

# BUDDHA DHYANA DANA REVIEW

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Most Venerable Master Hsing Yun accepting a gift of calligraphy from John D. Hughes at the 20th General Conference of the World Fellowship of Buddhists.

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**"The gift of Dhamma excels all other gifts."**

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## Glossary

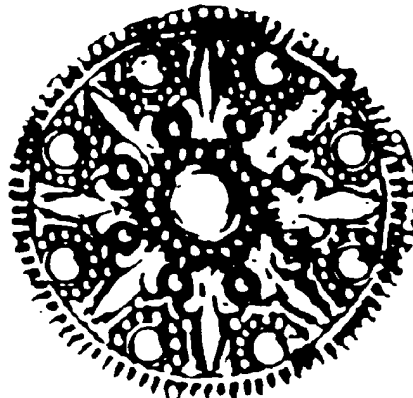
Some Pali words contained in this edition are excluded from the Glossary if they have been included in previous issues of the Buddha Dhyana Dana Review; where explanations are provided in the text; and/or where definitions could not be sourced in the references used.

AsravaKasaya-Jhāna	A supernatural consciousness of the Waning of Vicious Propensities.
Atman	Individual self with two sides - physiological functions of the body and the operation of the mind.
Bodhi-citta	The awakened state of consciousness.
Garuda	Bird who eats dragons.
Holy Kasaya	Robe.
Necromancer	One who practices necromancy; a wizard or magician.
Sacrosanct	Secured by a religious sanction from violation or encroachment; inviolable; sacred.
Suññatā	Voidness; emptiness.

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P.B.



## **Coming Events at Our Centre**

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

Buddhist practices, including bhavana, are given at the Buddhist Discussion Centre (Upwey) Limited (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	2 - 6 April 1999
Five Day Course	11 - 15 June 1999
Five Day Course	4 - 8 September 1999
Five Day Course	27 - 31 December 1999

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

### **PRAJNAPARAMITA TEACHINGS**

Master John D. Hughes will teach the Prajnaparamita Sutta on the perfection of wisdom on Tuesdays commencing on the New Moon day of 16 February 1999. The classes will be held each Tuesday from 7.30pm.

If you would like to attend the Teachings you are required to become a Member of our Centre. The Joining Fee is \$30 and annual Membership Fee is \$30. Please contact the Centre on (03) 9754 3334 if you would like further information on the Prajnaparamita Sutta, or would like to become a Member.

### **KNOX FM RADIO BROADCASTS**

The Buddhist Discussion Centre (Upwey) Limited broadcasts Buddha Dhamma from Knox FM radio station at Bayswater, Victoria, 88.1 FM, every Sunday from 11am to 12pm. Broadcasts include teachings from our Master John D. Hughes and chanting of Buddhist Mantras such as Namō Tassa Bhagavato Arahato Samma Sambuddhasa.

### **FOUNDER'S DAY 1999**

Founder's Day will be held on the 69th birth anniversary of our Founder, John D. Hughes, on 9 September 1999.

### **PUBLICATIONS FOR SALE**

Ajarn 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. *The Emptiness You Are Looking For: A Manual of Insight Meditation*, is available at \$18 per copy. *The Buddha Dharma For You*, recently published, is available for \$15 per copy. *Insight Meditation, Vipassana - The Middle Way: Meditation of the Six States of Consciousness (Bhumi 6)* is available at \$49 per copy. Please contact the Centre if you wish to purchase any of these publications.



### CH'AN ACADEMY

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 materials. The operating costs of the Centre are covered by the generosity of the Members and Friends who wish to donate money, materials and services.

Classes are held at the Buddhist Discussion Centre (Upwey) Limited. The beautiful Ch'an gardens and collection of rare calligraphy, Ch'an and Sumi-e paintings provide a peaceful environment for Students to learn the ancient Ch'an tradition. Students have the rare opportunity to purchase for themselves, or as a gift, original Ch'an paintings and painting materials.

Master John D. Hughes will teach Ch'an methods on the last weekend of each month. The classes will run from 1.00pm to 4.00pm at a cost of \$60.00 per day. Master Andre Sollier will teach Sumi-e methods in Autumn, Winter and Spring 1999. The classes will run from 10.00am to 3.00pm. The theme for Sumi-e for 1999 is 'The Buddha'.

The following dates have been confirmed for 1999:

**CH'AN CLASSES 1pm - 4pm**  
**Master John D. Hughes**

**SUMI-E CLASSES 10am - 3pm**  
**Master Andre Sollier**

**Summer** Sunday 28 February 1999

**Autumn** Sunday 28 March 1999  
Sunday 25 April 1999  
Sunday 30 May 1999

**Autumn** Saturday 13 March 1999  
Saturday 8 May 1999

**Winter** Sunday 27 June 1999  
Sunday 24 July 1999  
Sunday 29 August 1999

**Winter** Saturday 14 August 1999

**Spring** Sunday 26 September 1999  
Sunday 31 October 1999  
Sunday 28 November 1999

**Spring** Saturday 11 September 1999  
Saturday 9 October 1999  
Saturday 13 November 1999

### CH'AN IMAGES OF AUSTRALIA OVER THE FOUR SEASONS

The Ch'an Academy is pleased to announce the publication of the limited edition Ch'an calendar of paintings by Master John D. Hughes. The calendar titled '*Ch'an Images of Australia Over the Four Seasons*' depicts Australian settings in traditional style painted by a fourth generation Ch'an Master. It is produced to a large format 500mm x 350mm on high quality silk matt stock, highlighting Buddhist and lunar days of worship for religious purposes. The recommended retail price for the calendar is AUS\$49.95 with discounts available for purchases of 5 or more.



For information on the calendars please contact Peter Jackson at the Centre on (03) 9754 3334.

### **Editorial**

Concepts of atman do not infer the existence of a real atman. Likewise, the impressions that emerge out of clouded thinking and conditioned by prevailing social mores, such as Australia's "sorry day", sit as guilt ridden and futile exercises in discursiveness. They are similar to low caste practice used in Buddha's time.

The impression of new and local mores appearing is that they hold an implicit form of atman theory such as: "You and I are collectively responsible for the deeds of our ancestors." It is implied that since we all worship God, we must ask for a pardon from God or the natives' ancestors for our ancestors' deeds.

In the interests of our practice, the correct view is that little benefit can arise by joining in such types of multifaith exercises where the intent is to get Buddhist practitioners to agree to an implicit atman basis as the correct view.

Interfaith platforms using songs framed in terms of seeking to make a past time real by playing with sanna perception ought be avoided by Dhamma Practitioners.

In the first of the Atitanagatapaccuppanna Suttas, it is said the learned ariyan disciple who sees that the past, present and future are impermanent (Pali: anicca); cares not for what is past, is not in love with the present and seeks dispassion for the future.

The other two suttas of this name arrive at the same view by knowing past, present and future by way of dukkha and anatta natures respectively.

The word "self" is atman in Sanskrit, atta in Pali.

In the Upanisads, the word "atman" became a technical word for substance. We hold a different view to that taken by the Upanisadic philosophers who hold to Yajnavalkya's view of atman "that all things are dear, not because I love all things, but because I love atman".

Buddha Dhamma gives the general name of eternalism (sassataditthi) to assertions that all things are perpetual. Concerning the eternalism of atman, the Buddha gave no answer, saying it was inexpressible (avyakata). The doctrine taught by Buddha was the theory of non-self, anatta.

The thought of individuality is caused or supported by clinging to the five groups.

May all beings be well and happy.

John D. Hughes  
Editor.

**Avoiding Vipassanupakkilesa  
- the subtle defilements arising from meditation practice.**

The proximate cause of equanimity is the understanding that all beings are the result of their actions (kamma).

The Venerable Nyanaponika Thera has stated that, in general, habitual reactions generally have a stronger influence upon our behaviour than impulsive ones.

One example of habitual action which can lead to subtle defilements arising from meditation practice is chanting or reciting some lines in our ancient texts.

For some persons, there is an assumption that the sentiments expressed about other groups of persons mentioned within the ancient texts apply in this present age.

If we chant, if we label those on our borders as "barbaric", we most likely are deluded. To practice, we need to go against the stream of persons who are comfortable in labelling their neighbours.

In general, this viewpoint, like motherhood statements, appears reasonable.

But, we need to extend being reasonable by investigation before chanting or reciting texts which include a statement that our border neighbours are "barbarous".

For example, there is no suggestion by Australian practitioners that the multitude of nationalities that attended the recent 20<sup>th</sup> WFB Conference in Australia come from "barbarous border countries".

In this information age, Buddha Dhamma is globalised.

To create a dividend of accord and understanding, it is timely to start investing in processes to reassess the truth of a line or two in our sacred texts that suggest those on our borders are barbarous or have been born into an "unfortunate state of being".

The perpetuation of the term in a sanskrit text describing "birth in barbarous border countries" as an unfortunate legacy comes from ancient times through translation by Sri Ajitabhadra and Sakya-hod into the Dhu-ma and Gtam-yig sections of the Tengyur.

