The Study of Buddhism: Issues and Challenges refers to "insider-outside" castes.

In conventional Western wisdom, the "outsider" caste is credited as giving "some advantages" in terms of attachment and lack of sectarianism. This appears an attempt by "outsiders" to claim the higher ground.

However, where the "outsiders" analyse paradigms in the form of post modernism nihilism, we cannot accept their findings on the grounds that Buddha cautioned persons not to accept views based on nihilism or eternalism.

Without disparaging the "outsider" motives or intellect of others, this type of counsel should be examined carefully.

We are inclined to query financial views arising from this position because not to question such views can blunt sensitivity to the internal dynamics of Buddhist practices. It can lead to the danger of reading non-Buddhist assumptions into an analysis of Buddhism.

The legal maxim that applies to building is: "Aedificare in tuo proprio solo non licet quod alteri noceat." This means that one may not build upon one's own land what may do injury to another.

Securitisation of debt is one way responsible organisations can recognise this maxim and hence we hold that followers of Buddha Dhamma exclude the notion of borrowing recklessly to finance building.

It is a blessing to be debtless.

For this reason, we adopt securitisation of debt as a determinant element of our building paradigm to control capital outlay.

This notion can be of help to most students of Buddha Dhamma, particularly in the West, who are not operating within a Buddhist setting.

When such Buddhist propaganda about being debtless becomes operative by practice, a lay follower soon discovers, each for himself or herself that common notions of acquisitiveness which lead to some building preferences regardless of debt are flawed.

When currency devalues up to thirty per cent in a short time, persons who gambled on capital control of their property find financial mismanagement brings them to sadness (Pali: dukkha).

The benefit of dhamma insight of being debtless is that a person can fathom how deficiencies in his or her prejudiced building capital choices based on greed can cause trouble because financial markets are anicca (Pali: inherently unstable and subject to change).

Apart from providing securitisation of debt, a harmonious building paradigm should, where possible, minimise building maintenance costs by using better materials in the construction but balance capital expenditure; train the users to avoid hate or greed directed to the owner and radiate metta (loving kindness) to the deva of the building.

Users of the building should strengthen their successors-in-business and their extended family by increasing their incentive to work, save and innovate.

The present users of the building should increase the accumulation of the owner's capital; and increase freedom for the future users of the buildings. When such actions are routine, "insiders" know that causes of ownership of a building will come to the users of the building.

It is necessary to mature the interest of a Buddha Dhamma organisation's successors-in-training since they must care for their own well-being and act as future building users/owners.

They must learn to like themselves for their good actions.

Where premises such as Halls of Assembly are leased, it is necessary for the landlord to be advised of proposed changes and agree to the idea of refurbishment.

How is this training about capital for Halls of Assembly to be implemented?

The best guess "insider" intelligence available today is given to users who have present "outsider" beliefs about their roles.

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When their roles fit into the organisation's future directions, they can be invited to join in the process of helping in the money-making aspects for capital to be used for construction and/or building modification programs.



It is necessary to be kind to persons even if they are greedy.

A word of caution!

If greedy "outsiders" become deeply entrenched in an organisation they may join in fundraising with greed as their driver.

No matter how much flair they appear to have for appeals it is unwise to encourage them to operate in an activity which increases their greed. To diminish their greed, it is better preparation for them to offer food to others or clean the Assembly Hall.

Like it or not like it, because most lay persons have not perfected the skill of giving correctly (Pali: dana parami) few are able to give freely.

Skill in dana is the supplementary training which broadens the horizon or mandala of the minds.

A horizon bound conviction that were a person to donate goods or monies to an organisation, he or she can expect some say in the projected direction of that organisation is not rational.

Successors - in - training (as part of the set of future users) need training in cause.

As a general rule, having found a suitable site, it is not desirable to change location.

Ideally, the landlord should be like minded with the tenant.

Hence, long term lease negotiations with a suitable landlord may spill over into the landlord gifting the premises to the organisation.

Regular meetings of users and work on the site establish good will.

The more persons who attend the building on a regular basis, the more likely they will become familiar with the building paradigm strategy and attain "insider" awareness.

May building users attain "inside" skill in means and display kindness to one another so that the transmission of Buddha Dhamma occurs in suitable Halls of Assembly.

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

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Please refer Graphical Image No: V7N3.10.1

Photo: B.D.C.(U) Ltd Dharma Chakra Logo

John D. Hughes and Dr. Pravat Chandra  
Barua from Bangladesh in front of the Ajaan

Please refer Graphical Image  
No: V7N3.10.2 & 3

Boonpeng Mahathero  
Temple Bell Altar (L)  
and John D. Hughes  
ringing the Bell (Below).

**Report on Constance Rhodes' Bhavana Retreat  
23 May 1997 to 5 June 1997**

First and foremost I would like to thank my Teacher John. D. Hughes, Ven. Dr. Viriyananda, Members of the B.D.C.(U.) Ltd., family and friends.

The purpose of doing this retreat was to gain greater insight into Buddha Dhamma. In a lay person's life there is little opportunity to practice for 14 hours a day as our worldly activities take over, so I was very fortunate to have this chance of meditation practice for fourteen days.

Preparations began months before in order to develop a suitable locale for practicing bhavana, and also suitable for those making offerings of food, flowers etc. These preparations included chanting Namō Tassa 25000 times, as well as taking extra precepts such as sleeping on a low bed and not eating at night (unless the need arose). The house was cleaned and painted throughout.

The discipline of no talking or moving outside, wearing white clothing, sleeping on a low bed and not eating after noon were followed for the fourteen days.

My day commenced at 5.00am with Samadhi and Vipassana Meditation until breakfast which was at 7.15 am. Walking meditation was then practised whilst contemplating the thirty two parts of the body taken from The Path of Purification - Visuddhi Magga. "Mindfulness Occupied with the Body" from The Path of Purification was practiced. The rest of the day was interspersed with the Water Kasina Meditation and the reading of The Lankavatara Sutra, from which I gained greater insight as to the mind's

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discrimination of an objective world and the habit energy of the mind since beginningless time. In the afternoon I took rest for an hour or so.

The discipline of no talking and the rule of not going outside were hard to follow for

the first five days and time seemed to slow dramatically. This changed - with constant mindfulness there developed a state of mind where time ceased to matter and staying in the present meant meditating when meditating, walking when walking, eating when eating etc. My mind didn't chase to what went before or what was to come after. As a consequence of this I could have stayed in retreat for a longer period of time.

The outcome of the fourteen day retreat was certainly to have an improved understanding of mind and the appreciation of the interaction of beings with one another in terms of the merit made by my friends in the Dhamma, from their offerings and by the person in retreat creating the circumstances for them to do so.

I thank Paula Burling (who orchestrated the running of the Retreat), Julie O'Donnell, Robin and Pia Prescott, Matt Verstraete, Kamala Kerr, Joycelyn Hughes, Gilda Grey, Tom Jelbart, Kirsten Elliott, Wendy Clancy, Vince Cavuoto, Stuart Amooore, Pam Adkins, Brendan Canning, Paul and Sonya Owens, June Young and Vicki Singleton for their generosity and participation in the Retreat.

May all Beings share in the Merit of this article.  
May all Beings share in the Merit of this article.  
May all Beings share in the Merit of this article.

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1. Suzuki D.T. (Translator), The Lankavatara Sutra, 1978, Prajna Press, Boulder, USA, ISBN 0-87773-702-9 (First published 1932 by Routledge & Kegan Paul Ltd), pp. 31-81.

2. Nanamoli, Bhikkhu (Translator), The Path of Purification - Visuddhi Magga, 1979, Buddhist Publication Society, Sri Lanka.  
(First Published 1956 A. Semage, Colombo) pp 42-145. p 177-178.

C.R.

Please refer Graphical Image No: V7N3.11.1

Photo: Constance Rhodes sitting in meditation during her retreat.

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### **June Five Day Bhavana Course**

To do a "good" job on anything new, maybe new factors must be learned. We define factors as the components which make up a job which are analysed by a job evaluation scheme. They may include aspects such as basic knowledge, training, responsibility for people and responsibility for materials and equipment.

Factor scores are the points assigned to factors. For example, a job which primarily involves caring for people may gain a high score against a factor measuring responsibility for people, and a low score against a factor measuring responsibility for finances.

Factor weights represent the relative importance attached to various factors. The difference between knowledges is the relative importance that is attached to different weighing factors for the same factors.

Unlike habitual objectives, sporadic objectives tend to have bias and do not develop rectitude of mental states.

The Oxford definition of "rectitude" is:

1. The quality or fact of being straight: straightness.
2. Moral straightness or uprightness; goodness; integrity; virtue; righteousness.
3. Correctness of the judgement, or of its conclusions.
4. Correctness of nature, procedure, or application. (1)

John D. Hughes encouraged Students to make rectitude for the reception of Manjusri teachings during the Melbourne tour of His Holiness the 41st Sakya Trizin, which was held one week after the June Bhavana Course. Students participated in many merit-making activities for this purpose such as:

1. Printing Manjusri images using a woodblock carving.
2. Sewing printed Manjusri prayer flags.
3. Making sets of 108 Mantra beads.
4. Making sets of 1008 Mantra beads.
5. Placing Mantra on beads.
6. Filing information in the administration office.
7. Cataloguing books in the John D. Hughes Collection.
8. Helping develop fundraising projects.
9. Develop a list of Current Concerns.
10. Work on site development projects.

#### References

1. Onions, C.T. (ed.), The Shorter Oxford English Dictionary on Historical Principles, 3rd Ed., Clarendon Press, Oxford, 1944.

J.D.H.  
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Please refer Graphical Image No:V7N3.13.1 & 2

Photo: Julie O'Donnell (above) and Rilla Oellien (below) using the woodblock print of Manjusri to

make Manjusri Prayer Flags for the visit of His Holiness the 41st Sakya Trizin.

### **Julian Bamford's 40th Birthday Celebrations**

The 20th, 40th, 60th, 80th and 100th Birthdays are special dates in every human being's lifetime as they provide an opportunity to intensify one's practice and to make merit for the benefit of self and others.

The 40th Birthday of Buddhist Discussion Centre (Upwey) Ltd. Member and Director Julian Bamford provided Members with an occasion to create causes for achieving the Ten Perfections, in particular Dana, Sila and Metta.

It also enabled Members to reflect on what they are looking for this life, what causes they want to make for the future, and what "non-negotiable" commitments they will make for the rest of this life.

To maximise the benefit to as many persons as possible, planning of the Birthday Celebrations, held at the Buddhist Discussion Centre (Upwey) Ltd on Saturday 2 August 1997, commenced eight weeks prior to the event.

A video of the 40th Birthday of Life Member Gilda Grey was referred to in order to assist in the preparations.

Invitations were extended to 85 persons (including Sangha, Members, Friends and Family), of which 75 acceptances were received and a total of 67 people actually attended.

It was of primary importance to consider the health, safety and comfort of all people attending the Celebration at the Centre.

Planning and preparation had to take into account changing weather conditions, given that in the month of August in Australia there is a high probability of cold weather.

As a result, a large Marquee (which could accommodate approximately 80 people) was set up in the Centre's Ch'an garden as a shelter from rain and some protection from wind proximate.

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This also created causes for new buildings for the centre in the future.

A small portable stove was positioned on the open lawn area to provide warmth.

By late morning the clouds had cleared and the temperature increased to approximately 15 degrees Celsius, giving guests the chance to enjoy the beauty of the

Ch'an Garden in sunshine.

Members and Guests were honoured by the attendance of four Members of the Sangha. This provided members and guests with the opportunity to make merit by offering refreshments and lunch to the Monks.

Venerable Ajahn Chanphy Manivong gave a short speech following Chanting by the Sangha, and Julian Bamford then thanked all for attending and being a part of the day. He also gave a public commitment to his practise and to working at the Buddhist Discussion Centre (Upwey) Ltd. for the benefit of others for the rest of his life.

Life Member Jeffrey Radford thanked the Sangha on behalf of Members and Guests. A welcome address and talk on Freedom from Negativity was given by founder John D. Hughes who released the first of nine White Doves to freedom. The Doves were provided by trainers and handlers, Audrey and John Harley, who gave expert instruction on the correct handling of the birds. The remaining eight birds were released by Venerable Maha Boonsom, Julian Bamford, Elizabeth Bamford, Douglas Bamford, Jana Bamford, Tempe Bamford, Life Member Gilda Grey, Rilla Oellien and Julie O'Donnell.

Following lunch, speeches of thank you and congratulations were made by Elizabeth Bamford, Douglas Bamford, Ian Banfield and Jana Bamford.

#### 40th Birthday Speech by Julian Bamford to the Sangha, Members and Guests.

Venerable Monks, Teacher John David Hughes, Members and Friends of the Buddhist Discussion Centre (Upwey) Ltd.

Thank you all for coming here today on my 40th Birthday.

May you all be well and happy.

May you all have a long and healthy life.

May you all be free from harm.

Thank you to the founder of the Buddhist Discussion Centre (Upwey) Limited, John David Hughes for keeping your Vow that the Dhamma be taught.

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Yesterday, I chose to commit to the role of guardian of the Ch'an Garden and prepare this place and make it safe for me and all who practise here.

With the help of Members Frank Carter and Matt Verstraete the Marquee in the Ch'an Garden was set up as a cause for new buildings for our Centre.

Now I continue to work as a guardian and dedicate the merit I made yesterday and

today to the perfection of Dana and Sila and working for the benefit of others so they may practise and make merit to find the Buddha Dhamma.