A mind with false values may not be willing to consider a change of a proposition about a place which was transitive towards an unfortunate birth for one ancient set of conditions but today has become a state intransitive to such a birth.

This is an example of vipassanupakkilesa - the subtle defilements arising from meditation practice.

As Venerable Ajahn Chah explained in "Opening the Dhamma Eye" in his text *The Taste of Freedom*, if it is vipassanu, there will be suffering arising at times as a result.

If it is vipassana, there is no suffering.

The late Venerable Nayaka Thera Piyadassi of Sri Lanka stated that understanding the workings of kamma, action or moral causation, and how kamma comes to fruition (kamma-vipaka), is very necessary to cultivate equanimity.

In the Dhammapada (the Path of Truth) in the Section on the Buddha, in the translation by the Venerable Balangoda Ananda Maitreya, it is said:

A supreme being is hard to find  
He is not born in many places.  
But wherever he is born,  
The family of such a wise one prospers.

The author is fortunate to have met members of the Sakya clan, the living family descendants of Buddha's clan who have vouched to the truth of these words.

Practitioners of Buddha Dhamma hold primary works texts, such as the Dhammapada, in highest regard because they represent Buddha's Teachings.

In past times, wise practitioners who followed the sila and bhavana rationalisation in such primary texts succeeded in awakening their minds.

When some practitioners recorded their observations based on their own insight experiences, they did not seek to qualify the essential nature of the primary texts.

Primary works comprise the words of Buddha, such as the Suttas, or his Monks and Nuns, such as the theragatha and therigatha.

However, among the vast collection of secondary works, such as those attributed to Venerable Asvaghosa, there is the one line which may call for a commentary if the text is to continue in use next Century.

It is most probable that the material from which the text was composed was in the oral tradition or written down in Sanskrit on the Indian continent in ancient times.

It appears a reasonable assertion for persons aware of their heritage living on the Indian mainland where the memory of Lord Buddha's Teachings was fresh and had not globalised that they recited what was true about their "non-Buddhistic" neighbours at that time.

We need to study and examine the posit that: for a Buddha Dhamma practitioner in India before the King Asoka era (about two millennium ago) it may well have been politically expedient or compulsory in writings to hold that the "border countries" be labelled "barbarous".

The author believes it is a delicate matter to suggest to sincere persons who hold the astaksana-katha text sacrosanct that one line has now dated.

To suggest the line was inserted as a political condition of the epoch is not outside the range of likelihood but to put first things first, our scholars must establish when and where the text was written.

The author has no intention of disparaging the motives or intellect of those who use this text. He is sure they are on the right track.

But, as Will Rogers said: Persons may be on the right track but if they sit there they may be run over.

What can we say?

The author has no dispute about the remainder of the eight obstacles to happiness referred to in the Astaksana-katha in the Madhyamaka.

Because of the historical spread of Buddha Dhamma across the borders of India and along the silk road, we know many persons obtained and realised one or more of the eight levels of attainment with nibbana in what may or may not have been once "barbarous border countries".

It is an inopportune birth when one cannot learn from a Buddha because one has birth as an adherent to heretical doctrines.

It is an inopportune birth to live in regions where the Tathagata has not made an appearance.

Apart from inopportune places of the human world where anatta is not known to persons, it is doubtful if any practitioners would deny heretical doctrines occur in hells where the dukkha is vivid and the weakened sati may take refuge in a bleak form of eternalism (e.g. "This suffering is permanent; it will never end").

Similarly, practitioners agree with the text that animal birth is inopportune. Animals live in fear of the oppressive density of "stuff" because matter is seen as mixed with shadows.

This incorrect view gives the animal an impression of the four great elements as a very solid mass.

Hence, it is an unfortunate birth because it implies, to the animal senses, that there cannot be a method to untangle the rupa form (body) from mind forms, because the field of being is confined.

Unfortunately, *kayaanupassina*, or the 18 corpse meditations, taught by Buddha cannot be done by the weak minds of animals.

Practitioners agree that the world view of the *preta* (hungry ghost) is unfortunate.

Their experience of heat element is thought of as appearing as a burning fire of thirst and hunger. It seems it will never cease (a form of eternalism).

In the world among gods who enjoy very long life (*dirghajivi-deva*) there is *sukkha* and a loss of recall of the fact that such a one was born there from some form of death in a previous life.

The birth is unfortunate because it takes the form of the non-realisation of the potentiality of further *dukkha* when death appears in that state. *Anicca* is not able to be known till death.

It is not to be argued that the expression "birth with defective faculties of mind or body" is an unfortunate birth. However it needs qualification, because, on rare occasions, these circumstances may be changed to some degree by treatment.

However, successful treatment depends on the being having done good things in the past times.

Those persons who recover from such states of being belong in the class of persons referred to by Buddha as those who are born dull, but who die bright.

If one imagines a corollary of this verse written in the form of the "pairs" or "twins" which opens the *Dhammapada* this may be:

A degenerate being is easy to find  
He or she is born in many places  
But wherever he or she is born  
The family of such a degenerate one fails.

J.D.H.

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2. Nyanaponika Thera, *The Power of Mindfulness: An Inquiry into the Scope of Bare Attention and the Principal Sources of its Strength*, Section 4, "Directness of Vision", Pub. Buddhist

Publication Society Sri Lanka, 1986, fifth printing (revised)  
p.46 ISBN 955-9219-22-7

**Trees, Forests and Quarries - Why do we like them?**

*The following Teaching was given as part of our broadcast on  
Knox FM on Sunday, 25 October 1998.*

In The Dhammapada, it reads:

Delightful are forests, where more worldly men find no joy.  
Being free of the pull of desire,  
Saints, who seek no worldly pleasures,  
Find delight in such places.

As practitioners of Buddha Dhamma, we pay respect to the Bodhi tree.

The Bodhi tree at our Centre is about to produce its spring leaves. This tree was cultivated from seeds taken from the original Bodhi tree under which Buddha awoke over 2,500 years ago. The Bodhi tree, which shaded Buddha over the three days and three nights, prompts us to consider practising the bhavana or mental cultivation which the Buddha taught.

Devas or heavenly beings are associated with the Bodhi tree at our Centre. They are also associated with just about every other Bodhi tree at every other Buddhist Centre throughout the World. It is common practice to plant a Bodhi tree at a Buddhist temple and old temple sites can often be discovered by looking for the surviving ancient Bodhi trees.

Deva and devati, beings in a lower heaven birth, sometimes called tree spirits, are often associated with other types of trees.

In ancient times, these devas were worshipped by other religions. Sir James George Frazer in his book, *Spirits of the Corn and of The Wild*, refers to a custom held in Beauce, in the district of Orleans, on the 24<sup>th</sup> or 25<sup>th</sup> of April when the villagers make a straw man called "the great mondard". The straw man is carried in solemn procession up and down the village and at last is placed upon the oldest apple tree. There he remains till the apples are gathered, when he is taken down and thrown into the water or he is burned and his ashes cast into water. But the person who plucks the first fruit from the tree succeeds to the title "the great mondard". This person must be regarded as a representative of the tree-spirit. Primitive people are usually reluctant to taste the annual first-fruits of any crop, until some ceremony is performed that makes it safe and pious for them to do so. The reason for this reluctance appears to be a belief that the first-fruits either belong to or actually contain a divinity.

In ancient times, the corn-spirit was observed in all the provinces and districts of China to welcome the approach of spring. Here the corn-spirit took the form of a paper effigy of

an ox, cow or buffalo. The figure was made of differently coloured pieces of paper pasted onto a framework either by a blind man or according to the directions of the necromancer performing the ceremony. If red prevailed, there would be many fires; if white, there would be floods and rains. The effigy was filled with five kinds of grains which poured forth when it was broken.

The ploughing festival was observed in Buddha's day when his father, the King, operated the plough to break the fields up for the ploughing season.

When we share our merits of the good things we have done, we share them with the tree devas at our Hall of Assembly.

Some tree devas are not friendly towards human beings. For them the tree is their home so they resist any attempt to destroy the tree.

Trees may be considered guardians of soil and water where they predominate.

Trees provide shelter, homes and food for many animals.

The economic importance of trees is high. From earliest times wood has been employed for such purposes as homes, rafts, canoes, fuel and weapons.

Primitive people are dependent on trees for clothing and medicines, dyes and dye stuffs and edible fruits. Historically, the coconut, the oil palm and the olive trees were important sources of oils and fats used for food and other purposes.

Non-edible trees produce such things as rosin, turpentine, creosote, cork and kapok fibre.

Carbonised and fossilised wood supply coal. The coal seams are associated with another type of deva called a naga, which is like a dragon. When the coal seams are cut at certain places the naga tends to attack the human beings who are destroying his/her home.

Devas and nagas, in certain forms, have long life and are good historians of the particular area where they live.

These devas and nagas are sometimes worshipped to appease them so they do not harm human beings who dwell in their particular area.

The Buddha taught his Monks to send loving-kindness, a refreshing form of sweet mental energy, to the tree devas who were disturbing the Monks when they were doing their meditation under the trees in a forest. Today, we refer to this practice as the Metta Sutta.

Nagas are also known as preservers of Buddhist doctrine.



Nagarjuna, the famous Indian Buddhist Master, received the Satasahasrikaprajnaparamitasutra after he entered the region of the nagas and gave a discourse on the Dhamma. He was henceforth called Nagarjuna, meaning 'he who has secured power (arjuna) from the nagas'.

Like all beings that are born, nagas and devas pass away and take rebirth as something else.

If a tree deva happened to be born human, such a person would have a strong disposition to want to stop other human beings from destroying trees and would become a member of the green movement by karma.

If a naga associated with underground coal or mineral seams happened to be born human, such a person would have a strong disposition to want to stop other human beings from mining activities and would become a member of the anti-mining lobby.

What we do at times when we see an ancient tree cut down is to invite the deva of the tree to come and live at our Centre as we plant new trees.

At times, near very ancient rocks, colonies of nagas form and these are generally found in places which are not frequented or colonised by human beings to any extent.

Devas and nagas can see some human beings, just as we can see some animals or fish.

When we enter a forest, we are not necessarily aware of the extent of the other sentient beings inhabiting that area.

There is an ancient dispute about who owns what land in a given place. From an animal's viewpoint, they are territorial and will fight to preserve their territory against intruders.

Humans, lower order devas and nagas are the same as animals in so far as they want to control their territory.

In past lives, most of us have been nagas or tree devas at least once within the last 500 million years.

This is part of the reason we feel comfortable with trees or quarries. The Lilydale lime quarry is one of the most beautiful sites when the sun is shining on the structured banks. Our Teacher painted the quarry a few years ago in Chinese inks on rice paper.

Land forms, similar in appearance to quarries, appear by nature through earthquake or water erosion or meteorite impact. We have had so many lives living on or near land forms similar to quarries that we feel comfortable near them. This is karma. They have been where we were born and where we died - our

cemeteries. There is not a single square centimetre of land or sea where a being has not died in the past time.

The evolution of the first trees on this planet began perhaps 500 million years ago after the initial invasion of land by plants. It was around the Devonian Period (345 to 395 million years ago) that the first vascular plants, including some treelike forms, appeared.

It was during the next period, the Carboniferous Period (280 to 345 million years ago) when the growth of numerous kinds of trees, many of gigantic size, evolved and populated the vast forests.

These forests and most of their plant forms died out during the next period, the Permian Period (225 to 280 million years ago), when the cold and dry climate became unfavourable to tree growth. Only a few descendants, now called horsetails, club mosses and ferns, survived.

None of the early trees had flowers or seeds; they reproduced by spores. The first flowering trees, having many of the characteristics of magnolias, appeared about the time the dinosaurs were becoming extinct.

J.D.H.

Pagoda at the Nan Tien Temple, Berkeley, NSW, Australia.

### **Breaking Through to the Perfection of Wisdom**

*The following Teaching was given as part of our broadcast on Knox FM on Sunday, 29 November 1998.*

The idea of perfecting a talent or completing a list of something which lies in a bin of unfinished business has haunted many civilisations as their choice of a leitmotiv to help persons place themselves within a tradition.

How do we know when unfinished business is complete?

Sometimes, the completing of some skill means persons can adopt or acquire new names or new titles.

As Jennifer Mossman, editor of the Second edition of *Pseudonyms and Nicknames Dictionary* noted in 1982:

"Whether the aim is to protect their privacy, promote a more glamorous image, or conceal a shameful past - inventing another name is often the ideal solution".

Thus, it is not uncommon to discover authors using pseudonyms or pen names, entertainers with stage names, and criminals taking aliases.

Unlike other types of assumed names, nicknames are usually bestowed by others, and may or may not be complimentary. The popularity enjoyed by a monarch can often be determined merely by examining the types of nicknames that he or she acquired. Alexander "the Great", Richard "the Lion Hearted", and Ivan "the Terrible" are a few examples that come to mind.

The first edition of *Pseudonyms and Nicknames Dictionary* (1980) provided a collection of 17,000 original names and 22,000 assumed names, and was limited to those persons who lived in the 20th Century. Two inter-edition supplements nearly doubled the original collection and included names that had received recent attention through the news media.

With the publication of this second edition, coverage has been expanded to include historical as well as contemporary personalities - a total of 90,000 entries.

Listings can now be found for Napoleon Bonaparte, George Washington, Dante, Thomas Aquinas, Plato, William Shakespeare, Johann Sebastian Bach, Julius Caesar, Charlemagne, Confucious, Leonardo da Vinci, Jesus Christ, Michaelangelo, Mohammed, and Sir Isaac Newton, as well as Ronald Reagan, Pope John Paul II, "Babe" Ruth, Ernest Hemmingway, Elvis Presley, Marilyn Monroe, and Al Capone.

Of all the nearly 40,000 original names and over 50,000 assumed names to be found in this edition, authors, entertainers, and athletes continue to account for a large percentage of the total collection.

So, we find the British comedian, Alec Hurley (1900-1964) was called "The Coster King"; and Ruby Hurley (1910-1980) the American civil rights activist and attorney was called "The Queen of Civil Rights".

We find Elvis Aaron Presley was called "The King"; but so was the actor Clark Gable; the American rodeo performer, Bill Linderman (1920-1965); the American auto racer, Richard Petty; and the American baseball player, Eddie Solomon Junior.

At a more parochial level, older persons in the state of Victoria called the radio and TV personality, Graham Kennedy, "The King".

The remaining entries cover personalities in a wide variety of fields - politicians, criminals, military leaders, monarchs, popes, clergymen, aristocrats, and business executives, among others.

Margaret Hilda Thatcher a United Kingdom Politician and Prime Minister has a number of names including, Attila the Hen, The Iron Maiden and TINA (meaning There Is No Alternative); Al Capone (1899-1947) was known as Big Al, The Millionaire Gorilla and Scarface; and Henry Kissinger, American scholar and diplomat, was called The Flying Peacemaker, The Iron Stomach and Super Kraut, to name a few.

As we have mentioned in earlier programs, there is a tradition in Chinese brush painting that various painting names are given, one for each level of maturity in quality.

This fact requires a high level of scholarship to know what we would call the same person as author.

In Buddha Dhamma, it is well known that the elements of what we call the "self" (the "I", the "my", the "me" or "ego" notions) is unstable and subject to change.

When certain levels of self-awareness are reached, the self-centred notion of "What's in it for me?", which is the greed of a person's behaviour, changes to something more friendly towards others and the search for quality in many things becomes the driving force of the meaning of the unfinished business of the person.

This unfinished business is a large field having 84,000 discoveries needed or solutions to be found.

A person who can understand these points is ready to awaken and can complete the unfinished business once and for all because of the wisdom involved.

Hence, there are lengthy texts written in Buddha Dhamma which untangle these unfinished business areas and these are called the prajna (meaning wisdom) paramita (perfection) texts which in English means the Perfection of Wisdom Teachings.

Several years ago, a few privileged Students were taught by our Teacher at our Centre in a series that lasted three years and three moons. These teachings supply the data needed if you are to put quality in your life this life.

Presently, we will confine our field of inquiry and discovery of the nature of "self" as shown by Ch'an or Zen quality of viewpoint sometimes called "Pointing at the Moon" and "The Way of The Brush" which we have discussed in earlier programs.

A new generation of scholars, including Marilyn and Shen Fu were developed at the Art Museum of Princeton University under Professor Wen Fong in the 1960s.

There was a cross-fertilising of the historic connoisseurship of China with the art-historical studies of the West.

May you sow the seeds to find the path to scholarship this life.

From 1967 to 1970, the Chinese paintings at Princeton University were acquired under the guidance of Professor Fong.

As Arthur M. Sackler M.D. wrote in 1973, "Pleasures shared are pleasures doubled: thus almost our entire collection of Chinese painting was now 'in residence', so to speak, with the scholars and visitors in Princeton, while friends of all cultures share other works at the Metropolitan Museum of Art and at Columbia University".

Consider the tang of the following example of this new maturity in Western writing by Marilyn and Shen Fu where, as it were, East meets West:

"The search for quality may be described as a process of psychic preparation - of having the thing constantly on one's mind, one's entire being in a state of acute sensitivity. This state is the basis for the intuitive enlightenment reached when one confronts a work and truly 'understands the music'.

It matters little whether the enlightenment is gradual or sudden. What we are speaking of here is again an organic process. Without work and study, sudden understanding would not be possible.

Exposure to many different kinds of paintings of varying degrees of excellence, by both great masters and hacks, is essential, as is a tenacious visual memory and an eye for resemblances and discrete differences. Hence is the value of studying copies and all manner of forgeries: having seen what is truly bad, one will know what is good. One should be equipped with both a large structural scale for measuring period styles and a fine ruler of expressive nuances, as well as a comprehensive stock of formal allusions on which to draw. With these tools we will be better able to distinguish a virtuoso performance of a given master from a hasty, mediocre work from that same hand.