I am particularly interested in the Ch'an Academy, Fundraising for the Centre and developing and maintaining the John D. Hughes Collection. Thank you.

J.B.

### **September Five Day Bhavana Course**

Text Used: Puggala-Pannatti: Designation of Human Types (Pali Text Society).

The September Five Day Course was held at the Centre and guided by our Resident Teacher, John D. Hughes.

The predominant intention of these Teachings was to lead Students to establish, each for himself or herself, intelligible certainty of the actuality that the majority of human beings will be carried by their karma to a series of unhappy rebirths (1).

Some others will proceed in brightness.

What is needed to be established to make known the causes and effects which explain the justification of differences of the human species? Within Buddhist taxonomy, to be born as a human is one possibility.

Nowadays, compared to very ancient times, the length of human life is not very long.

In the Makhadeva Sutta, the Buddha told of the history of one of his earlier lives when he was King Makhadeva who was a righteous King who ruled by the Dhamma.

For 84 thousand years he played childish games; for 84 thousand years he acted as vice-regent; for 84 thousand years he governed his Kingdom.

After all those thousands of years, grey hairs were seen growing on the King's head and he went forth by shaving off his hair and beard, put on the yellow robe and left the home life into homelessness.

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Then, for 84 thousand years he lived the holy life practising the four deva loka practices of loving kindness (metta), compassion (karuna), sympathetic joy (mudita) and equanimity (upekkha).

The four practices of King Makhadeva do not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, nor to Nibbana. They can only lead to reappearance in the Brahma-world. So, at death, he passed on to the Brahma-world.

If a person knew cause and effect, he or she could predict that was the most likely outcome.

Each Student has an essential need to perceive, each for himself or herself, what tangible differences exist between persons to awaken to the reality of his and her mind foundations (the actual refuges).

To begin, you must become aware of past and present causes, you must examine the regularity with which you condition yourself to incline to a propensity to hear Buddha Dhamma and practice this life.

All Students should set a goal to awaken ourselves to the Dhamma mind sets we need to cultivate to sustain our practice into that series of tomorrow's called the future times.

We should not spend the entirety of our time practicing the four Brahma world qualities unless we seek Brahma kingdom rebirth.

For Buddha Dhamma practice we must concentrate on the five controlling faculties needed for practice.

These are sati (mindfulness), samadhi (concentration), viriya (effort or energy), saddha (confidence) and panna (wisdom).

In the poetic sense, the union of these faculties in the right balance of the Noble Eightfold Path may be compared to an "elixir" - a term used in alchemy for a preparation by the use of which it was hoped to change the baser metals into gold.

By self-development along these Noble lines, a person heads for a brighter future.

#### Development of Concentration and Energy

Forewarning of the descendant minds likely to appear was given to Students.

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There was a need to balance the time spent on the four asanas (positions of practice) and the location where the practice was established.

Two positions (sitting and lying) are more conducive to the development of concentration.

These asanas of practice are performed in our Hall of Assembly.

The other two positions (standing and walking) are regarded as more conducive to the



cultivation of energy.

### Practice in Fire Protection Under the Dhamma Bell

All Members are trained to be aware that it is desirable to practice to prevent the Centre from being burnt down by fire. We view fire drills, held in the garden surrounding the Centre, as a part of Dhamma Practice.

At present, the El Nino effect is building up which means a local drought is predicted this year. The local Country Fire Authority (CFA) has predicted the fire danger season is likely to be more severe than in previous years.

Being mindful of the risk, our Centre has been reducing the fuel supply around the Centre's Garden and has been installing additional auxiliary water supply tanks on site. Auxiliary water is useful in case of forest fire. The installation of a fourth auxiliary rain water tank was completed during the Five Day Course and the installation of a fifth tank commenced.

Before walking practice was performed during daylight, we watered the garden to cool the air and make it more fresh. With the comfort that we are ready to overcome fire, walking and quietness was practiced in the garden.

At times, when a new clean mind forms for the first time, it is thin (like tissue paper) and liable to be "torn" by strong light or very loud noises. The sweet sound of the Centre's Phra Ajaan Boonpeng Mahathera Dhamma Bell helps the mind. This artifice is used to share merit with others.

During walking the Dhamma Bell was used to "talk" instruction.

One bell meant stop where you are and examine what you had in mind.

Two bells meant continue.

Three bells means pay respect to the Dhamma Bell and come to the Dhamma Cetiya (Assembly Hall) for further instruction.

Vice President Rodney Johnson acted as Bell Master.

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Some individual Students were given extra instruction.

### Cautions Given to Students to Balance Their Practice

It was recommended that heads of Students be covered if they walk in the sunlight when solar radiation is extreme or they can walk with an uncovered head in the shade of the trees.

If meditators practice more walking but less sitting, over-emphasis of energy will result. The symptom of excess energy is a wandering mind.

These two "elixirs" must be balanced just as if you have a bicycle, both tyres should be pumped up to ride smoothly and quickly (2).

And to have the confidence to balance the practice, it is necessary to accede to differences between Buddha Dhamma and the diversity of schools of philosophers followed by human types.

### Respect for our Dhamma-Cetiya

When you enter our Dhamma-Cetiya (containing the Tripitaka or other scriptures), remember it is within the five categories of objects worthy of homage.

It is worthwhile to recall how numerous persons studied to create the resources of the Collection assembled by our Teacher for use by Members and Scholars.

To evoke past scholars, prior to reading Texts housed in the John D. Hughes Collection, Students were advised to make light and flower offerings on the Deva of Learning Shrine within Suite 1.

The Collection exists to show the Middle Way and to correct wrong views just as Lord Buddha corrected the views of many philosophers and scholars when he was in human birth about 2500 years ago. The range of writing about Lord Buddha's learning is extremely vast.

According to Ven. Varapanno Bhikkhu (3), contemporary Scholars have identified more than 200 philosophies in the pages of the Tipitaka.

The range of human dispositions which believe this or that dogma are myriad and keep changing over time. Due to past causes, different for each type of person, beings who are driven by the outcome of these past causes tend to one assured karma mind set at one time to be followed by another tendency at another time.

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Students were cautioned to avoid "blind" questioning, the act of randomly jumping from here to there (i.e. being discursive). Although it may be exciting ("buzz"), it is not the recommended method of finding anything satisfactory or of intellectual use.

In this information age, as more and more information which seems to relate to Buddha Dhamma becomes available, the trend is for persons to "shop around" on Internet and test many types of teaching against the belief system they acquired from their culture or their parents. But the basis for any mind transformation may not be correct because they have not examined the concepts each for himself or herself.

David Rothenburg (1993) warns of the use of unattributed quotes (in which one can't tell who made the statement and in what context).

It is necessary to distinguish between persons who blindly question the validity of what they have and those who question the validity of what they have with vision leading to insight.

Since blind questioning or adherence to ritual is NOT part of Buddha Dhamma, such practice is considered not conducive to relevant learning.

Legitimate rational questioning and analysis are intermediate steps on the path to learning.

It is useful to be able to recognise the different types of minds on some system as used by other persons, because then, with experience, your own minds become known.

From that vantage point, the statement that "mind is chief" becomes known and the knowledge that the disposition of a person reflects their mind set arises as true.

A comprehensive range of possible human types has been listed using the system of the fourth work of the Abhidhamma Pitaka.

By the understanding of human types, with their differences in minds, it becomes intelligible why humans cannot be born equal, and why they cannot die equal and why for many the dukkha must continue into the future times.

It became clear to the Students that there exists a path of practice which leads out of human dukkha and this path was displayed by the Lord Buddhas of the past, present and future.

May the third basket of the Tripitika, the Abhidhamma, remain in the Dhamma Cetiya of the human realm to restart what can be taught in the human world to those who can benefit from such teachings.

May all beings find the Middle Way.

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#### Appendix 1: Grouping of 50 Human Types by One

Fifty types (with footnotes) given in Bimala Charan Law's 1922 Pali Text Society Translation at pp. 4-9 follow:

- 1) One who is emancipated in season.(1)
- 2) One who is emancipated out of season.(2)
- 3) One of perturbable nature.(3)
- 4) One of imperturbable nature.(4)
- 5) One liable to fall away.
- 6) One not liable to fall away.
- 7) One competent in will.

- 8) One competent in watchfulness.
- 9) An average man.
- 10) One become of the family of the Ariyas.(5)
- 11) One restrained through fear.(6)
- 12) One unrestrained through fear.
- 13) One capable of arriving.
- 14) One incapable of arriving.
- 15) One with determined destiny.
- 16) One with undetermined destiny.
- 17) The path-attainer.
- 18) One established in fruition.
- 19) The equal-headed.
- 20) The aeon-arrester.
- 21) The elect.
- 22) The non-elect.
- 23) The learner.
- 24) The non-learner (adept).
- 25) Neither a learner nor a non-learner.
- 26) One who has threefold lore.
- 27) The possessor of the six super-knowledges.
- 28) The perfectly Enlightened One.
- 29) The one Enlightened for himself.(7)
- 30) One emancipated in both ways.(8)
- 31) One emancipated by insight.(9)
- 32) The eye-witness.(10)
- 33) He who has won vision.(11)
- 34) One emancipated by faith.
- 35) One conforming to the Norm.(12)
- 36) One conforming by faith.(13)
- 37) One undergoing rebirths (not more than) seven times.(14)
- 38) One transmigrating through a few families (less than seven times).(15)
- 39) The single-seeded.(16)

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- 40) The once-returner.
- 41) The never-returner.
- 42) One who dies and attains Nirvana before half the age he should have lived in a Brahma world expires.(17)
- 43) The term-curtailling passer-away.(18)
- 44) The automatic passer-away.(19)
- 45) The passer-away after strenuous exertions.(20)
- 46) The stream-ascending Akanittha traveller.(21)
- 47) The stream-attainer walking in realisation of the fruition stage.
- 48) The once-returner walking in the realisation of the fruition stage.
- 49) The never-returner walking in the realisation of the fruition stage.
- 50) The Arahant walking in Arahantship.(22)

## Footnotes.

1. Samayavimutto applies to Sotapanna (stream-attainer), sakadagami (once-returner) and anagami (never-returner)(Commentary).

2. Asamayavimutto applies to Sukkhavipassaka-khinasavas, "dry-visioned saints" (Arahants who do not practise Jhana Commentary).

3. Kuppadhammo is applied to an ordinary person who has attained eight samapattis (attainments). It is also applied to a stream- attainer and to a once-returner. It means a person who is unsteady or not firmly established in the path. It is so called because in his or her case the mental conditions which are antagonistic to samadhi (or rapt concentration) and vipassana (or insight) have not been completely stopped nor well washed off, and it is for this reason that their attainment perishes and falls away.

4. Akuppadhammo is applied to an anagami (never-returner) who has attained eight samapattis (attainments) and to a khinasava (i.e. a person who has destroyed passions). It means a person who does not go astray. He or she is steady or firmly established in the path. Hindrances of samadhi (rapt concentration on 40 kammathanas) and vipassana (insight in three signs) in such a person are completely destroyed. His or her attainment is not broken or destroyed by useless talks, or by any other unsuitable act committed through negligence (Commentary).

5. Gotrabhu - According to the Commentary, this term is applied to a person who has reached the family, circle, or designation of Ariyas by surpassing the family, circle, or designation of ordinary persons through the knowledge acquired by meditation on Nirvana (summa bonum). The term Gotrabhu comes from the word Gotra, meaning "lineage", and "bhu" meaning "born of". Here the word lineage refers to the lineage of the Ariyas. "Evolving the lineage" is "the name for the stage when, in a moment of spiritual regeneration, the kinship to Kamaloka is rejected for the communion of the

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Ariyas, i.e. all who have taken Nibbana as their quest" (Commentary of Philosophy, p. 129).

"The evolution of "adoption" (gotrabhu), which follows "the adaption" (analuma) already described, cuts off the heritage of the ordinary person (puthujjana) and evolves the lineage of the Transcendental (supramundane). It is followed by a single moment of Path-consciousness, by which the first of the Four Noble Truths is clearly discerned. In the three Higher Paths, adoption (gotrabhu) receives the special name of the moment of purification (vodana), each of the three Higher paths being possible only to a being who has attained the next lower" (Ibid. p.68).

6. This term is applied to the seven learners (sekhas)(Commentary).

7. According to Childers, "a pratyeka Buddha, that is, one who has attained like a

Buddha by his or her unaided powers the knowledge necessary to Nirvana, but does not preach it to men or women." (Pali Dictionary, p.309). Kern says: "Pacceka-buddha is a being who has attained, like a Buddha, by his or her unaided powers the knowledge necessary to Nirvana, but does not preach it. He is not omniscient, and is in all respects inferior to a supreme Buddha. It is a law of nature that he or she cannot live at the same time with a Buddha" (Manual of Indian Buddhism, pp. 61-62).

8. Ubhato-bhaga-vimutto. According to the Commentary, by meditation on "formlessness" a person is freed from rupakaya (form), and by going through the sublime eight-fold path he or she is freed from namakaya (mind), therefore he or she is called ubhato-bhaga-vimutto (i.e. twice freed) (Commentary). Cf. Anguttara Nikaya, pt. iv., p. 453.

9. Panna - "Panna is the intellectual element which enters into the composition of the classes of consciousness described as "connected with knowledge", which take part in such processes of thought as involve comparison and discrimination, notably in the reasoning processes (takkavithi)" (Compendium of Philosophy, pp.40-41).