One's confidence in his own physical responses to the energy levels mentioned above enriches this kind of scale and, we hope, teaches us to evaluate different hands with greater certainty.

These are the truly great human qualities of mind and experience possible with the correct training.

We give that type of training in Australia at our Ch'an Academy.

Our private Calligraphy collection is of World standard. Due to the lack of wall space at our Centre, however, most of our art collection is stored and not easily available and only available to selected scholars for research and viewing.

We are running projects to collect money to fund the building of a larger display room at our Centre so more of it can be on display.

Our latest fundraiser is the production of a limited edition quality religious calender having moon dates and prints of Master John D. Hughes' paintings in the Ch'an style.

The paintings reproduced cover scenes over the four seasons in Victoria and Tasmania. They are 100% an Australian production and will be ready for Christmas. We have many pre-orders in place. No money is needed yet but your advance order should be placed now by phoning (03) 9754 3334.

May you be well and happy.

J.D.H.





### **The Way of The Brush - The First Ch'an Academy Master Class**

Welcome to the first Master Class held at the Ch'an Academy.

Your past good actions bring you to this day.

Think about this gatha every day for the rest of your life:  
 "Another day is ending - I feel my life slowly slipping away.  
 What happiness can be found in that? Gate Gate Paragati."

Then do the revised mantra.

It is not easy to appreciate warnings that time is passing and death is coming when at present you can learn the Teachings.

When we know this, we have another secret reason why we should be kind to one another, but we can feel it intuitively when we practice service and kindness. We need to create more harmony within ourselves before death so our School can help many beings, seen and unseen.

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

Masters are totally convinced that real harmony 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". Masters (Shu-fu) know sila appears in the Ch'an paintings in many forms and styles.

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

For the moment, your bhavana is more like some vispannu (fine defilements appearing in meditation) rather than pure vispanna.

Therefore, you must attend to the order of operations and develop supporting factors. Read enough until you have a bellyful of knowledge as big as the Universe. This 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 in this School by having the Student begin with mild activity such as, for example, preparing food for Teachers and other 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', you can conquer your enemies in silence.

You leave a written record of your state of mind. May your brush strokes become harmonies of the right view.

You now have gained enough confidence with experience in this Ch'an Academy 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.

This is the Path the ancients walked.

You have heard the Student must learn not to become attached to any brush strokes you made on paper.

The Masters discard any poor work, any poor strokes, so that what remains is a crystallisation of what is 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:

- 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.

In our Ch'an School, when you "arrive" at these silas by the 'Way of the Brush', you can understand some sila questions and can write a suitable reply to them by 'Way of the Brush'.

"Suitable" means written within some classic tradition's style.

It is evident the Nine Friends seem to exemplify a group whose high level of cultivation ensured a strong artistic individualism. Much of their styles were developed on a more distinctive level by Ch'ing painters, some of who were outside the orthodoxy as defined by Tung.

In the dynamics of art history, certain persons created the way of directing random impulses of the moment into new fields of exploration.

Paintings by the Monk Mu-ch'i (died about 1285) are traditionally said to have provided the earliest prototype for a free and expressive style, but, according to Marilyn and Shen Fu (1973), it seems that the Ming masters were major pivotal figures, passing on the tradition of Ch'en Shun and Hsu Wei.

In certain areas of China, what is called the "eye area" (because on a map the areas take the shape of an eye), near T'ai-tsang (Lou-tang), and those with artistic genius were known to posterity as the six Masters of the Ch'ing.

Tung was just one of a group of talented artist-intellectuals known as the Sung-chaing (Yun-chein) School or the Nine Friends of Painting.

By the late Ming, figure painting in general seems to have suffered a decline. Most painters came to adopt the fine line, heavily coloured "palace style" and later, some Western shading techniques.

The tradition of private gardens became a source of pleasure both directly and through its representation in painting.

Near the Lake T'ai area were magnificent rocks having strange and marvellous shapes produced by the action of the water of the lake, wearing away the softer parts of the stone to reveal its natural skeleton, with its contorted and pierced silhouette. These rocks are called t'ai-hu stones.

There seems to be little specialised garden literature before the Yuan period.

The Monk Wei-tse founded the "Lion Grove" as part of a Temple complex.

Now you have come to the bare bones of establishment of Schools, you must mature and ask:

"What must I do to create harmony in your future Ch'an School?"

Why does the idea of this Ch'an School going on beyond your life have your Ch'an School descendants imply you did not use your opportunities to develop yourself enough to create enough harmony in the School, in your present paintings and in your personal life plans?

What have you done in the last 24 hours, written in your personal life plans, that differs by a magnitude of ten to show you intend to create harmony in your personal life style. Why do you overlook to write down that you intend to master the Way of the Brush to create decent pieces in our School's style?

Have you destroyed (or burnt) your shabby past written plans so they cannot run your life? Just remember, your Teacher has told you many times if you have not written down you intend to help develop the Ch'an Academy, how do you ever expect you are going to meet here again?

Your Teacher will open other shu (branches) of the Ch'an Academy as buildings and persons dedicated to run the shu become available.

May you wake up to the need for the Ch'an Academy and be well and happy this year.

J.D.H.

References

1. Marilyn and Shen Fu, *Studies in Connoisseurship - Chinese Paintings from the Arthur M. Sackler Collections in New York, Princeton and Washington, D.C.*, Third Edition 1987.

## The Relationship Between Ch'an Painting and Buddhism - Part I

**Extracts from a talk given by Master Andre Sollier to Sumi-e painting students at the Ch'an Academy and Buddhist Discussion Centre (Upwey) Ltd on Saturday 12 September 1998. The theme for the class was 'Spring'. Part II will be published in the next issue of the Buddha Dhyana Dana Review.**

Today, I wish to speak a little bit about the relation between Ch'an painting - Zen painting and Buddha Dhamma. I think it is very important. We are here not only to paint but to learn something different by this form of painting.

What is Sumi-e?

The most important thing is discipline. When Buddha Dhamma came to China it was generally accepted but not too well because Taoism was the thought of that time. Buddhism back then dealt with a lot of unnecessary ritual and attachment. Buddhists, being converts then, were a little bit decadent...as were the teachings of some Monks at their universities.

So, it was more like mockery in that it did not stress discipline. The Monks were weak; they followed an extreme Way and did not really understand all the Teachings because they only had part of the Teaching texts. They were preyed on by a lot of bandits of that time. Their Temples were destroyed because they did not know how to protect them.

A man came from India called Bodhidharma. That man was very, very strong in mind. He was strong in physique also. He needed both a strong mind and a strong body because he travelled from India via Tibet with a caravan carrying the Dhamma scripture.

On the way, he saw what had happened with the Buddha Dhamma, which, when complete, is a treasure. He had some of this Dhamma treasure. He had heard some bad things. By stopping in Tibet, he created the causes for the written language of Tibetan persons.

He arrived in China and discovered the Buddha Dhamma was so weak and the Monks incapable of promoting and teaching Buddha Dhamma. Buddhist Monks were not very good Monks and some were either killed or badly treated by bandits. Such distress does not make for good Monks.

So he started to train the Buddhist Monks physically because they had to face physical attacks on their bodies and for that purpose, he created practices of Shaolin Temple. He trained the Buddhist Monks not to attack but only to defend themselves.

By using the attacking power of the bandits, a person could use the bandits' power to destroy them by using the power of their attack. It is in order with the Teaching of the Buddha, because

you have to protect the mind; you have to protect the Monk; you have to protect the people; you have to protect the Temple; and you have to protect the Teachings.

So he devised some new methods. He said that although the martial or physical discipline was important, it was not too much like reality because it only occurred occasionally. He established a very strong community of Monks who gained the respect of Chinese, Tibetans and Taoists, to a point where Buddha Dhamma and Taoism blended to produce a mixture of Teachings which is called Ch'an in China.

The word Ch'an is derived from the Sanskrit word Dhyana in India, meaning deep meditation. In fact, it was really the Teaching of Buddha, the deep Teaching. Once, when Buddha's disciple gave him a flower, Buddha had a smile (not a smile like I smile or you smile) that was of a deep understanding - it was peaceful, it was Ch'an (Zen in Japan). The Buddha introduced other methods.

The Chinese were practising the 'Way of the Brush' since ancient times. The brush appeared 236 years before Christ and it took time to be mastered in the community of monks, philosophers, literati and scholars.

After the brush was introduced, writing was done and the writing gave a deep training of the mind. The brush is a piece of wood with some hair from animals. But, it is more than that if you use it, it is a connection with your mind. What is your arm? Your arm is a connection with your mind.

So when you put a brush in your hand it is a continuation; and when you put a sword in your hand it is a continuation; and when you put a flower in your hand it is a continuation; whatever you put in your hand is continuation. You have a link to something else.

The brush is more important than the sword because a warrior is not always necessary. Taoists and Buddhists learnt the Way of the sword as the continuation of the mind, and why they were not to attack. They were different protectors of the law, the other protectors did not have good hearts. When people come with swords, they cut them. That is the Way of the warrior, as the Buddha said. The Way of the Warrior is for people who do not use flowers, they use the strength of the sword.

People who paint use the brush. It is said they come from Tao (the Way), the Way of life, the Way of Tao thought. The Way of Tao thinking is connected with the Way of life. So it is called the Way, and we see from the word of Tao, everyone has a Way. So you have to choose the Way. The warrior chooses a Way, the painter chooses a style, but they both could make a teaching with the Dhamma. They could not make a teaching for every Way. The politician has a Way, the King has a Way, everyone has a Way.

Since we intend to paint, we follow the 'Way of the Brush'. Originally, it was called this in China at that time. In Japan, it showed as writing, the Way of writing. The brush was developed, created by the Chinese General named Motan. That General was in charge of building the great Chinese wall against the Mongol. Apparently, he made himself a brush in the battle field. He did not have much to do (maybe he was bored), so he made a brush with his own hair. That is the story, and the tradition continues. In Japan, they have the same scripture about the invention of the brush written in the same words. Of course, it was a big brush, not a small brush like a brush made of hair of new-born children. That is not important.

The type of brush made by Yin was a very flexible brush, very sensitive, a strong brush made for writing. The brush made light strokes, strokes with different pressures and was a little bit like a fountain pen. But, although we say it is simple to use, in fact, it is difficult to practise. That brush is sensitive, but to control that sensitivity is really difficult. Then, in one life, some say they have mastered the brush, but they are not called masters of the brush. But, in fact, they say of themselves, "I'm not a master". They are 70, 80, 90 years old but they still learn the brush. Because the brush is so unpredictable, so fluid, like Zen. Zen is like water. You cannot follow a stream, but you can stay a stream, it is like air - it is like the mind. Unpredictable. Can you control that completely? I can't - we don't know if the Buddha ever controlled it. Zen seems to have problems sometimes, but less problems than normal of course. We have many other problems but maybe only two problems.

As the brush has infinite teaching, you don't need to know when you are a Master. Some people call me a Master. 'Master' is rubbish. I'm just a child who is making a stroke. You know when you learn to write, you are better maybe than the one who is just beginning, but still, that is the beauty. It is not ready. It is not finished. If it is finished what you are is a God, so you relax, and you forget it all. That is no good. So you practise all your life.

What is the beauty of all the training, of that discipline, whatever it is, the flower, the sword, the kiss of the money, the scripture, the music, these are all forms of training. All forms of the Way of doing. The beauty is that you continue all your life, you continue, continue, continue until your last minute if you can. Some do, some have done this.

Seshu was a young Japanese boy who was impossible at home. He was very naughty. His father was dead and his mother had had enough. So she took him to the Monks. They were strong, but the Monks could do nothing with that boy. It was not a bad thing really but they attached him to a pillar. He drew a mouse with the stone and the mouse ate the rope and died.



Seshu finally became a Monk because in the end there was nowhere to escape to, there were no drugs, no coffee shops, no television.

He became a good Monk. He went to China and he was one of the first who brought the culture of China to Japan, in particular, the Way of poetry, the *thanka*, pottery and painting. It was especially important that he brought a lot of painting. And that man, Seshu, was a man dedicated to painting, to the point that when he was 86 years old he continued to paint all the time. He could not walk, so this student carried him up the mountain, so he could paint. The picture he painted is a fabulous landscape. It must have taken thousands of hours to do. All houses were depicted and all the landscape, it was so perfect. The next day Seshu died.

So we say it is a Way of life. It is nothing mystical. It is nothing religious like the Way of waiting for god, nor is a person dedicated to developing this mind. So what is it about the teaching of this discipline? It is to develop the mind, not to know more but to control it, to stabilise it. To know more, that is not difficult, you've got your memory. You don't improve very far - you know more, you know more, you know more. Some people have more memory, but they are criminals anyway. So it is not a problem that Way. It has a big memory, studying has a big memory, what we do has a memory.

Now, the point of training the mind is to stabilise the mind - to know, to know at large what is life, what is peace. Not intellectually, not in theory, but in practise. It looks difficult, it is difficult to explain Ch'an (Zen) in words. It is about practise. The Way is to practise, practise, practise. Wherever you go, China, Korea, Japan or India, when you learn Yoga, when you learn whatever discipline, it is a question of practise, practise, practise, non-stop practise.

If you never use your brush, your brush is not your life. I don't want to be a fanatic. It is not fanaticism. Are you a fanatic because you breathe every day? No. You breathe because, (and it is not an obsession), you have to breathe. You don't force me to breathe. You breathe, you eat, you go to the toilet, you do everything, it is not an obsession. You have to do it. So, when you choose the Way, it becomes like that. You don't think of it as being important.

In the West, we think too much - intellectually. It is good to think, of course, but it is not good to be obsessed with thinking. We think too much, one and one equals two and two and two equals four and that is the truth. That may be a certain truth, but it is not all truth. How you choose the Way, like painting, is a kind of love. When you choose a husband or a wife, you don't think it, and when you have a child and you love it, there is no question of thinking, 'I love it', because it is blonde or because it is black.

You choose your wife or husband because you love her/him, you love the woman/man, not because she/he has a particular..., because you do. Maybe, she or he is very ugly, according to others, but that is a question of opinion. A feeling of love is a feeling that you don't put a name to - you love like so. Some persons love with their eyes or their touch. The touch is not enough, however, and loving with the eyes is deceptive because you are thinking beautiful girl/boy - she/he has blue eyes, she/he is blonde - good, I'll marry her/him. This is not good, because after a while the girl/boy is not blonde, she/he is white, she/he has many wrinkles and the muscle is flabby. So, she/he is not the same and you say oh, and the mind changes even more after that.

So, the question is love, love is an indescribable feeling. It is a collection. In painting, it was said by Degas or Monet, that when he was painting different cathedrals, it was the same cathedral at different times of the season. It is not the painter who is important, it is not the subject which is important, it is neither, it is the meeting between these two things.

And, on the same theme, painting is a love, making flower bonsai is a love, the Way of the warrior is a love. And love does not lead you by your nose. It can be said of the Way of the warrior - he is a man who is dedicated to protect against violence and uses the same medium that the violent person uses, but he does not attack. The warrior awaits the man who attacks furiously full of ego, and then casts himself against the sword. In Japanese film, there is the example of a martial man who challenges the Samurai, and the Samurai does not fight. He challenges and challenges until the attacker takes the sword and the Samurai makes a step towards the sword and kills himself.

But the Way of the Warrior is a Way that deals with death, it is extremely dangerous, and is extremely painful, of course, because if you make one mistake, you die. When your sword comes out, the man either comes to the sword or he kills you first. So that is an important Way. The Buddha was not against the Warrior. Even He permitted them to eat meat. The Warrior has to be there using extreme violence to stop extreme violence, but without unfair tactics. For some people it has to be so. It is karma, not a fantastic karma, but it has to be so.

But painting is very different, and at the same time, it's the same. When you make a stroke you will see. It's the same with the sword, you cannot deny the sword. You throw your sword onto the paper. The stroke is there. Your mind is there. When you draw the sword, your mind is there. When you take a flower and you put it in an arrangement, it does not take hesitation. When you take your brush, you are painting or when you use a chisel on stone.... So everything is like the sword. Some try to repair the stroke. You can not hide that. Poetry is the same, poetry is softer when the words are placed well. The words are there, nothing disappears.

But although it is the same, the training is very different. With the sword, it is a weapon, it is the physical Way, so you have martial arts. Actually, the Monk in the Shaolin Temple does not use any weapons, and whatever comes, the sword, halbard, long lance, spear, bow, he has only his hands. So you have Kung Fu, you have all this form of art. In Japan, it is called Karate. This means that if you have an empty hand, you do not have the intention to kill. You do not have anger towards your opponent. It is not your business if he has a mind that wants to be blood thirsty. It is sad, but you try to neutralise, neutralise your opponent. You have Aikido, or whatever is the Way of the Master. What I saw in Japan and China is the same because they are of the same family.

Some people take arrows to the hunt, there is no shooting, they take a step, pick a mark, they do not use a bullet, it is only luck. But that is fantastic that mind. But to get that, that mind has to be completely calm, absolutely sure, perfect. So some people try to do that, and they are called martial arts people, but, generally, they are not gladiators. So because some people train, it can appear that they can go further sometimes in technique than really dedicated people. Take, for example, an acrobat. An acrobat in a circus can be much more flexible than a yogi, they can do extraordinary things, they can make a knot of their bodies but they are not yogis.

Painting is both difficult and easy, why? Because, basically, at the end, the purpose of painting is to make money. For the acrobat, it is the money or the fame. At the end of whatever, it is the fame or the status for the ego. It is very difficult yet people do not appreciate it much. With Sumi-e and calligraphy there is neither much money nor fame. It involves much practise and it is not extravagant so it is rejected.

You cannot expect to have a Guru who looks like the Buddha. You can have people who look like saints, but they are not. There are many funny stories about people who play the part of a yogi, but they are not, they are fake. They may have a purpose beyond money but that is not important, we do not care. You are the one who will know with sincerity. You will know what you are doing. You are the one to judge. God will not judge you and, besides, Buddhists do not believe in a creator God or such things. Your first view is important.