Panna means intelligence, understanding, insight. "So protean and flexible is the term panna, that it is used not only for intuitive knowledge, but for any exercise of intelligence, if only that intelligence is being intelligently exercised. The synonyms by which it is defined in the Abhidhamma Pitaka embrace nearly every aspect of cognition, from research and analysis to insight. As a mental complex it is classed with the Sankhara aggregate; as a cognitive process it is thus distinguished from the more general term, vinnana" (Buddhist Psychology, (Quest Series), p. 130).

"Panna was not simply exercise of thought on matters of general knowledge and practice, nor was it dialectic, nor desultory reverie. It was intelligence diverted by - or rather as -concentrated volition, from lower practical issues till, as a fusion of sympathy, synthesis, synergy, it "made to become" that spiritual vision which had not

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been before" (Ib., p. 133). "Panna in its fullest sense is omniscience...yet even for the learner, whenever through coming to know he conquers natural failings, his knowing has become panna.... And whenever ordinary folk by coming to know dispel what is harmful, induce what is good, their knowledge too is panna" (Ib., pp. 201-202).

10. Kayasakkhi - According to the Commentary, a person at first goes through different stages of meditation, then he or she realises nibbanam (summum bonum). There are six classes of kayasakkhi, commencing from Sotapattiphalattha (i.e. who has obtained the fruition of the first stage of sanctification) to Arahattamaggattha (i.e. who has reached the fourth stage of sanctification) (Commentary):

- (1) A person who meditates on first jhana is called kayasakkhi in the Nikayas.
- (2) A person who meditates on second, third, and fourth jhanas is a kayasakkhi.
- (3) A person who meditates on first, second, third and fourth arupajhanas is called kayasakkhi.
- (4) A person who surpassing fourth arupajhana (nevasannana-sannayatanam)

meditates on sannavedayitanirodha (cessation of perception and sensation) and also by his or her wisdom destroys some asavas, is called kayasakkhi. Cf. Majjima Nikaya Vol.I, Suttanta, 70, p. 478. When a person after attaining eight vimokkhas and, transcending rupa (form), meditates on arupa (formlessness), then by wisdom destroys some asavas, he or she is called kayasakkhi. Cf. Anguttara N., pt. iv, pp.451-453.

11. Ditthipatto - According to the Commentary, he or she who thoroughly knows that this is suffering, this is the cause of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering, is one who has won vision.

12. Dhammanusari - It applies to one who has reached the first stage of sanctification, because he or she moves by the dhamma called panna (Commentary).

13. Saddhanusari - It applies to one who has reached the first stage of sanctification, because he or she moves by saddha or faith (Commentary).

14. Sattakkhattum paramo - It applies to the stream-attainer who obtains Arahantship at the seventh birth.

15. Kolankolo - After the realisation of the fruition of Sotapatti, one is not reborn in a low family. He or she is reborn amongst devas and men (human beings) six times only (Commentary). Literally it means "from one family (kula) to another" (Commentary).

16. Ekabiji - This term is applicable to a stream-attainer who is reborn once only (Commentary).

17. Antara-painibbaya - It applies to a person who obtains nirvana before reaching the middle of the term of life (Commentary).

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18. Upahacca-parinibbaya - It applies to a person who obtains parinibbana after passing the middle term of life, but does not reach the end (Commentary).

19. Asankhara-parinibbaya - It applies to a person who attains complete passing away of mental impurities (kilesaparinibbana) (Commentary).

20. Sasankhara-parinibbaya - It applies to a person who obtains the foregoing with instigation, with trouble and with exertion (Commentary).

21. Akanitthagami - According to the Commentary, a person goes to the highest Brahmaloaka passing through four intermediate Brahma worlds, namely Aviha, Atappa, Sudassa and Sudassi.

22. Arahant - The elect. It is the complete destruction of kilesa (sin) that has qualified the Arahant to be "worthy" of all kinds of offerings that the world can make him.

## References

1. "Preface", The Light of Peace, Vol. 9, Issue 2, March-April 1997, p.18 ISSN 0858-9054.
2. Jatila Sayadaw U, Balancing the Faculties, Mahasi Newsletter Vol. 4 No. 3 (August 1997), Pub. U Hla Kyaing Buddha Sasana Nuggaha Organisation Yangon, Myanmar, pp. 10-15.
3. Ibid 1, A Brief History of the Spread of Buddhism, p. 25.

J.D.H.

## **Founder's Day 1997**

Founder's Day was held at the Buddhist Discussion Centre (Upwey) Ltd. on Tuesday 9th September 1997 to celebrate the 67th Birth Anniversary of our Teacher John D. Hughes. The celebrations began with breakfast and Members then took the opportunity to make special merit by preparing the Centre for visiting Sangha.

Members and friends offered lunch to our Sangha guests, who included:

- Phra Ajahn Chanhphy Manivong, Patron of our Centre.
- Ajahn Dr. Viriyananda, Chief Abott Buddha Vihara Temple, and Patron of our Centre.
- Ven. Peo Liv, Abbot Wat Dhammaram.
- Ven. Souhrino Bounmy, Abbot Wat Lao Melbourne.
- Ven. Khamphan Phonxaythip, Abbot Wat Lao Dhammanives.
- Ven. Supap C., Wat Lao Dhammanives.
- Ven. Samchhay, Wat Buddharangsi.
- Ven. Sokhom, Wat Buddharangsi.

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- Ven. Hang Thou, Wat Buddharangsi.
- Ven. Nan Sarom, Wat Buddharangsi.
- Ven. R. Meththajee, Melbourne Sri Lanka Buddhist Vihara.

Following this offering of Dana, the Sangha gave blessings to John D. Hughes and Members, including our Mahayana guests who chanted in the Vietnamese tradition. Phra Ajahn Chanhphy Manivong presented a special Mandala to Mr Hughes.

The Centre was also honoured by visits from Sumie Master Andre Sollier and Master Lin Kuei Sen who offered a piece of calligraphy to Mr Hughes and gave a Dhamma talk to Students. Life Members Pia Prescott and Robin Prescott also visited the Centre to give birth anniversary greetings to our Teacher. Members offered gifts to Mr Hughes, who was presented with an Italian style birthday cake by President Vincenzo Cavuoto.

P.B.



Please refer Graphical Image No:V7N3.25.1

Photo: Venerable Acharn Viriyanando, Venerable Manivong and other visiting monks with B.D.C. (U) Ltd students in the meditation hall.

Please refer Graphical Image No:V7N3.25.2

Photo:(L-R) Nick Prescott, Robin Prescott, Pia Prescott, Gilda Grey and Jocelyn Hughes standing behind the Australia Pond at the Centre.

Please refer Graphical Image No:V7N3.25.3

Photo: Julie O'Donnell with a calligraphy fan presented to John D. Hughes on his 67th Birth Anniversary by Lyne Lehmann.

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Please refer Graphical Image No:V7N3.26.1 & 2

Photos:(L) Vietnamese Sangha perform traditional chanting and (Below) Master Andre Sollier on Founder's Day 1997.

Please refer Graphical Image No:V7N3.26.3 & 4

Photos:(L)Master K.S.Lin puts his chop on a piece of calligraphy for John D. Hughes.  
(Below) Master Hughes and Master Lin on Founder's Day 1997.

**His Holiness the 41st Sakya Trizin  
Melbourne Tour 1997**

His Holiness the 41st Sakya Trizin is the head of the Sakya lineage of Tibetan Buddhism, which is one of the four major traditions of Tibetan Buddhism.

His Holiness is the living embodiment of Manjusri, the Bodhisattva of Wisdom. He is not a monk and is married with children, and two of his sons accompanied him on his second Australian Tour from March to June, 1997.

This year His Holiness delivered rare Teachings and a public talk entitled "The Buddha's Path to Freedom" whilst in Melbourne.

The first Teachings were the Initiation of Manjusri and Medicine Buddha on Saturday 14th June at the Camberwell Civic Centre.

On Sunday 15th June His Holiness gave Teaching on the lineage masters of the Hevajra Tantra and the Triple Vision. These Teachings were held at Richmond Town Hall.

The Teachings given by His Holiness were in both English and Tibetan, and included meditation practices, chanting whilst performing sequences of mudra, and offerings to Manjusri and Medicine Buddha.

At the end of these rare and difficult Teachings, participants were given the opportunity to make offerings to and receive blessings from His Holiness.

Our Teacher John D. Hughes and many Members of the Buddhist Discussion Centre (Upwey) Ltd. attended the Teachings.

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Members took the opportunity to make special merit during the visit of His Holiness by helping with the organisation of the event, particularly Lynette Lehmann who was on the organising committee.

Julie O'Donnell co-ordinated efforts to make Manjusri prayer flags using a woodblock print of Manjusri.

Fifty prayer flags were hung over the stage during the Initiation, as well as Manjusri and Medicine Buddha Tankas lent by John D. Hughes.

Many Members helped run our fundraising stalls at the Teachings.

P.B.

Please refer Graphical Image No:V7N3.27.1 & 2

Photos:(Above)teaching the Manjusri Initiation  
and (Below) Member Lyne Lehmann makes an

offering to His Holiness during the Teaching.

Please refer Graphical Image No:V7N3.27.3 & 4

Photos:(Above) The entourage for the Sakya Trizin tour. (Below) His Holiness teaching on the lineage masters of the Hevajra Tantra.

### **Interview With His Holiness the 41st Sakya Trizin**

Member Paula Burling was honoured to interview His Holiness on behalf of our Teacher, John D. Hughes. The interview was held during the intermission at the Sunday teaching on 15th June 1997.

**Paula Burling (P.B):** These questions are from my teacher, John Hughes. The first one is: In this Dharma ending age, what is the best practice that you would suggest for people to do?

**Sakya Trizin (S.T):** I think the, the best teaching is to the mind training teachings, such as like a bodhisattva, and things like that.

**P.B:** The second question: For westerners to cultivate their minds, do you suggest that it is better for them to study science-based disciplines, with their logical vigour, or is it

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better for them to study humanities (so called soft options), where imagination is stressed, but facts are discounted?

**S.T:** I think it's both and there are many individuals, and each individual is somewhat different. Some people wish to do thorough studies and gain full knowledge and so forth. For such people of course, science-based study; detailed study is better.

Whereas some people, more practice-orientated people, for them of course, the compassions and things like that, and through this way.

Just like the different medicines and even it is the same disease, because of your individual builds, that different types of medicines required for some people. Even it is the same disease for some people, one medicine is more suitable, whereas for some people another type of medicine is more suitable.

So like that I think you can't say westerners as all together, who can either do that or this, it all depends on the individuals.

**P.B:** The third question: What are the relative advantages of studying Buddha

Dhamma in a small temple, with less than twenty people, as opposed to studying in a large temple that has say over a hundred people?

**S.T:** I think it both has the advantages and disadvantages. When you have a lesser people, of course you get more attention, you can ask your difficult questions, and so in a smaller way, that it has benefit. But also it has a disadvantages, that when you have limited people, then you do not have so much chance to develop more studies.

Whereas in a larger community, it is difficult to get individual attention, so therefore in that regard it is a disadvantage, but it is an advantage in the sense that when you have more people, there will be more ideas and more chance to develop your mind stream.

**P.B:** And the final question is: Do you prefer teaching people with a western cultural background, or those with an eastern cultural background?

**S.T:** I teach in both, I have no preference. Whoever comes, whether it is a westerner or easterner or whatever, whoever comes for seeking the knowledge, I am happy to teach.

**P.B:** Do you find you need to use a different approach, to teaching?

**S.T:** Ahh yes! I think the westerners are more intelligent and so requires more logical reasons, with the logical reasons that we can teach better in the west.

Whereas in the easterners, already they have a basic belief, in that even though they don't know much about the Dhamma, but in their actual system has the Buddhist ideas

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like, karma and things like that are obvious, so therefore it is for them, it is an easier base.

**P.B:** O.K thank you very much for your time.

**S.T:** O.K thank you very much.

The Buddhist Discussion Centre (Upwey) Ltd. extends many thanks to His Holiness for allowing Paula Burling to conduct the above interview.

Transcribed by M.V.

Please refer Graphical Image No: V7N3.29.1

Photo: His Holiness the 41st Sakya Trizin

Please refer Graphical Image No: V7N3.29.2 & 3

Photos: Master Ru Sun giving a Dhamma talk in the garden at the Centre (Above). Lama Tsultrim Nyima and Dungyud Rinpoche with Frank Carter, Matt Verstraete, John D. Hughes and Julian Bamford (Below).

### **Opening Ceremony of New Meditation Hall at Buddha Vihara Victoria**

The opening of the Meditation Hall of Buddha Vihara Temple took place on 14th September 1997.

The Sangha who attended this auspicious occasion included a senior monk from Thailand, Phra Thepsilavisut - the Governor of Bangkok -Yai, and Venerable Sucitto - a University Lecturer.

Also participating in the ceremony included Sangha from the following Buddhist communities: Tibetan, Cambodian, Laotian, Sri Lankan, Korean, Vietnamese and other lay Buddhist Teachers.

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The ceremony began with a welcome by Ajahn Dr Viriyananda, Chief Abbot of the Buddha Vihara Temple. Senior Monks chanted a blessing prayer to mark this great occasion.

The meditation hall was officially opened by Member of Parliament, Robert Clark.

J.H.

Please refer Graphical Image No: V7N3.30.1

Photo: Phra Thepsilavisut, Governor of Bangkok, giving an address at the opening ceremony of the new Meditation Hall at Buddha Vihara.