Not that Buddha is a god. That is another story. That is not our story. Who can define god? Who can speak about god? You can not do such a thing - it is not possible. If he is to give a punishment for something we do wrong - is it not strange a god who is finished, could come back to the human being situation. No, when you start something, you must finish by yourself. And that was the teaching of the Buddha.

You don't pray to god, "please give me a hundred thousand dollars" or, "please, god, give me job" or "give me something",

because nothing will appear. That is not the point. No, you do it yourself. Saying that, some people pray to Buddha in that Way, in certain countries, and they go on clapping or making all sorts of thing, to get money, or to get a good wife or to get a good husband who has much money. This is exactly the same story. If the Buddha was there, he would laugh. As old as the story is, I think it is important we know that.

Once, when I decided to choose the brush, it was fantastic. I used the brush at once - it was winter, it was white, it was black and I was in Sweden.

I was alone, I came out from a very a big depression. I stayed one month to analyse myself, all I discovered was a Way, a book, a little book explaining Sumi-e. And I say that is the Way of the Buddhist too. I started and I could not stop. I did not mean to make other paintings but I did, and I applied the same mind. It appeared that the brush is a marvellous instrument. To this date, I have found nothing to replace this instrument. And if you decide that this Way is my Way, then do it. But really do it.

When you decide the Way you go, if you lose the Way, you feel shame, no people will want to speak to you. When you choose a Way, you choose it carefully. Just like when you choose a wife, a husband, a child. But don't betray yourself. You are on the Way. Don't be bored, but continue, have doubt, but continue. Continue until you can see it is not, not possible to make nothing with a brush. It is rare, because if you are walking this Way for one year, two years, with that, you discover something you have left behind, one thing you build.

It is not a question of becoming a super artist, to get fame or money by the work you produce. It is not a question of becoming perfect. It is to practise. To practise. To put your mind there. Don't lose the Way. So whatever you use, art or music or painting or sculpture or whatever, do it well, completely.

In Japanese there is a phrase and I know it is the same in China, Ichin ichi ni ichin (I think). It means to walk step-by-step. It is true. We are in a world where there is no patience. My daughter wants to do painting, so she does it for one night and it is over, then she does meditation for one night and it is over - no patience. Patience is the basis of everything. Of course - in Zen. Patience. Go deep, go deep, go deep. You will win. If you simply scratch the surface, you will not go far. I do not want to praise myself, but it is myself. I was always interested in painting, I could not do another thing. It was natural. It was my Way, you have to enjoy it. If you do not enjoy it, you have to choose your Way. If you are bored at first try it for awhile. You have to enjoy it, and at the same time you may have doubt, but don't worry about that. If you enjoy it, with practise, it will come. And what you will get is not a perfect picture but peace of mind. It is not the painting that is important. The painting will dry, it will go rotten. It is your

opinion. But what it gives you is peace of mind. So whatever you do in life, walk with the idea of Zen...the idea of Zen.

### Opening Ceremony for Sanghaloka Forest Hermitage

Sanghaloka Forest Hermitage has been established as a meditation and retreat centre for Buddhist Monks. The Hermitage's location in the Dandenong Mountains near Melbourne provides conditions of quietness and solitude for the benefit of the resident monks meditation practice.

On Saturday 17th October 1998, several B.D.C.(U) Ltd Members participated in the Opening Ceremony of Sanghaloka Forest Hermitage. The day began with a welcoming speech made by the President of the new Hermitage, Mr. Alfred Chi, followed by Dhamma talks by Maha Thera Chao Khun Samai, Abbot of Wat Pa Buddharangsee, N.S.W., Ajahn Brahm, Abbot of Bodhinyana Monastery, Western Australia, and Phra Vajaro, one of the three resident monks currently living at Sanghaloka Forest Hermitage.

After the opening speeches were completed, the laypersons at the ceremony assembled outside the Hermitage entrance and stood in one long line. Each Monk carrying his bowl (pindapata) walked past each layperson in the line to receive the food offerings.

After the lunch and blessings were completed the ceremony concluded with the Monks and laypersons circumambulating the Hermitage buildings three times.

The Monks in attendance were:

- Maha Thera Chao Khun Samai, Abbot, Wat Pa Buddharangsee, 39 Junction Road., Leumeah, N.S.W. 2560.
- Venerable Dhammavihari, International Buddhist Research and Information Centre (IBRIC), 380/9 Sarana Road, Colombo 7. Sri Lanka.
- Ajahn Brahm, Abbot, Bodhinyana Monastery Serpentine, Western Australia.
- Phra Somone, Abbot, The Melbourne Thai Buddhist Temple Inc., 489 Elgar Road, Box Hill, Victoria, 3128
- Phra Yoi Pussiyo, Abbot, Wat Dhammarangsee, 389 Springvale Road, Forest Hill, 3131, Victoria.
- Phra Tanom, Wat Dhammarangsee, 389 Springvale Road, Forest Hill, 3131, Victoria.
- Venerable Rakkhita Thera, resident Monk, The Buddhist Society of Victoria, 71 - 73 Darling Road, Malvern East, 3166, Victoria.
- Phra Vajaro, resident Monk Sanghaloka Forest Hermitage.
- Venerable Ariya Seko, resident Monk Sanghaloka Forest Hermitage.

Visiting times for laypersons are: 10.30am to 12.30pm and 7.30pm to 9.00pm.

Correspondence to the resident Sangha at the Hermitage can be addressed to:

Sanghaloka Forest Hermitage  
P.O. Box 152,  
Kallista, 3791, Victoria.

F.T.C.

### Dragon King Sutra Stanzas

*Reprinted with permission from Dragon King Sutra Stanzas, summarised and translated by the Buddhist Yogi C. M. Chen, published by Thorp Springs Press, Berkeley, California on the Dragon day of the Dragon month of the Dragon year, 22 April 1976.*

In Condor Mount, when Buddha held a meeting.  
A great precious canopy was in sight!  
With many different jewels, pearls & brooches.  
They all were so pure shining in a great light!

From the canopy fell flowers and incense.  
A very loud thunder was heard from the sky.  
Maudgalya (Buddha's disciple) was inspired by Buddha to ask,  
What was the nice, auspicious symbol and why?

Buddha replied "The Dragonking  
Will come to me soon in this place".  
Surely He came with family,  
Worshipped, offered with best praise!

He said "Buddha can distinguish  
Evil persons from the good ones.  
Buddha saw all things were void,  
All Mayas happened only once!

Buddha performed six paramitas,  
All His good wills had been carried out!  
He was the great Hero in this world.  
Purified all our sins in Nought!"

After the King praised Buddha, he then asked:  
"What should be the Bodhisattva's actions?  
How to rid of evil and get power,  
And Buddha's wisdom and his foretelling?"

Buddha taught him with the following four things:  
"To get rid of sins, one should not harm others, (1)  
And keep ten goodnesses (2) and don't talk of other's fault. (3)  
Praise oneself highly with a false pride neither. (4)

One is skilled in seeing Buddha may obtain  
The heaven-eye power, and can see all things.  
One is skilled in preaching Dharma may obtain  
Ear-power and at far places hear others sing!

One is skilled in controlling one's mind,  
May know that what is others thinking.  
One practise the six rememberances,  
(Buddha, Dharma, Sangha, Sila, alm, God.)  
May know in the past lives, all things!

One renounces all the dirt of evil,  
May do every thing at one's Will!  
One practises all kinds of good Dharma,



May get AsravaKasaya-Jhana!"

Views one's body & Dharma are natural. (1)  
 One's body & Dharma are purified. (2)  
 Views one's body & Dharma are non-ego (3)  
 One's body & Dharma then become void! (4)

One's mind silent, Dharma too silent, (5)  
 Oneself and Dharma both become quiet! (6)  
 Non-body sees non-Dharma. (7)  
 Non-wonder sees non-Karma. (8)

When body seems no ear,  
 There is non-Dharma may hear! (9)  
 I have no feeling of Karma. (10)  
 These ten things are the deep Dharma:

Four things may obtain Prophecy:  
 Meek in temper, and like Dharma (1)  
 Know every person's thinking, (2)  
 All conducts aimed at white Karma. (3)  
 Knows the purity of all things. (4)

The Dragonking offered many jewels,  
 Those value is equal to the whole world.  
 And wished to get Buddha's light.  
 Bless all beings to get the Buddhahood!

Dragonking asked the Six paramita again.  
 Buddha replied "One must hold the Wisdom Sword.  
 Give alms equally with all things and one's self.  
 Give others equally & with all Dharma's word,  
 When all things have been given equally to others,  
 One may obtain the equality of Buddhahood!

Keep the Vinaya not by body, mouth & mind,  
 Nor by the Three Periods nor inside nor outside,  
 Nor by awakesness, nor by consciousness,  
 No thing to depend upon is good guide.

In the patience, there is no man and me,  
 Nor there's any objectivity of mine,  
 Man and I and View all three are pure.  
 All Dharma is pure, patience becomes fine.

No action attaches all those Dharmas,  
 Who will hate the disturbance of mind?  
 As mind is naturally of non-thing,  
 This is the true patience of real kind!

Diligence is to View but not to follow,  
 Neither to renounce, nor to gather the laws  
 Man & Dharma have not separated,  
 All are of nature in the same source!

Dharma and Buddha all are natural,  
 There is no thing needs of Diligence,

Neither there is a thing to be obtained  
This non-obtaining is the diligence!

The mind of Ch'an is not inside,  
Nor outside nor place to abide!  
To all where Ch'an does not attach,  
Really feel no-thing but not hide!  
Ch'an uses the wisdom to get rest,  
To save beings in the way of best!

Wisdom Views all Dharma are quiet,  
But no where they may be gathered;  
One may View it but not catch it,  
Nor make non-form of another!

No crave, no knowledge & no in-sight  
To save fools is wisdom real and right.  
Dharma & Dharmadhatu all are pure,  
They are in nature, unspeakable & sure!  
All four Dhyanas & six paramitas  
Are vulgar conditions which are to cure!

Buddha thinks not with his mind or consciousness!  
Real Dharma has none speech nor literature.  
He does not hold fast any speech nor non-speech,  
All words, speech may be Dharma in nature.  
Forget its purity and nothing to keep.  
All holy preachings are endless scripture!"

Buddha taught Dragonking with endless teachings.  
Which was a doctrine named "the entire control."  
Endless discrimination, Endless wisdom,  
Endless understanding, Endless rebuttal!

Again, there are four endless forces:  
Endless endurance to do things (1)  
Endless world wisdom to cut doubts (2)  
Endless power to see men's thinking (3)  
Endless skill to give men teaching. (4)

Again there is the endlessness of non-fear,  
Non-fear of evil-state & their meeting.  
Non-fear of cutting all doubts whatever.  
Non-fear of falling into any rebutting.

Again there's no end of literal meeting.  
They all appear only in the illusion  
When one is free from five illusions:  
Then sunnata of all things can be seen.

The vast Dharma surely has no end,  
The literature is like this too.  
Who knows where does the speech arrive?  
Nor knows anywhere it gathers into?

Conditionally we say realisation,  
Actually there is not any real assurance!

Just like all Dharmas have their name in words,  
All our conducts follow the Doctrine influence!

Again Buddha taught the whole control of body,  
Keep the truth as your head, keep the mind as your face.  
Keep law as throat, keep sunyata as the ribs.  
Keep steps as spine, deep doctrine as umbilicus.

Pure mind is mother, keen skill is father.  
Law family, Bodhi-branches are party.  
Work hard is perfection, Dhyana well fed.  
Almsgiving is food, endurance beauty.  
Best agreement is Prajna Paramita,  
Keep all the above teachings is important!"

Buddha again told the past conditions  
Dragonking was named Endless Welfare King.  
Himself had been the Head Tathagata.  
At that old time he gave the same teaching.

A total maxim with many essences.  
"Don't quench all the forms but act as conduct.  
Don't arise or produce any kind of form,  
All forms as their own nature to contact,

When all forms have been contacted in Truth.  
All your conducts will be also perfect.  
But you should not hold it as a success  
This is my profound teaching to affect."

Sariputa (disciple) heard it & asked Buddha:  
"I never heard such a profound teaching.  
Why you had not preach it to the mankind  
But you only taught to the Dragonking?"

Buddha replied "Don't disregard Dragons  
They all were Bhikkhus in past lives.  
They were fell here through their lustful Karmas  
Will be Buddhas in their future lives.  
Their pure land will be named "No-defilement."

Dragonking asked why many family are here?  
Buddha replied "Because there were Bhikkhus had fell.  
And many bad lay Buddhists also reborn  
Otherwise they should fall in different hells.  
As they committed sila but keep right View,  
So they reborn here may still hear my Call!"

The Prince of Dragon heard about this,  
Then vowed before Buddha & said "I must  
Keep my good conducts & don't forget."  
He was told will be Buddha in life next!

Dragonking then invited the Buddha  
To go to his ocean pagoda,  
Buddha accepted his invitation,  
King was back for preparation!

Dragonking called all those Dragons.  
 And invited all Gods of all heavens.  
 Made a non-edge highest palace  
 As Buddha descended from sky so happened!

Transformed many precious grades to descend.  
 Guides six thousand Dragons to welcome.  
 Many pure lands Buddhas appeared too,  
 Many deities praised Buddha with songs.

Buddha preached in Dragon palace the ten goodnesses.  
 Which was the man-heaven-Yana, Hinayan base.  
 Beside it can benefit the whole vulgar world,  
 With wisdom one may become Buddha in good case!

No murder may get long-life of Buddha,  
 No rob one may get Buddha's great power,  
 No desire gets Buddha-horse-hide-organ.  
 No lie gets Buddha's faithful follower.

No two-tongue gets Buddha's good family,  
 No bad speech one may get the best Brahman sound.  
 No improper word gets Buddha's prophecy,  
 No lust the three realms offering may be found!

No anger one may get Buddha's awakensess.  
 No ignorance one gets Buddhahood perfect.  
 Practice these ten goodnesses & six perfections  
 One may accomplish Bodhisattva conducts!

Buddha said again "With three things  
 One may get rid of all one's sin.  
 Condition wisdom (1) and cheer mind (2)  
 Pure sunyata, (3) no fault to find."

Dragonking asked how to be transcendent.  
 Buddha replied "Ten things are important.  
 Keep constant gladness (1) and pure nature (2)  
 Keep the convenience (3) and diligency (4).  
 Treat all sentient beings with great compassion (5).  
 Do merit without tire but influence (6).  
 Like study (7), and live in the mandala (8).  
 Get best wisdom (9) and never forget Dharma (10).

The Deity named Quiet-abiding Asura asked:  
 How a Bodhisattva gets a non-extreme-mind.  
 Buddha replied "His mind is always pure & bright (1).  
 He keeps the deepest wisdom (2) & knows sunyata (3).  
 He works anywhere there is no tire to find (4).  
 By these four conditions he becomes such a kind!"

Quiet-abiding Asura vowed before Buddha.  
 He wanted himself to be such a Bodhisattva.  
 Buddha prophesied that he will be a Buddha,  
 & he will be named the God's-Pennant of Dharma!

Then another Dragonking named No-Consume asked:  
 If there are none man and me who gives prophecy.  
 Buddha replied "It is just like such a sunyata,  
 One knows non-egoism is worth to prophesy!"

Tathagata knows the sunyata  
 He abides it without any moving.  
 All Dharmas are avoid in nature.  
 Such a place is Buddha's dwelling.

The Princess of Dragonking named Precious Silk  
 Offered Buddha with some jewels and vowed:  
 I would like to be the same Buddha too.  
 Kasayapa refused "How girl can hold?"

Precious Silk said "It's easy as to turn the palm.  
 Egoism of the sexes both are not attainable.  
 Body & mind may be Buddha naturally.  
 I am the path, but not by the path it is able.

Kasayapa said "Why you can't turn the Dharma Wheel."  
 Precious Silk said "This is the Dharma Wheel you see!  
 I turn it with non-volition & with sunyata,  
 With no-dualism which in nature is as pure as sea  
 Such a wheel how you turn it?"  
 Buddha agreed & said "Good,  
 You will be Pervade Buddha."  
 Thus Buddha proved her Buddhahood!

Indra asked Buddha to advise Asuras  
 Who have disturbed in the Trayastrinsa heaven.  
 Buddha advised all those Asuras & said:  
 Beneficence is worth to be praised often.  
 Welfare of this life time will not last so long.  
 Try to see next life in which what will happen!

All Asuras heard this vowed before Buddha  
 They will make friends with Devas not war again!  
 Buddha praised them three times "You are good, good, good!  
 This is the best thing to offer and to gain."

Dragonking welcomed Buddha & gave thanks  
 Offered many gems worth of the whole world.  
 Our Buddha never praised it so highly.  
 But to Asuras who vowed to be good.

At that meeting there were four Dragonkings  
 Named Breath, Great Breath, Bear & Endless Colour!  
 They all ask Buddha to prevent Garuda  
 Buddha gave them some Holy Kasaya.

Told them to cut into pieces and divide them.  
 All kings, at first, afraid of being not enough.  
 But at last each Dragon has just one piece!  
 But advised to keep it as well as one's love!  
 Buddha again made a general prophecy:  
 Each Dragon will be a Buddha and all have mercy!

Four Garudas asked what things they should take?  
 Buddha said, "Things by killing and robbing  
 Cheating and pretending should not be eaten.  
 Because it will cause you to be falling."

Four Garudas then vowed before Buddha  
 "We will give alms of non-fear to Dragons."  
 Buddha told them about their past lives.  
 They were Bikkhus and did something wrong.

Their names, Pleasure, Great Joy, Winer & Pet.  
 They were so lustful but offered to Buddhas!  
 Because of offering they did not fall in hell.  
 After they heard, there appeared their last lives' Karmas.