Please refer Graphical Image No: V7N3.30.2 & 3

Photos: (L) John D. Hughes and (Below) Phra Ajaan Dr. Viriyananda give their speeches at the opening of the Buddha Vihara Meditation Hall.

Please refer Graphical Image No: V7N3.30.4 & 5

Photos:(L) John D. Hughes and Member of Parliament Robert Clark and (Below) Members of the Sangha at the opening of the Buddha Vihara Meditation Hall.

### **Installation of Vimuddhisouk at Hoa Nghiem**

On 10th August 1997, Members of the Buddhist Discussion Centre (Upwey) Ltd. attended the ceremony of Presentation of the Buddha image "Vimuddhisouk" to the Vietnamese Buddhist Temple Hao Nghiem, 22 Princess Avenue, Springvale, Victoria.

Prah Ajarn Chanphy Panyanor Manivong, together with the family Khun Vithoon Nithakorn, Khun Visack Siprachittichai and other Buddhamamaka in Europe and Asia donated the image. Ajarn Manivong organised the casting of the Buddha image

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Vimuddhisouk which has a height of 2.10 metres, a lotus throne 2 metres wide and weighs 1,500 kilograms.

The Ceremony was attended by the Venerable Ajarn Chanphy Panyanor Manivong, the Venerable Ajarn Viriyananda and Venerable monks from several Buddhist temples.

The Ceremony commenced at 9.30am with the arrival of Buddhamamaka and guests. Prayers to the Lord Buddha were then followed by all attendants. The Principal Buddha image Vimuddhisouk was then presented.

Offerings were made as follows:

- Offering of 1500 small replica Buddha images.
- Offering of 21 sets of Attha Parikkhasa to the Buddha, Dharma and Sangha.
- Offering of 1000 Dhamma books and other items.

The Sangha then installed eight small Buddha images made of special metal into the head of the Principal Statue.

Chanting commenced in Pali by the Lao-Vietnamese Buddhist monks to

commemorate the installation and to glorify Lord Buddha; to request for forgiveness by Buddhamakka; to give blessings by the Sangha; and to complete the ceremony. Lunch was then offered.

A.S.

Please refer Graphical Image No: V7N3.31.1

Photo: Members of the Sangha at the Installation.

Please refer Graphical Image No: V7N3.31.2

Photo: The Vimuddhisouk Image at Hoa Nghiem

### **Opening of Quang Duc Buddhist Monastery and Welfare Centre**

On Sunday 19th October 1997, John D. Hughes and Members of our Centre participated in the Grand Opening Ceremony of Quang Duc Buddhist Monastery and Quang Duc Welfare Centre, which is located in an old school building at 85-105 Linch Rd, Fawkner, Victoria. About 50 members of the Sangha attended this auspicious occasion, including some who had travelled from interstate and overseas.

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The day began with the welcoming of the Sangha and guests, followed by a Dhamma talk by the Most Venerable Thich Ho Giac, the Patriarch of the Theravada Buddhist Church of Vietnam. The Most Venerable Patriarch was led into the main Altar room in a procession which included Members Julie O'Donnell and Paula Burling who carried evergreen trees, a symbol of long life and prosperity.

The opening ceremony began with a procession of all members of the Sangha into the main hall, led by Samaneras and lay persons. Members Paula Burling, Jocelyn Hughes, Julie O'Donnell and Anita Svensson carried flowers in the procession to offer to Buddha on the altar, and wore traditional grey robes kindly given to them by the Quang Duc Temple.

The ceremony in the hall included many speeches and blessings and concluded with offerings and chanting by the Sangha. Those giving speeches included:

- Ven. Thich Tam Phuong, Abbot, Quang Duc Buddhist Temple
- Most Ven. Thich Phuoc-Hue, President of the United Vietnamese Buddhist Congregation of Australia and New Zealand, Abbot of Phuoc Hue Temple, NSW.
- Most Ven. Thich Ho Giac, Chair UBCV Ecclesiastical Council in Exile, Patriarch of the Theravada Buddhist Church of Vietnam, Patriarch of the UBCV of the USA.

- John D. Hughes, Founder Buddhist Discussion Centre (Upwey) Ltd.

John D. Hughes' speech is printed in this issue of the Buddha Dhyana Dana Review.

After the final blessings, the procession led the Sangha from the hall to the "cutting of the ribbon" ceremony in front of the main sign at the Temple. The procession then moved to a hall where lunch was offered to the Sangha.

May the Quang Duc Temple achieve its goals of:

- organising classes of Buddha teaching study.
- forming a Quang Duc Youth Buddhist family aimed at helping young children.
- establishing a Bo De Vietnamese language school to help children keep and conserve the Buddhist traditional spirit and Vietnamese culture.

The Buddhist Discussion Centre (Upwey) Ltd. thanks the Quang Duc Temple for inviting us to participate in its Grand Opening Ceremony and making this special merit.

P.B.

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Please refer Graphical Image No: V7N3.33.1 & 2

Photos: Most Venerable Members of the Sangha in the procession into the Main Hall at the Quang Duc Opening.

Please refer Graphical Image No: V7N3.33.3 & 4

Photos:(Above) Sangha in the Main Hall of the Quang Duc Temple. (Below, L-R) Matthew Verstraete, Anita Svensson, Paula Burling, Julie O'Donnell, John D. Hughes and a Member of the Quang Duc Temple.

### **John D. Hughes' Speech at the Quang Duc Opening**

Most Venerable Patriarch, Venerable Monks and Nuns, Honourable Guests, Distinguished Guests, Elders, Ladies and Gentleman, Boys and Girls, I address you in



my capacity as a Member of a regional Centre of The World Fellowship of Buddhists.

I wish you to be well and happy in this and future lives.

A Temple's opening is a superior cause for future well being.

In Buddha's day, a religious Temple was referred to by an Indian word which sounds like Vihar.

As an Australian who established a vihar and allowed my Vietnamese brothers and sisters use of it before they had anything, it has been wonderful to see your congregation and others build many vihars.

About 500 Buddhist Vihar, catering for many nationalities, have opened in this country over the last two decades.

Not surprisingly, they included paid Social Workers who placed emphasis on using vihars to deliver many activities having welfare aspects for a migrant population.

This script is cost effective because unbundling elements of Government migrant policies through translation services in the vihar near the end user of the goods and services on offer makes sense.

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As persons become self-sufficient and their descendants are born as native Australians, they are coming to realise that servicing the social needs of the laity are not really strong roles for a Monk or Nun.

As I understand it, the strong role or thesis of the new vihar is that it will leave the bulk of valuable prime social model work to the care of its great numbers of sister vihar.

With referrals to networks of sister vihar delivering increased help to persons who need social support; the new vihar can show young and not so young persons the special radiance found within a triple dedicated Vihar.

Since ancient times, vihar were dedicated to the Triple Gem - the Buddha, the Dhamma and the Sangha.

On the occasion of the dedication of the venuvan vihar by the King Bimbisara, Buddha said:

"Viharadanassa pananisainsam ko nama vattum puriso samattho annatra Buddha pica lokanatha yutto mukkhana mahutena capi".

This translates as:

None is able to describe the merit of donating a vihar except the Buddha, the lord of the universe, if some thousands of learned describe that, there will be no end.

With this type of merit, the signs indicate that in this vihar Monk's and Nun's time will be freed from social work chores.

The Venerables and lay persons need to find the dignified noiseless time vital for the practice of the Teachings of Lord Buddha.

For strong dhamma practice, much quiet time is needed (one might say at industrial strength).

May this new vihar become a place where quiet time is found.

Thank you very much.

May Monks and Nuns find the noiseless time they are looking for to practice for their freedom from hate, greed and ignorance.

J.D.H.

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Please refer Graphical Image No: V7N3.35.1

Photo: Most Ven. Thich Phuoc-Hue, President of the United Vietnamese Buddhist Congregation of Australia and New Zealand.

### **Kathina Ceremonies in Victoria**

Members of the Buddhist Discussion Centre (Upwey) Ltd. attended several Kathina Ceremonies during the month of November. The first of these was at the Sri Lankan Temple, Buddhist Vihara Victoria Inc., Rich St, Noble Park, on 25th October 1997. Anita Svensson offered a robe to the Sangha on behalf of her family who attended the ceremony.

On 2nd November 1997 a Kathina Ceremony was held at the Cambodian Temple, Wat Buddharangsi, Clarke Rd, Springvale. Member Paula Burling was honoured to be asked to carry a robe by the Monks she teaches English. In Cambodian tradition, a senior female member of each family group carries the robe on a decorative tray held above the head. Before the official ceremony began, women had the opportunity to be photographed carrying the robe upon an ornamental tray covered with flowers, whilst

standing under an ornamental umbrella. With the assistance of Venerable Sokhom and a member of the Cambodian community, who provided the traditional white scarf, Paula was able to participate in this tradition.

Official events began with a Dhamma talk followed by the offering of Dana to the Sangha. Then the lay people circumambulated the meditation hall three times, carrying the robes, umbrellas, flowers, incense and other offerings to the Buddha, Dhamma and Sangha. The offerings were then carried into the Hall, and many blessings and chanting followed during the official offering ceremony. Paula Burling and the Svensson family, who also participated in the Kathina ceremony, thanked Venerable Thou Nan for inviting them to the occasion. Venerable Thou left Victoria several days after the Ceremony to attend a Kathina Ceremony at a Cambodian Temple in India.

John D. Hughes and many Members attended the Kathina ceremony for Buddha Vihara Temple of Canterbury Rd, Box Hill. The ceremony was held at the Box Hill Community Arts Centre on 15th November, and was attended by seven members of the Sangha, including:

- Ajahn Dr Viriyananda, abbot of Buddha Vihara Temple.
- Ajahn Bounmy, abbot of Wat Lao, Burnt St, Nunawading.
- Master Ru Sun, abbot of Inh-Young Temple, Reservoir Rd, Narre Warren.
- Two members of the Sangha from Buddhist Vihara Victoria, Rich St, Noble Park.

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Following Ajahn Dr Viriyananda, participants payed homage to Buddha by chanting Namō Tassa Bhagavato Arahato Sammasambuddhassa, took refuge in the Triple Gem and took the Five Precepts. Robes were offered to the Sangha and blessings then given by the Sangha to the lay persons. Dana was offered to the Sangha including lunch and baskets of groceries.

Thank you to Buddha, Dhamma and Sangha for giving us the opportunity to make this special merit.

May you all be well and happy.

P.B.

Please refer Graphical Image No's V7N3.36.1 & 2

Photos: (L) Paula Burling and (Below) the Svensson family at the Kathina Ceremony at Wat Buddhārāngsi. Paula and Anita hold the robes above their heads according to Cambodian tradition.

Please refer Graphical Image No's V7N3.36.3 & 4

Photos:(Above) Phra Ajaan Chanphy Panyanor  
Manivong with Sangha at a Kathina Ceremony,  
and (Below) with Ven. Lim Mony at the Centre.

## **Library viewfinder for B.D.C.(U.) Ltd. Management 1997 -1999**

The Buddhist Discussion Centre (Upwey) Limited A.C.N. 005 701 806 is a learning organisation.

The preservation of our learning facilities requires a working document to communicate our internal vision of our facilities management plan to network keepers and users.

We define the "keepers" of our network as: persons who make contact with our organisation regularly with good will.

### **1.0 Introduction to our "keepers".**

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A few keepers just practice dana (generosity) wanting nothing from us in return. The majority of keepers practice dana as users of our goods and services on a quid pro quo basis, either as Members or as non-Members.

So, an extended definition of "keeper" is a person (or organisation) who knows of our internal vision, engages with it, and has the financial means to make use of our practical information and provides us with good resources and/or good information as generosity or on a quid pro quo basis.

Over the last two decades, we traditionally networked the contact of "keepers" in 40 countries by face to face contact and kept in touch by traditional correspondence (snail's mail) or by Buddha Dhyana Dana Review.

Our "keepers" include senior Monks and Nuns at other Buddhist Organisations, Cabinet Ministers, Ambassadors, Generals, Professors, Business Leaders, Government and Banking officials and persons with special technical skills.

By such means, we enjoy benefits of access to many cultural views and opinions and this means we can avoid a parochial approach when we make recommendations for our new projects. Their performance skills in joint activities serve to transfer to us some of their "know how" as good information.

Other types of information provided by keepers are of a sensitive intelligence nature and are normally kept classified as confidential information.

We value our keepers' contributions to our development. Therefore our projects and products will conform to our mandate of cultural adaptability.

A key demand of systems is that they must be robust enough to accumulate and preserve suitable information for at least 500 years within our archives.

Professor Mark Armstrong (1997) is director of the media and telecommunications policy group at RMIT in Victoria. He was formally chairman of the ABC. He is of the view that Australia has a community consensus that our future is inseparable from the Internet and the online society.

Our source documents recorded this century can inspire the production of future "truer" factual histories of Buddha Dhamma.

While a Monk or Nun is alive, under Buddha rules, it is untimely to disclose to the public at large their level of attainment. We store such information in confidence. When they have passed away, and someone may wish to write a biography, their attainment may be obtained from our records and disclosed in such a work to inspire future generations.

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Administratively, it is our practice to store processed information in sub-systems under our library intelligence to form a data base which we consult when writing about interrelated functions. We must make sure we link each sub-system to communicate with other sub-systems to better control our organisation.

## **2.0 Introduction to our Library Systems Thinking**

When we say "library" we are talking about the collection having the official name of the JOHN D. HUGHES COLLECTION, which is solely owned by the Buddhist Discussion Centre (Upwey) Ltd.

The insights of systems thinking show there has to be an understanding of organisation itself; not a reliance on change for its own sake or ideas conceived without reason.

We want to avoid the two extremes of doctrinaire control and complete laissez-faire. Our basic model for the process of information flow and control is:

Outside----Library----Information----Gatekeeper----User.  
Sources                      Service

The Complete model has relationships between the systems and incorporates feedback loops, filters and so on.

This introduces the concept of a metasystem which provides a much more realistic understanding of what happens during information transfer. For example, the existence of an undecidable element of user needs outside the information system highlights the need of not only a flow of information but a selection according to the users' requirements and language.

This concept can be applied to numerous activities and clarifies the stages in the organisation of information systems. A logically higher system sufficiently allows communication to build self-organising functions.

### **3.0 A hypothetical as to our "value added" catalogue.**

In the short term, we will concentrate our efforts in completing our catalogue of texts, journals, photographs, tapes and calligraphy. Then, we think our Library should concentrate on providing some "value added" information to the catalogue.

To help Buddhist scholars and practitioners, the imminent model of the type of "value added" we have in mind is something like the BUDDHIST TEXT INFORMATION journals ISSN 0360 - 6112 formally produced by Dr. Richard Gard's Institute for the Advanced Study of World Religions at Princetown University.

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The value added in BTI has "extracts from Prefaces, Forewords, Introductions, and other parts of editions, translations, and studies - as well as Contents/Tables of Contents - (which) will help the BTI reader to discern the nature and scope, contribution or noncontribution of these publications". (ref page 1, BTI Numbers 67-70 1991.)

We have formed a hypothetical script that gives us the incentive to search to find what "added value" looks like from an Internet entry perspective. It should include multimedia.

We are about to ask our keepers to help us find the affordable "added value" we are looking for to bring cultural change in relation to the Super Centre notion of our Buddha Dhamma library.

Perhaps we could explore how to automate machine scanning to produce further text indices with a view of saving research time. This may lead to key words for each catalogue entry to assist machine searching by function name or topic.

A library is not worth anything without a catalogue - "it is a Polyphemus without any eye in its head". (Thomas Carlyle: Testimony before the Commissioners Appointed to Inquire Into the Constitution and Government of the British Museum, Feb., 1849)

At present, we lack on-line experience of Internet. It helps our thinking when we

consider what "added value" would look like for Internet implementation as part of our library planning.

By using the latest communication aides such as the Internet, we are setting in place a procedure for generating an innovative library acquisition network which may allow a change in normal scheduled activities to give us a more "dynamic library".

We do not know the quantity of new material we expect to gain from an Internet appeal but we can guess that, over time, we must fine tune parts of the present library system catalogue or re-direct or guide them in a relevant direction to service users.

We believe our present library accession catalogue software is adaptable enough to deal with such change. We look forward to augmenting our resources as our appeals are unveiled into the networked information age.

A suitable Internet paradigm should furnish us with more use and hence more library resources. As we build and test our Internet paradigm it is likely the sources of our library holdings will move towards internationalism.

From the internal view, the catalogue must be able to be monitored in order to prevent theft of any of the collection. It would be exhausting on staff to expect them to stock-

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take if they were not provided with a current stock control catalogue. The entries made on the system software for the catalogue should be tamper-proof and not easily erased.

#### **4.0 Rationale of our Internet site.**

One of our Members is Peter Jackson, who owns a professional advertising agency. He has prepared a "special" publication spelling out our internal vision of our library plans for our Internet work users. It is a shorter version of this working paper.

Our site is located remote from our Centre and shares a proven stable site that has been running some years without trouble. The two persons running the site are experts in Internet site works and are mature dedicated Members. Where they are located is different to Upwey where power blackouts are likely to occur from time to time by falling tree branches.

We plan regular additions of exceptional material for the site.

As yet, although we do not know for sure what to measure as success from our Internet site, we are confident the system may turn up "Gatekeeper" persons we wish to know in other countries. We have a view, (as yet half-believed) that we can devise some feedback which would allow us to judge our success.

"Delightful as the past-time of measuring may be," writes Virginia Woolf, "it is the

most futile of all occupations, and to submit to the decrees of the measurers the most servile of attitudes." She scorns the idea of "some professor with a measuring rod up his sleeve'. (Hazel Rowley. The Australian 18 December 1996)

## **5.0 Specification of our Catalogue Hardware & Software.**

By nature, a library catalogue is a work in progress.

The master copy of our library catalogue is stand alone on PC5A in Suite 1 - our Hall of Assembly. This machine was upgraded in November 1997 to a fast 486 with extra ROM chips and an 80 Mb hard disc. From there it is backed up and copied.

Our Librarian attends 5 days a fortnight, from 10am to 3pm effectively, and prepares material for entry to the catalogue. Others type in and check this information.

We are considering working PC indexing machines in tandem to overcome entry bottlenecks. Internally, several lap top machines are to be provided in our Hall of Assembly with access to the catalogue. Our internal Local Area Network (LAN) will carry the library catalogue.

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Our present LAN is being designed to operate with 17 screens available to key Members & keeper associates. We have assembled most of the hardware and software needed for our design to develop our LAN. When our LAN has matured, we plan to extend it into to a Wide Area Network (WAN).

Our major software performance indicators are:

- \* a burglar must find it difficult to delete entries from copies.
- \* key affordability of the system in \$AUD.
- \* its compatibility with other programs.
- \* suitability for licensed use on Members slow PCs (e.g. 286's).
- \* that it can be formatted within some international accord.
- \* that we may obtain stepwise multiple licensing of software copies.
- \* that the licence allow expansion to Member's stand alone PCs.
- \* that software be scalable for our proposed LANs.(UNIX & NOVELL).
- \* that it should be user-friendly to be learnable by many persons.
- \* that it should be easy to upgrade.

Our criteria were met by a multi-licence agreement which allows us to run the U.S.A. software Organize... At present, we operate by running on DOS with secure passwords.

A Windows version of Organize... is available.

Were we to find a tactical advantage over our present DOS specified performance indicators, which we use for our contemporary catalogue using the U.S.A. software Organize..., we may update some to the Windows version. This would involve new



licensing agreements.

## **6.0 Plan to issue our catalogue via Internet to our keepers.**

We start with the prima facie notion that intelligent keepers and others will commend the quality of our non-sectarian covenant by noting how this viewpoint actualises into the unique range of our multicultural library (the John D. Hughes Collection).

We posit that persons of goodwill have an expectation that they will evoke actions to bequest to us new or additional books, journals, monographs and artefacts we wish to have for the Collection.

When this posit was put to one of our older Members, a qualified M.B.A., age 44, she cognated the merit of the DANA (generosity) action which allows others to read texts. She decided to donate her whole Dhamma book collection to the John D. Hughes Collection. There was a gain in freeing book shelf space at her home while still having the convenience of being able to refer to the texts housed in our Hall of Assembly. It is an elegant solution to her personal storage problem.

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We like to suppose the Internet trigger to parallel Dana would be a well written and illustrated brochure produced by Peter Jackson's team giving some chronicle of the Collection and such anecdotes.

Included in the goal of the new library brochure is to set up the concept that we are about to become a Super Centre next century. Master Lin's prediction is that it will happen by the year 2005.

We posit that one "articulate" method of making known our Dhamma Collection to outsiders would be to circulate our catalogue. At present, we believe that use of this circulation media is probably the most affordable of applications to provide the supporting strategy for making our catalogue widely known.

Compared to the cost of circulating regular paper printouts to our keepers of the catalogue (soon to cover over more than 8000 entries), the Internet version is not costly to produce.

We will load our catalogue onto our Internet site with appeals for books, journals and more intelligence.

We desire to continue to increase our holdings in two ways; firstly, to obtain multiple copies of texts we have; secondly, to obtain publications of which we do not have copies.

A strong reason to donate multi-copies is that we do not lend a text off site unless we have 5 copies of a publication. At present, since we have only one copy of rare texts,

our policy means most of our texts are not for off-site loan.

We respect copyright and will not accept pirate copies of texts.

Either way, to let others know of our needs, it is necessary to circulate our present holdings catalogue.

We will review our Internet operation in February 1998.

### **7.0 Our internal vision framed as an innovative concept.**

We are the oldest Dhamma Centre in Victoria that has stayed with our library located at the one SUITABLE location. It is not advisable to move the location of libraries because items can be lost or damaged. Generally, the ancient Shrine of the Deva protectors of the library (the Deva of Learning) is destroyed when a new location is established.

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Our key objectives are:

- \* To introduce a philosophy of life based on Buddhist Teachings.
- \* To encourage the study, practice and realisation of Buddhist Teachings.

Our multilingual reference library is an excellent environment for Buddhist study and research. The John D. Hughes Collection offers an extensive range of resources to assist in the learning of Buddha Dhamma, and includes:

- \* Rare and valuable Buddhist Texts including the complete Buddhist Canon.
- \* Commentaries by renowned Buddhist Teachers.
- \* Buddhist artefacts and ritual objects from all traditions.
- \* Buddhist Journals and Newsletters.
- \* Audio tape recordings of Buddhist Teachings.
- \* Buddhist "Books of Guidance" in English and various languages.
- \* Calligraphy.
- \* Video tapes of Buddhist events.

We want our Centre's library name (The John D. Hughes Collection) to become an important brand from the customer-donation viewpoint.

### **8.0 Timing of our entry onto Internet.**

We feel we should not delay in taking further initiatives to attract future gifts of new written material for the John D. Hughes Collection.

It is more expedient to put on view the parts of our collection that we have indexed to

date; rather than await for our indexing of the catalogue to be "complete".

Our Internet site at [www.bdcu.org.au](http://www.bdcu.org.au) carries our present library catalogue. We will update it from time to time, by catalogue of back numbers and adding new items upon receipt.

We are becoming recognised in our country as the "long term preservers". We will stay in activity long enough so we can preserve more and more present Dhamma resources so as their copyright runs out next century, our successors can scan and deliver copies of the "rare texts" using whatever technology is available at that time.

We declare we have reached or are about to reach some of the performance indicators we set as the "third-rate library" benchmarks from inception over two decades ago. When these benchmarks have been achieved, we plan to move towards becoming a high performance place by becoming a second-rate library.

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When you consider our past record was built on an old library culture, the fact we have changed our culture towards the information age and feel comfortable enough with the present times is an indicator that we should be able to build on our current good name and fame.

We can say: "With integrity and age, we gave our name to our satisfactory 20th Century Centre; with integrity and maturity, we strive to give our name towards our 21st Century Super Centre."

### **9.0 Other options for distributing our catalogue.**

A benefactor temple has offered to burn our data onto a CD. From time to time, he said he could arrange for a burnt CD to hold our latest catalogues. We are exploring the safety and capacity of the offer given that we fear a virus on the system. Until we get more multiple CD copies, and test them rigorously there is little chance we would lend an untested CD.

### **10.0 Further improvements for the Hall of Assembly's fire rating.**

The site of the Buddha Dhamma library is at our Centre at Upwey Victoria. The area is a rain forest and has a high fire risk. The record heat in January 1997 brought fierce fires within one kilometre of our site. We have a multistage plan to prevent fire. We have shown in concrete action that we can act with a preservation culture.

Within this 20th century, our Centre has not been burnt down and we have practiced and preserved Dhamma. Every year, we broaden our fireproofing operations at our Centre. Utilising low cost methods, we have undertaken slight modifications of some surfaces to improve their fire rating. This has been done without causing any structural

change.

### **11.0 Occupational, Health & Safety Issues.**

We rate ourselves as having improved the library environment by a factor of two in this area since last year. Members have accepted that O. H. & S. is everybody's business.

We recognise that there are risks involved by the importation of books and journals. For example, the possibility of importing bugs which may carry exotic diseases.

We have contacted the International Mail Centre in Melbourne to ascertain what their procedures are for fumigating overseas parcels so as to eliminate the chance of spreading such diseases.

We have been informed that books and printed matter are low risk (if bugs are present they usually die during the journey) and as a result parcels are generally not fumigated.

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However, if any live moulds are detected after opening the parcels at the Centre, we can send the contaminated matter to Quarantine for fumigation.

Another example of risk is the possible delivery of letter bombs or bombs which can be contained within parcels.

We will be purchasing special chemical detectors and setting up procedures for the handling of parcels upon arrival at the Centre. This will ensure the protection of Members and property of the Centre.

### **12.0 The next stage after LAN.**

We have been servicing Buddhist researchers for nearly two decades. A recent typical project was our library's ability to provide three different English translations of the DIAMOND SUTRA to a Vietnamese scholar in New South Wales.

His objective is to compile a Vietnamese language version of the Sutra text with the help of others in the community. Two of his research assistants who live locally in Victoria visited our Centre and we provided them with the three texts to study on site.

Notwithstanding that the texts are out of print, we explained the law of copyright prohibits copying the whole of the texts. Accordingly, they copied less than 10% of the texts on our photocopier.

Our organisation stresses that ethical behaviour includes promoting ethical standards and practice, working within the law and ensuring the rhetoric matches the reality.

We have decided the library surrounds shall modernise/refurbish regularly; say, once every three years, rather than the old culture view of once every decade.

### **13.0 Basis for allotment of resources to facilities management.**

Our basis for allotting monies for our facilities management is based on figures collected by Sam Ragusa, the Director of the Office of Facilities Management at Griffith University. He collected estimates of the magnitude of facilities management in Australian and New Zealand universities and polytechnics.

For university estates having an asset replacement value of \$22 billion, he concluded these spend \$175 million on maintenance, \$182 million on refurbishment, \$90 million on cleaning and \$36 million on maintaining the grounds. Rounding these figures gives ratios 1: 1: 0.5: 0.2 = 37%: 37%; 18.5%: 7.4%.

Since we are a learning organisation, with a present asset replacement value of about \$500,000, we use these ratios to allot our resources in our own operations.

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Through commitment and motivation of our Members, we intend to develop an Australian library having information resources fit for use and convenient and engaging to Buddhist scholars and practitioners.

When promised overseas monies become available, we intend to purchase a house near the Centre which we can get partially re-zoned and equipped for use as a back-up library cache.

(Present optimistic view - September 1998.)

May all beings be well and happy.

J.D.H.

## **Lessons of Guidance in the Ch'an Way of the Brush**

### **Part I**

Welcome to our 1997-1998 Ch'an workshop series.

From a Ch'an Buddhist viewpoint, Peter Herschok (1996) holds a conception of sociality that depends on negotiating a middle path between asserting the priority of the individual (for instance, Locke, Rousseau and Vedanta) and of the collective (for example, Durkhiem, Mauss, and some versions of Marx).

However perfect the understanding of a complex activity, and despite all efforts to achieve a clearly seen objective, a high variety system may well go wrong! (David Smith, 1980)

Sigmund Freud (1914) noted the apparently paradoxical fact that precisely some of the grandest and most overwhelming creations of art are still unsolved riddles to our understanding.

He posited that some writer on aesthetics has discovered that this state of intellectual bewilderment is a necessary condition when a work of art is to achieve its greatest effects.

This does not mean that connoisseurs and lovers of art find no words with which to praise such objects to us.

But usually in the presence of a great work of art each says something different from the other; and none of them says anything that solves the problem for the unpretending admirer.

#### P.47

Freud questioned why should the artist's intention not be capable of being communicated and comprehended in words like any other fact of mental life?

To discover intention one must first find out the meaning and content of what is represented in a work; in other words, be able to interpret it.

So, the first distinction you must hold in mind is that Ch'an is not regarded as "painting" but as writing.

In Ch'an it is not a question of *arts gratis artis*.

Just as there are restraints in writing good styles, it must be noted that sooner rather than later you will learn the Ch'an style restraints.

The first major point, at the overt level, is that the Ch'an system is designed to bring you to a series of particularly desirable noble qualities, such as, for example, self-control, generosity or compassion to act on your minds.

For example, if you paint a mountain, perhaps you may choose to intimate a hint that there is a possible path for a person to be able to ascend to the mountain's summit.

If you paint a scholar, provide the scholar with food and some way of learning, such as the four friends, a Teacher or a written text.

Even were you to display an animal or an insect, please furnish some suitable food for the being within the composition of the piece.

If you show a protector, provide that being with company in the form of a companion or student.

The second major point is you must be prepared to work through a series of classifications until you can distinguish between pieces that are isomorphic as opposed to ones that are homomorphic.

You ought target yourself to find the way to arrive at the Ch'an insight series which can understand the phraseology written by the brush to express the truths which arise from the natural delineation of different methods of viewing human and other world systems.

When relationships are very close, we might see that every part of one set of things has a corresponding part in another set of things.

When two sets are not identical but each of them has the same form and should behave in the same way; then they are said to be isomorphic.

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Sometimes the correspondence is not so close and several parts of one set may be represented by only one part of the other; it is therefore, a smaller set but still preserves some of the relationships existing within the larger one.

These two sets are termed homomorphic to one another.

For the present, just recognise that organisational structures which allow excessive compartmentalisation make it difficult for you to focus and initiate change.

Since you have not arrived at the point where you can see 10 000 words in a single glance for the rest of your lives; I suggest when you practice the given pieces; provide yourself with about thirty current concerns.

By limiting yourself to these means, you will avoid excessive fragmentation of your mental organisational structure and hence your brush strokes.

May you practice to find the Way of the Brush.

J.D.H.

## **Part II**

It is not easy to appreciate Teachings on why we should be kind to one another, but we can feel it intuitively when we practice service and kindness.

Our conventional wisdom commits us to a belief that the wakened mind will show itself as an experience.

We are totally convinced that real experience comes from the five senses where:

sounds are experienced by hearing, sights are experienced by seeing, food is experienced by tasting, the solidity of the material world is experienced by touching, and fragrances are experienced by smelling.

In his opening Talk, Dr Yutang Lin introduces his translation of a Chinese text - A Golden Ring, An Introduction to Buddhist Meditation, First Edition 1995 - with the advice that the Buddha does not encourage people to JUMP into meditation (Pali: bhavana).

In The Eight Stages on the Path towards Buddhahood as taught by the Buddhist Yogi C. M. Chen, meditation comes sixth, indicating that meditation should be preceded by five preparatory steps.

He recommends we build a fence of silas (Rules of Conduct) around ourselves to protect us from "intruders".

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We are ready to start when our sila is part of our essential principles which can guide us in making meditation a coherent activity.

Therefore, the order of operations is very important.

The rules of Buddha Dhamma sila may be classified into two main types. One type guides us to stay away from worldly troubles, and the other type guides us toward active participation in practice and service.

When a Student participates in service (lending a helping hand) with sila training (10 precepts) the Student's viewpoint gradually broadens until the truth of the misery of self-centredness becomes clear.

The Way of the Brush (including calligraphy) is taught by having the Student begin with mild activity such as, for example, preparing food for other Teachers and Students, washing the dishes and cups, sweeping and cleaning the Ch'an Hall with the instruction not to lie.

Subsequently, more mentally demanding tasks are set such as pruning vegetation in the Temple surrounds, setting up the four friends (or the Four Treasures) in the Assembly Hall, or grinding ink for the Teacher's use with the instruction to hold some other precept such as, for example, not to steal.

Depending on the nature of a person, preliminary training may include physically demanding activities, such as cutting firewood or building stone walls with the instruction not to kill small beings.

The analogy of silas as a wall becomes understood each for himself or herself.

When that fundamental sila vow is realised, the brush strokes made by such a person



will not write slander about others.

Buddha Dhamma is known as the diplomatic way to peace. Any angry confrontation on an issue is self-defeating because the hate generated can make your enemies stronger.

Using the four friends in the Ch'an Way of the Brush can conquer your enemies in silence.

You must have enough confidence and experience so that you no longer question that specific well-tested subject matter, such as bamboo, will lead towards the high ground of "morality" when their nature is sought in the Ch'an Hall with repeated practice.

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The Student must learn not to become attached to any brush strokes made on paper. The Master discards any poor work, any poor strokes, so that what remains is a crystallisation of his or her best.

Peter D. Hershock (1996) has stated consciousness has nothing to do with vision, hearing, thinking and so on. We are told by the wise and it is written in texts that the true mind is tasteless, colourless, odourless, and has no shape or form which can be touched or seen.

Various types of sila perfection (Pali: parami) are attainable.

The two major aspects are: Pakati Sila - natural moral conduct in Humanism; and Pannatti Sila - religious disciplinary code for followers to uphold. The level and type of sila parami attained by a person is not limited to one small measure. A Monk or Nun is expected to observe four kinds of Sila.

These are: Patimokka Sila - Fundamental Moral Code;

Indriya samvara Sila - Morality concerning sense restraint;

Ajiva parisuddhi Sila - Morality concerning purity of livelihood; and Paccaya

sannissita Sila - Morality concerning use of the necessities of life.

When you "arrive" at these silas by the Way of the Brush, you can understand three questions and write a reply by way of the brush.

What must you do to create order in your future?

How does this differ from creating order in your present?

How does it differ from creating order in your past?

May you be well and happy.

J.D.H.

Please refer Graphical Image No: V7N3.50.1 & 2

Photos: John D. Hughes teaching Ch'an at the Centre (L) and painting at Pyramid Rock, Phillip Island (Below).

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## **The Theory of Karma in the Context of Buddhist Practice**

by Vincent Cavuoto  
President, Buddhist Discussion Centre (Upwey) Ltd.

This article was presented as a speech at the Mind, Body and Spirit Festival, 1997.

This afternoon we are concerned with throwing some light on the topic of Karma in the context of Buddhist practice. As we approach the Year 2000 and the beginning of the new millennium, there are some observations of general nature we can safely make:

We live in a society which is highly developed technologically with a fairly high standard of living for most people when compared to the standards of living of any other generation in history. Yet, notwithstanding the fact that our material needs are mostly well taken care of, many people from a variety of religious viewpoints would agree that spiritually society is going backwards.

We are witnessing an increasing secularisation of our institutions in which the behaviour and values of the decision makers do not seem to be bound by any ethical considerations.

We live in an environment in which the media glorifies certain antisocial behaviour without concern that they are providing the wrong role models for the younger generation.

I am not making these observations with a moralistic tone; I am just presenting these facts because it is in the general context of our culture that this discussion about Karma is taking place.

Previous generations lived in a more secure and predictable world than we have today.

In that world they seemed to know with greater certainty what was white and what was black. In our contemporary world we do not seem to have those certainties any more. In an effort to get rid of age old taboos associated with some religious practices a lot of people look like they have "thrown out the baby with the bath water".

Consequently, nihilistic doctrines and attitudes are springing up everywhere, especially in educational institutions. A nihilistic doctrine is one based on the assumption that there are no standards universally valid and any theory or body of knowledge can be analysed to the point of showing the personal bias of the thinker. The corollary of this is that when there are no universal values then anybody is free to do whatever they like since there are no future consequences for wrong behaviour.

So it is within this cultural context that we need to ask the question: "What does it mean to talk about spiritual values?"

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In order to answer this question we can easily see one factor that all major religions of the world consider to be the starting point of any spiritual path: this common starting point is a behavioural pattern, for any spiritual aspirant, soundly rooted in morality. It would be simply fantasy for anyone who wants to follow a spiritual path according to any religious tradition, to ignore paying proper regard to some basic standards of morality, which are essential if people have to live together in a society.

Buddhism, or more appropriately Buddha Dhamma, which means the Teachings of the Buddha, shares with other major religious traditions of the world this concern for morality, but from a different angle, and this needs to be underlined, since it is going to help us to clarify our discussion about Karma this afternoon.

More specifically from a Buddha Dhamma perspective it does not matter where people learn their morality from as long as it is practiced from the point of view of being a stepping stone along their particular spiritual path. In other words it does not matter what philosophical justification they give to their morality as long as they have got one.

The starting point of our understanding of the doctrine of Karma is the notion that everything starts in the mind: the mind is the chief cause of our happiness and our misfortunes, our joys and our sorrows, our triumphs and our defeats. It is the way we use our minds that determines everything that happens to us, the good and the bad. So the understanding and the cultivation of our minds is the underpinning of Buddhist practice. In the Buddhist texts the word that is used for mind cultivation is bhavana, in the West this word has been wrongly translated as meditation. Meditation is important but it is only one aspect of the total process.

At this point we need to make an assumption without which our discussion about Karma would not be able to continue. The assumption is simply this - our present existence is only one of an infinite number of existences that we have had from a beginningless past. We have been always in existence but not necessarily in a human

form. Other available planes of existence apart from the obvious human plane are the realm of gods, the animal realm, the hungry ghosts realm and hell.

What the Buddha saw on the night of what normally goes under the description of His enlightenment, is that the plane where beings are reborn after dying, is in fact regulated by the Law of Karma. This law does not require any law giver and enforcer but works within its own boundaries. We are all subject to the Law of Karma regardless of our religious beliefs or our philosophical points of view. Its workings are impersonally carried out whether we believe in it or not.

In the physical world if we jump out of the window we fall on the ground according to Newton's law of gravity. It does not matter if we are aware of it or not, it does not matter if we believe in it or not. We can break our legs or we may even die regardless of what personal opinion we may have of this law. The Law of Karma works on

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similar principles to the laws of physics. It is the equivalent of the laws of physics in the ethical domain.

For some people who have aspirations for an eternal life of a sort, the notion that we in fact have been existing for ever could be comforting, rather reassuring; it could be comforting for some people to hear that the eternity they are striving so anxiously to achieve, they have in fact already got.

However according to the Buddhist doctrine, there is a catch. This is that of all possible rebirths the human rebirth is the best for a variety of reasons upon which I am going to expound on shortly; it is also a very rare opportunity to get a human rebirth and this is not appreciated outside Buddhist culture.

The reason why a human rebirth is the best, is because in planes below the human world, the common lot in the life of those beings is suffering or boredom or both. This is not to scare anybody but to help make some points about the Law of Karma which some Buddhist Masters know by direct insight.

In realms above the humans, the realm of the gods, the conditions of existence are so pleasant and since these rebirths usually last much longer than humans, beings in those planes end up forgetting how they got there in the first place and believe that they are eternal.

However, the Buddhist Teachings state that existence in all these planes has some common characteristics and one of them is impermanence, which means that once the karmic energy that caused that being to be reborn on a particular plane has been spent, there is rebirth on another plane according to the workings of the Law of Karma.

Nowhere in the Buddhist cosmogony is there a place which you can reach and dwell there forever, which brings us to the consideration of our present life as a human being and why from the Buddha point of view this is the best life you have ever had.

You see, on the night of His enlightenment, Buddha saw that his own previous lives had no beginning and he saw that the lives of other beings had no beginning so he gave up any desire to look out for a first cause since he saw that it was an impossible task to know how it all began. It was a fruitless task to go and search for the origin of everything when in fact the most obvious goal was to find a way out of the Law of Karma. In fact he saw a way out of the Law of Karma and the necessity of having to be reborn, in one plane or another, with all that sense of impermanence and unsatisfactoriness that this Law implies.

This body of knowledge which shows beings a way out of karma and out of suffering goes under the name of Buddha Dhamma as I pointed out earlier. Buddha is a title

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which means a person who has awoken. So Buddha Dhamma means the Teaching of the awakened one.

So why did the Buddha regard human life as the best life of all possible lives? Because in the human world we have the best conditions for us to put together the package which eventually will lead us out of unsatisfactory existences forever. In this way the Buddhist path is different from other religious paths, by not searching for an eternal paradise or heaven rebirth which, even though rather long in comparison with human life span, nevertheless is still impermanent. When the karmic energy which caused rebirth in a heaven realm is exhausted that being would be reborn, usually as a human.

Now the problem is that given the likely ignorance of that particular being of the Law of Karma and the consequences for future rebirths, that human being is more than likely to engage in activities which will cause rebirths in a lower than human level and it is very difficult to get out of these rebirths. Furthermore, if we are reborn in an era when the Buddha's Teachings are not available there is no one to teach that being the way out of suffering.

Buddha's Teachings, in fact, last in this particular Sasana for about 5000 years; we are over 2500 years down the track and in another 2500 years no one will know anything about Buddha Dhamma. Consequently no one will be available to show people how to escape the unwanted consequences of the Law of Karma. So the merry-go-round keeps on going, fuelled by our own karmic energy which we create out of our ignorance of the true nature of reality.

So the understanding of the Law of Karma and how we can escape from it can give us the realisation that we can be the master of our destiny rather than having to experience at times the feeling that we are at the mercy of forces we do not understand, where we blame bad luck or misfortune for everything of negative character which we have to face.

An essential factor in understanding the Law of Karma is the notion of merit. What is merit? It is the accumulated reservoir of past wholesome activities done with mind, body and speech. It is a kind of money in the bank on a psychic level which supports our physical and psychic existence. If we spend all our money we have in the bank, without making sure that we replenish our deposits, we will pretty quickly get to a stage where we are penniless and we run the risk of going bankrupt.

Similarly, on the psychic level we need to replenish our psychic bank account, and that stored up energy is available for us to use in whatever way we see fit because it belongs to us. It is a type of stored up energy which we can turn into money if we want to, but it is better than money because we can take it with us when we die. We cannot take our material possessions with us because the body is subject to

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decomposition, but the positive tendencies we have accumulated in one existence will serve very well in the future.

It would be foolish of course to turn all the merit into material comforts in the present because we would be poor in the future. From the Buddha's insight about the nature of reality we can see that it is far wiser to spend part of our good karma to accumulate wisdom, because wisdom and understanding we can carry with us, and wisdom is what will liberate human beings from the clutches of ignorance.

And yet what do most people do? They give an exaggerated emphasis to the material aspects of existence and essentially disregard the cultivation of their minds.

#### TEN TYPES OF MORAL ACTIONS

These are ways we can increase our store of merit:

1. To abstain from killing.
2. To abstain from stealing.
3. To abstain from unlawful sexual intercourse.
4. To abstain from lying.
5. To abstain from tale-bearing.
6. To abstain from harsh language.
7. To abstain from frivolous talk.
8. Absence of covetousness.
9. Absence of ill-will.
10. Right understanding.

One night, while the Buddha was sitting in meditation under a Bodhi tree, the end of His religious quest was finally achieved. He started to see, like in a mirror, His previous lives, what He had been, the families He had had; He started to go backward in time to see many previous lifetimes to arrive perhaps to the point when it all started. Then He saw the life of other beings similarly, like in a mirror and one thing became clear to him: the plane of existence (out of the five planes of existence) where these

beings were reborn from one life to the next was determined by the accumulated effects of the actions in previous lives, in other words their own karma, a word which in Sanskrit means action.

As He progressed through the night He acquired a more detailed understanding of the Law of Karma: He realised the Four Noble Truths and the twelve links of the Law of Dependent Origination which is a more detailed formulation of the working of the Law of Karma and the truth of anatta, the truth that nowhere in the universe there is a self to be found.

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Finally when the sun rose, he had become an Enlightened one, he was no longer an individual in the ordinary sense of the word. The point when all learning had stopped, the final destination of his religious quest had finally been achieved.

We can look at this experience as the manifestation of the law of causality in the ethical domain but not as a type of mechanistic causality as it could be inferred from a study of scientific disciplines. This causality is expressed in its standard formulation like this:

"When this is present, that comes to be; from the arising of this, that arises. When this is absent, that does not come to be, on cessation of this, that ceases."

Expressed in another way we could say that certain conditions arise in the presence of concomitant factors; when these factors are not present, those conditions do not arise. It is another way of expressing the relationship of interdependency among phenomena in the universe, in our life. The Law of Dependent Origination is one of the most important teachings of the Buddha and even though the realisation of it depends on the degree of spiritual development, we can at least have an intellectual understanding of it. According to the Buddha's insight, the existence of every effect depends on some causes or conditions. The cause and the effect are mutually dependent. A distinction needs to be made between a cause and a condition. A cause alone cannot produce the effect, it must be aided by some concomitant condition. For instance, a seed is a cause of a plant, while soil, water, light and manure are its conditions. Without the conditions a seed cannot grow into a plant. Things in the world, both mental and material are conditioned in nature.

The doctrine of dependent origination (Paticca - Samuppada) provided the solution to the problems of old age, disease, death and suffering. Old age, death, despair and the like exist, says the Buddha, because there is birth; if we are born we are subject to suffer. Why are we born? Because there is a will to be born. Admittedly, the notion that the desire to be born is the cause for birth is rather foreign to our Western intellectual and religious tradition, but we need to remember that the Buddha does not speak out of a theoretical framework. He has no theories to confuse people with, he speaks out of His personal experience, from seeing things directly by insight.

So we are born because there is a will to be born, or a predisposition for becoming. What causes this will to be born? Our attachment (upadana) to the objects of this world is the condition that brings about our desire to become. Why do we have this attachment? Because of craving to enjoy worldly objects, sights, sounds, tastes, etc. This craving originates from our sense experience or feeling. Why do we have this feeling? We have feeling or sense-experience because we have sense object contact (phassa). Because of previous experience which is associated with some pleasant feeling, we have the desire to prolong the sensation of enjoyment. But sense experience would only arise at a point where there is the contact of sense organs with objects. Why do we have this sense-contact? Because we have six sense organs with which we perceive the world - the five senses plus the mind. (The mind is in fact in this system

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considered a sense organ like the other five and its objects are concepts, the sense of self etc.) Why do we have these six sense organs? Because we have a psycho-physical organism. This organism can come into existence only if there is initial consciousness of the embryo. Why do we have this consciousness? Because of the impression left by our past deeds (that is our karma). The impressions which give rise to rebirth are due to ignorance. Therefore ignorance about the true nature of our existence is the root-cause which causes rebirth and therefore allows the miseries of existence to persist.

In other words, it is said that ignorance is the root cause of all suffering. From it spring karmic formations or volitional acts (sankhara). Because of Karmic formations, consciousness arises. This in turn leads to a psycho-physical organism (nama-rupa) which causes the six sense organs to come into existence. These again lead to sense contact, because of which feeling arises. Feeling can be pleasant, unpleasant or neither pleasant nor unpleasant. From feeling, craving starts, and because of craving, clinging or attachment arise. From clinging or attachment, the will to be born arises. From the will to be born, birth is the consequence. With birth there is old age, grief, lamentation and despair which may be comprehensively termed as 'suffering'. So this is the process that gives origination to the whole mass of suffering.

The important thing to realise here is that this process goes on and has been going on from the beginnings of time and will continue to go on whether there arises a Buddha in the world or not. The role of the Buddha is to understand this process, penetrate its inner workings, discover the way out of this process and announce it to the world and establish a system of teaching, to explain to those who know about suffering and want a way out of it.

It appears from the Tripitaka, that ignorance need not necessarily be the first link in the chain of causation. The doctrine of dependent origination may be represented in four different ways following the Buddha's Teaching:

- It may be ignorance, the first link to the end.



- It may start with feeling (Vedana), the middle link to the end.
- It may start with birth, the end of the link, down to the beginning.
- It may begin with craving, down to the beginning.

The Buddha eventually found out that people were getting confused about the analysis of the causes of becoming, so He started His Teaching from ignorance as the starting point. What He wanted to show is that becoming carried on according to its peculiar law.

Let's examine the various links in more detail:

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### **Ignorance**

Ignorance is the absence of knowledge. It prevents an individual from having a correct view of reality. It also prevents him or her from realizing the ultimate truth. It makes an individual see happiness in suffering, good in evil, and vice versa. Moreover, it makes an individual regard the five aggregates to be permanent and the Four Noble Truths to be unreal. It results in attachments to notions of eternalism or nihilism and misunderstanding of the conditioned nature of phenomena.

### **Karmic formations (dispositions)**

These are the impressions or tendencies left in the mind for taking a wrong view of things on account of ignorance. In a wider sense, karmic formations are the forces or volitional activities which create a new existence.

### **Consciousness**

Consciousness in this context corresponds to rebirth-consciousness. It serves as a forerunner of other consciousnesses. In other words when karmic formations with ignorance as condition cause the appearance of rebirth consciousness, the other consciousnesses will succeed it.

### **Name & Form (psycho-physical organism)**

The rebirth-consciousness leads to mind and matter. As already explained, karmic formations having led to the reappearance of rebirth-consciousness, the other consciousnesses will immediately follow. Because of rebirth-consciousness, influenced by ignorance and karmic formations, the psycho-physical organism comes into existence. Of these two the material components belong to the body. The mental constituents are feeling, perception, and karmic formations. The consciousnesses which come after existence, gradually bring about perception, feeling and fresh impression or thought construction. All of these need the support of the material constituents. The consciousnesses and the psycho-physical organism are mutually interdependent.

### **Six sense fields**

With the psycho-physical organism the six sense organs - the eye, the ear, the nose,

the tongue, touch and mind - come into being. The mind components are the three aggregates; feeling, perception and karmic formations. The sixth sense organ has the mental constituents as condition.

### **Contact**

From the six sense organs six kinds of contact originate.

### **Feelings**

The contact of sense-organs with the external objects creates different feelings in the individual. The kinds of feeling correspond to the number of sense organs i.e. eye-contact-born feeling, ear-contact-born-feeling and so on.

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### **Craving**

It is craving which takes consciousness from birth to birth. The craving born out of feelings is the root cause of suffering. There are as many kinds of craving as there are sources. These sources are the six sense-objects: craving born of visible data, that which is born of sound, that which is born of odour, that which is born of flavour, that which is born of tangible objects and that born out of mental objects.

The craving that grows out of the sixth sense object is called craving for sense desire. When it is associated with the belief that the world of enjoyment is eternally existing and creates a desire for future becoming it is called craving for becoming. When it comes out of a nihilistic view it is called craving for non-existence.

### **Grasping or attachment (upadana)**

Four types of attachments, i.e. sense desire attachment, wrong view attachment, rite and ritual attachment and the firm belief that there is a permanent soul or ego and the identification of the ego with one of the five aggregates.

### **Becoming (the will to become)**

Conditioned by attachment becoming comes into existence.

### **Birth**

Death, grief, suffering.

### **THE FOUR NOBLE TRUTHS**

1. That Life is Suffering.
2. The Causes of this Suffering.
3. The Cessation of this Suffering.
4. The Path Leading to the Cessation of Suffering.

### **THE EIGHTFOLD NOBLE PATH**

1. Right Understanding.
2. Right Thought.
3. Right Speech.

4. Right Action.
5. Right Livelihood.
6. Right Effort.
  - (a) To prevent the arising of evil and unwholesome thoughts that have not yet arisen.
  - (b) To discard such evil thought already arisen.
  - (c) To produce and develop wholesome thoughts not yet arisen.
  - (d) To promote and maintain the good thoughts already present.
7. Right Mindfulness.
8. Right Concentration.

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I hope that this discussion has thrown some light on the topic of karma and hopefully has made you aware of some of the factors which influence our existence as we stumble through life in this complicated business of living.

Thank you very much and may you be well and happy!

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V.C

Please refer Graphical Image No: V7N3.60.1

Photo: Vincent Cavuoto presenting his speech on the Theory of Karma at the Mind, Body and Spirit Festival.

Please refer Graphical Image No: V7N3.60.2

Photo: (L-R) Vanessa McLeod, John D. Hughes,  
Lama Loppon, Brendan Canning, Julie O'Donnell  
and Constance Rhodes, November 1997.

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## **Sustaining Buddha Dhamma Practice**

### **John D. Hughes Teaching Bhavana Course September 1997**

The purpose of the Teachings of the Bhavana Course held was to help participants build a mandala or matrix capable of helping practitioners to sustain the Buddha Dhamma practice for this life and for future lives.

The essential components of this matrix are:

1. Request to the Teacher to be taught.
2. Knowledge of human types and their refuges and the awareness of the causal link between such refuge and the subsequent rebirth in the appropriate plane of existence.
3. Development of yathabutham mind to be able to see dukkha and sukkha with equanimity.
4. Offerings to the Buddha, Dhamma and Sangha.
5. Offerings to the five kinds of Cetiya.
6. Generation of wisdom regarding the effective utilisation of Buddha Dhamma Resources for Buddha Dhamma Teaching.
7. Balance regarding the practice of the Four Asanas.
8. Development of analytical skills to combat "blind" questioning and discursiveness prevalent in many people whose approach to the cultivation of their mind, is like shopping around in a spiritual supermarket.

One of the essential skills to develop is the ability to identify human types. Therefore the Puggala-Pannatti (Designation of Human Types, Pali Text Society) was used as a text.

One of the dangers for a Buddhist practitioner, when interacting with people in the wider society, is the lack of awareness that most individuals do not have Buddha Dhamma as a guiding principle for their volitional activities(cetana). These people can be classified under two categories:

1. Those who consume the merit accumulated in past lives.

2. Those who consume merit accumulated this life.

It is by not understanding the law of cause and effect, they are very keen to spend merit (usually in the form of material comforts or ego gratification). They do not realise that it is merit from past existences which results in a human rebirth and they do not, therefore, appreciate the rarity and the preciousness of such a human rebirth. What they are more likely to do is to consume their store of merit from past and present so at the end of this life they will be worse off than at the beginning.

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So what is the correct attitude required by Buddha Dharma practitioners in dealing with puthujjanas (i.e. those who have not had deep insights into the Four Noble Truths)? It is important, at all times, to be aware of the variety of human types as listed in the Abhidhamma and develop an understanding, through analysis, of the cause and effect relationship existing between the various planes of possible existences and the mental processes which can cause rebirth in those planes.

It is difficult to see that a human rebirth, at a time when the Buddha Sasana is alive, is always the best possible rebirth. But as humans we can accumulate the merits, (depending on past existences of course) to practice the Dhamma and progress along the Path to end all suffering that Buddha discovered.

So it is important for the practitioner to raise his or her awareness to know for sure where he or she is along the Path. It is important to eliminate from one's own stream of becoming, the puthujjana's habit of craving for the continuation of sukka (pleasant experiences) and craving for the cessation of dukkha (unpleasant experiences) without the wisdom which knows that the pleasant or unpleasant arise in the present as a consequence of wholesome or unwholesome karma respectively. It is also important to learn to balance the allocation of merit for present and future learning requirements.

To be able to achieve this, one needs to be able to develop mental states beyond those normally associated with the eight worldly conditions (praise and blame, honour and dishonour, gain and loss, happiness and misery) to types of knowledge which are free from personality bias (yathabutham).

It is important, then, to generate merit in many areas, spend some for the present and dedicate the rest for future learning. Only with a yathabutham mind is it possible to develop equanimity towards sukka and dukkha without attachment for the first and rejection of the latter.

Ordinary human psychology, which does not have the benefit of Buddha Dhamma insight, will regard as worthwhile the search for pleasant experiences through material or mental objects. It will give them a value which by far outweighs their real importance while craving to make those objects permanent.

The Dhamma practitioner needs to resist the temptation to enter a puthujjana's world

in order to compare it to one's own. This would not be correct practice as it would engender an attitude of superiority. It is tantamount to saying "I, me, my mind is free from your dukkha and therefore I am superior". This attitude is not free of personality bias and is more closely aligned to the mind of a thief.

With mindfulness sustained by a good merit base, we become aware of our true refuges and if we do not like the direction we move towards, we have the power to change. That power comes from Dhamma practice.

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Another wrong attitude we need to guard ourselves against is the negative response we might have towards people with superior skills to ours. If we behave like puthujjanas, we end up slandering superiors and we would be creating the wrong behavioural pattern when in the presence of Dhamma Teachers: we would not be able to learn from them. From the mind of the slanderer the mind of the assassin follows.

If we get rid of the mind of the thief, the mind of the slanderer and the mind of the assassin, we have attained the third perfection, the perfection of renunciation, and we would be operating from a yathabutham mind. This is necessary if we do not want to follow the path that most people in the world follow and which surely will lead to a loss of a human rebirth. Let's make sure they do not become our teachers.

It is possible to generate a positive thought strong enough to cut through an infinite ocean of negative karma. To achieve that it is necessary to make offerings to the Buddha, Dhamma and Sangha. For this purpose it is worthwhile to identify other resources available at the Centre which fall under the five categories of objects taught by the Lord Buddha to be worthy of homage:

1. Dhatu-cetiya: A pagoda containing the relics of a Buddha, a paccakka buddha, an arahant or universal monarch.
2. Paribhoga cetiya: These include the Four Holy Sites connected with the life of the Lord Buddha.
3. Dhamma-cetiya: This is a cetiya that contains Dhamma such as books of the Tipitaka or other Scriptures
4. Uddesika-cetiya: This is a cetiya that contains Buddha images or images of His Noble Disciples. Objects worthy of respect in this category also include the requisites belonging to monks, whether it be robes or bowls. All of the monks requisites are worthy of respect.
5. Apart from the four types of Cetiya listed above, there is one more category of objects worthy of respect, that is: the Teachings of those worthy of respect. These may include the Teachings of the Lord Buddha, of members of the monastic community, of kings, of our parents and elders, of our teachers and masters, of our boss and superior beings.

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6. The Light of Peace, Vol. 9, March/April 1997.

V.C.

Please refer Graphical Image No: V7N3.64.1 & 2

Photos: Bidya Man Sakya of Kathmandu, Nepal, with John D. Hughes at the Eastern Gate (L) and with Julian Bamford, Matthew Verstraete and John D. Hughes (Below).

### **Letter From Ven. Dr. Prajna Nandasri**

7 July 1997

Buddhist Temple  
PO Bal 735221  
Dist. Jalpaiguri  
W Bengal State  
Republic of India

To Dear J. D. Hughes,

May Triple Gem bless you ever and ever. I hope that you are quite well and happy by the grace of the Triple Gem.

Thank you very much for your kind letter of 14 April and 30 June 1997. In both letters you have mentioned your heart-attack and many Monks recited suttas and blessed you for your quick recovery. I am happy because you have freed from the heart attack. Please take rest at least, one month.

Always remember your meritorious deed that you have done in your life, your tireless

work towards Buddhism and Humanism is uncounted. By this service of dhamma may you be able to overcome all kinds of ailments.

I pray for your well-being, good health and long life so that you can serve Buddhism freely. Hope that you are now quite OK by this time.

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Herewith "A Homily" is being sent to you for publication on your the Buddha Dhyana Dana Review. Hope to be approved.

With Metta,

Yours in the Dhamma,

Prajna Nandasri

**A Homily**  
**By Ven. Dr. Prajna Nandasri**

At Savatthi, there lived a butcher who maintained his livelihood by killing animals. He had a wife and a son. They are happy having no problems in their family. The butcher was carnivore, every day, he used to eat meat. After killing an animal in the morning, he kept some meat separately and sent it to his wife for cooking.

One day, a man who was a friend of the butcher went to the butcher's wife and wanted to buy some meat to entertain the guests at his home. He could not find any meat in the market, but he was hopeful that he would get it from his friend's house. The meat, at that time, was ready for cooking. The butcher's wife did not agree to give him meat, but when she was repeatedly requested by the man, she then agreed, considering his urgent need of meat and the long friendship between the two families.

When the butcher came to take his meal, he could not see the meat curry. He was angry with his wife and inquired about the meat that he had sent to her. His wife gave the details of what happened with his friend.

The butcher left the meal and taking a sharp knife went to the cow-shed, cut the tongue of a calf, he gave it to his wife to cook. His wife prepared a delicious meal. When the butcher was going to take his meal, he was happy seeing the delicious meal in front of him. He began to eat. As he was chewing it, suddenly his tongue fell down on the food. Blood shedded from his mouth endlessly. The butcher was shouting and crying, rolling his fat body on the floor. His dear wife and son could not help in any way to remove his suffering. They sent for a physician who also could do nothing. Within a week he died. Neighbours came to see his dead body. They were all astonished. They said "As a poor man he came here and overcame his poverty by trading in meat. He was a simple-minded man, and dear to all. Oh, now all hopes of



his life have ended in death."

His wife, seeing her husband's death, wondered and became afraid of sinful acts. She said to her son, "My dear son, you have seen the suffering of your father. Now think

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about your future. My life is also coming to an end. Go away, my son, maintain a sinless livelihood. I bless you so you can achieve it."

The boy left for Taxila, a centre of learning. He wanted to learn a faultless trade. After a while, a jeweller agreed to take him as a trainee, and within a few years, he became a competent workman in making fine and well-designed ornaments, for which, the jeweller earned good-will and money. The boy also became popular with his master for his diligence, honesty and punctuality. The jeweller, considering the future prospects of the boy, was pleased to offer his daughter to him with a lot of money for the betterment of their married life.

One day, the boy with his wife returned to his home. He started a jewellery shop and earned a great deal of money. He had many sons and all of them were competent in jewellery workmanship. They were virtuous and cultured, lived according to the Buddhistic way of life. All the members of the family became votaries of the Buddha.

The nature of life is ever-changing. The man gradually grew old and came to the last stage of his life. Once his sons, inviting the Buddha and Sangha, offered food and other things, in the name of their father's life-merits (Jivita karma). A second time also they did the same Dana. The Buddha, approving their merits of offering food and other things, said to the old man, "Your life has come to an end now. To the presence of death you are setting out. There is no halting place for you on the way. There is no provision for you. Do make an island for yourself. Strive hard, be wise, purged of stains, and passionless, you shall not enter into the birth and death again." Hearing the sermon of the Buddha, he made himself pure, passionless and attained the Stream-Entrant or Sotapanna, the first stage of Nibbana.

The purity of a man leads him to the Enlightenment for which he has maintained a self-controlled life avoiding impure actions or defilements, thoughts, words and deeds.

Please refer Graphical Image No: V7N3.66.1

Photo: Devotees practicing meditation in the Hall under Ven. Prajna Nandasri's guidance in the Buddhist Temple at Jalpaiguri, India.

**To A Pilgrim**  
**By Ven. Prajna Nandasri**

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Under the shade of the Bodhi Tree,  
A meek cooling shadow, a care free  
Life, regenerate to find out the cause  
And effect of yeilding of this house,  
Or one, willing to quit the doleful pain,  
Have a sharp will of deathless to gain,  
Come hither, come hither,  
O simple fatigued traveller  
Take rest a while here-  
Foray the house of dweller.  
Ignorance plays the game with being,  
Misery hides in honey-hives till riping,  
Riddence occurs observing the Right-Path  
Wisdom ensures the state of purity.  
Remember! The Buddha who embodied the Bodhi,  
As a symbol of olive happiness and liberty.  
"Through many a birth have I wandered,  
Seeking the maker of this house,  
Fruitless attempt, took repeated  
Painful birth in the world of gorse.  
O House-Maker, thou art seen,  
Shall build no house again,  
All thy rafters are broken down  
And ridge pole already cast down,  
The Liberation runs in my mind,  
The end of Craving have I attained.  
Herein, the refuge, O pilgrim  
Note down all devout hymns.  
A light may dispell the darkness  
So you feel an unequalled happiness.

**Nittan Awards**

This year was the 25th year of the Nittan Awards, which are held to grade the quality of international calligraphy.

Member Lyne Lehmann was awarded the 1st Class Award for Calligraphy at the judging in August.

Her piece was a poem by a Chinese poet named So Shoku. The poem reads:  
"Outside the bamboo forest is 3 or 2 branches of peach flowers."

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The exhibition for the Nittan Awards began in Tokyo, Japan, in October, and travels throughout Japan until January 1998.

Please refer Graphical Image No: V7N3.68.1 & 2

Photos: Ven. Ajith Bhikku from Bangladesh who lives in Sydney and John D. Hughes in front of the Main Altar at the Centre (L) and in front of the Eastern Gate (Below).

Please refer Graphical Image No: V7N3.68.3 & 4

Photos: Ven. Ajith Bhikku making an offering to Buddha on the Main Altar (Above) and with Peter Jackson, Lyne Lehmann and John D. Hughes in the main entrance of the Centre (Below).

### **Appeal for Funds - How You Can Help**

The Buddhist Discussion Centre (Upwey) Ltd. is pleased to announce three fundraising appeals. These cover a variety of Buddha Dhamma activities in this Dhamma ending age. To assist with any of these, by way of donation or other support, is indeed a meritorious action and will set many good causes for your future lives. We therefore are delighted to invite you to support these worthwhile and important activities.

#### Appeal Number 1

##### **Publication and printing of the Buddha Dhyana Dana Review.**

The annual cost of publishing and distributing the Buddha Dhyana Dana Review is over \$6,000 a year. It is published three times a year and is sent 'free of charge' to over 40 countries and some 1,000 organisations and individuals. Our costs in this area continually increase - and so too does the number of people and organisations requesting to receive it. In order to continue at this level we request your support.

#### Appeal Number 2

**Building extensions.**

One of our major projects for 1998 is the construction of a new bedroom and Library and housing for the Padmasambhava Image. This project has been planned to

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commence in 1998 and we request your assistance to meet the building costs of \$12,000. Fitout costs for the Library are estimated at \$5,000.

Appeal Number 3

**General funds.**

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Please Return ...

To make your donation for any of these appeals please complete and return this form to: The Secretary, Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey, Victoria, 3158. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Ltd."

Thank you for your kind contribution. The gift of Dhamma excels all others. May you be well and happy.

I/we wish to contribute funds as follows:

Appeal 1 - Buddha Dhyana Dana Review	\$.....	
Appeal 2 - Building Extensions	\$.....	
Appeal 3 - General Funds	\$.....	
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		TOTAL

Name/organisation .....

Address .....

Receipt Required yes/no