What they had done all reappeared:  
 They repented before the Buddha.  
 Buddha then made a prophecy:  
 They will be free by Maitreya.

After Dragons have been blessed by Lord.  
 Asked Buddha Paranirvana there!  
 Hence they will have relics to worship.  
 Subhuti (disciple) refused to rest elsewhere!

Dragons said "Lord's body is not limited.  
 His Holy body has no end at all!"  
 Subhut keep silence Buddha said "Yes!  
 Buddha's body is neither short nor tall!"

After preaching Buddha said Goodbye.  
 Goddess of Ocean asked for blessing.  
 Lord said "The ten goodnesses is blessing,  
 & told her she will become a man,  
 and be reborn in non-anger pure land!"

The Prince of Dragonking named Get Appearance  
 Transformed the palace as the heaven one.  
 And sent Buddha back to the Condor Mountains.  
 All said farewell and asked Lord for re-come on!

Dragonking and his young Prince asked again;  
 What things may be counted as great offering.  
 Buddha replied: "There are four great offerings  
 If you like to do you may really gain!

Forget not Bodhi-citta and do good. (1)  
 Have great Pleasure and keep deep talent. (2)  
 With diligence to establish the Altar. (3)  
 Learn wonderful Dharma and be patient (4)."

At that time the Indian Kings & officials  
 All came to the mount & did welcome Buddha.  
 And asked "Why the water had been dried up?  
 On earth we only saw the pagoda?"

Buddha said "It was my special power;

Let man saw altar, Dragon saw water."  
King asked "What was the cause of Dragonking?"  
Lord said "He had been Dharma wheel master!"

When he served Buddha named Pure-Light.  
 He heard heavenly voice and advised him:  
 Save all beings should have Bodhi-citta.  
 It's the best offering to holy being.  
 You will be successful in Buddhahood.  
 Name 'No-dirt' better than all Kings."

Indian king celebrated the Dragonking.  
 But Dragonking said "It was nothing.  
 It was the great compassion of Buddha  
 Followed the custom and had the saying."

After Dragon uttered these words  
 Many Boddhisattvas have awakened.  
 Dragonking flew up to the sky.  
 A best praise he was so to make!

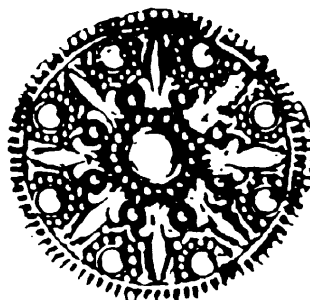
"Every Dharma has no mind,  
 Neither there is a one to make.  
 Evil seems appear but no receiver,  
 Buddha's preaching was like the sound to shake!"

Buddha then trusted all Bodhisattvas:  
 And many Gods, Dragons and deities.  
 To spread this sutra everywhere,  
 Let all Buddhists obtain their Bodhies!

Bodhisattva 'Wisdom Hero' said:  
 "I do know there is not any holder.  
 Could I hold this sutra, my Lord!"  
 "Yes no holder is the real holder!"  
 No-defilement Goddess said to Buddha:  
 "I do not think of man and Buddha,  
 Could I hold this great sutra and spread."  
 "Yes to think no Buddha is a Buddha."

Buddha again blessed them without obstacles.  
 The God named Pervade-head vowed to protect.  
 And said: "To subdue the outsiders  
 Drive away demons it should contact."

Buddha also commanded the Ananda:  
 "In kali age this is most important.  
 One repeats it may get rid of hindrance.  
 May free from demons & difficulty.  
 May get many Gods & Dragons to protect!!  
 May quickly obtain full enlightenment,  
 And help all beings to get accomplishment!!"





**Buddha Dhamma and Challenges in the 21st Century**  
**Chinese Language Version - Part 2**  
**(Part 1 was published in the previous edition of the Review)**

























**The World Fellowship of Buddhists (WFB) 20th General Conference  
and the 11th General Conference of the World Fellowship of  
Buddhist Youth (WFBY)**

NAN TIEN TEMPLE, Berkeley  
NSW 2506, AUSTRALIA  
29 OCTOBER - 2 NOVEMBER 1998 (2542 B.E.)

On the eve of the new millennium, Buddhists of the World are faced with ever increasing technological, social and economic challenges. It was apt that the theme of the 20<sup>th</sup> WFB and 11<sup>th</sup> WFBY General Conference was "Buddhism and Challenges in the 21<sup>st</sup> Century".

John D. Hughes and Members of the Buddhist Discussion Centre (Upwey) Limited would like to take this opportunity to express our heartfelt thanks to the Most Ven. Master Hsing Yun and Rev. Men Chien, Abbess of the Temple, for hosting the WFB and the WFBY Conference in the beautiful Nan Tien Temple.

We would also like to express our appreciation to the BLIA in Sydney, The Vietnamese Buddhist Congregation of Australia and New Zealand, The Buddhist Council of NSW, Inc. and the Australian Buddhist Federation.

Thank you also to the President, the Executive Council, Vice-Presidents and all the delegates for contributing to the success of the Conference.

The Conference marked a historic occasion as the Draft Charter of the World Buddhist University was adopted unanimously. As part of the Charter, the International Academy of Buddhism of the Hsi Lai University, Los Angeles County, California, U.S.A. was accepted as an Approved Associated Centre for Academic Research and Training of the World Buddhist University; and the Buddhist Discussion Centre (Upwey) Limited was accepted as an Approved Associated Centre for Spiritual Training of the World Buddhist University.

Sincere congratulations to H.E. Phan Wannamethee, the new President of the WFB, and Mr Sommai Kornsakoo, the new President of the WFBY.

Our Teacher, John D. Hughes, extends his warm congratulations to all newly elected Vice-Presidents and expresses his gratitude in being elected as one of the Vice-Presidents of the WFB.

J.M.H. & V.M.



John D. Hughes and Vincenzo Cavuoto, our delegates at the 20th General Conference for the World Fellowship of Buddhists at the Nan Tien Temple, Berkeley, NSW, Australia.

Lt. General Chalom Wismol with Rapporteurs for the 20th General Conference for the World Fellowship of Buddhists at the Nan Tien

Temple, Berkeley, NSW, Australia.



### **The Role of the World Fellowship of Buddhists**

In this World of materialistic progress, we may notice, the nature of human mind, types of problems, and the Law of Nature (sacca-dharma) remains the same as ever. As to the nature of human mind, we are still tempted and governed, more or less, by our own defilements. For example, we feel happy with gain and miserable with loss. We hardly cope with problems arising from our own defilements. Apart from this, all types of problems in this World, for example, social, environmental, and economic, have existed in this World from the beginning. They only vary in degree. We have to struggle with them in all times. Finally, the Law of Nature (sacca-dharma), as revealed by the Lord Buddha, has never changed. It is timeless and enlightens the way toward the end of all problems.

Having learned all this, we may know how to cope with the problems and challenges.

1. Since the World problems remain the same, we have no need to search for new things to cope with. The only thing we should do is to try to understand the Law of Nature which is the truth of the Universe. As to the nature of mind and its relation to defilements, we need to clearly understand it in accordance with the Buddha's words, that is, "Mind is superior to and governs all things." Our mind originates our speech and action, that is, a good mind yields a good speech and a good action, and vice versa. Knowing this, we should try to attain a spiritual development through a proper education, meditation, and so on, and practice accordingly. Particularly, young people today are our future. If they are educated properly according to the Lord Buddha's Teachings until they can cultivate their moral consciousness and sense of responsibility, they will grow up to become good human beings in this adulthood. They thus will positively contribute much to the World. Our future truly depends on our youths' spiritual training.
2. We need to propagate the Lord Buddha's Teachings as we declare in our WFBs' Charter and resolutions.
3. The World Fellowship of Buddhists is well aware of these challenges of the World. We are working and preparing some new projects in order to help Buddhists and others cope with them properly. For example, according to the WFB resolution 12/2521 (1978), "all Regional Centres of WFB in different parts of the World should make special efforts to propagate the ethical teachings of the Buddha, the science of deliverance, to educate the misled people to give up their psychological craving for drugs and lead a useful and law-abiding life to provide opportunities for citizens from all walks of life, as well as cooperating with the leaders of other religions to find out ways and means of solving this serious problem."
4. The World Fellowship of Buddhists' Headquarters attempts to work in accordance with the WFB resolutions. We are taking an

advocacy role in order to prevent and solve all social problems. We propagate Buddhism among young people so that they may be able to solve their own problems and live appropriately in this changing World. We always participate in national and international conferences on religious, cultural, and social development topics in order to share our Buddhist perspectives with others. Now, we are going to launch a project of the World Buddhist University which is a coordinating centre for the unity of all Buddhists around the World by means of education and research.

5. We need to initiate globalisation through a positive scientific technique and promote an interdependent cooperation. What we need is a healthy World not a prosperous World. We have enough of a material growth. Now, we need a World that we can live together in harmony and peaceful happiness.

I do not initiate new things but only try to advocate the crucial roles of the Lord Buddha's words and the merit of the Buddhist practice.

Challenges should not be considered hostile to us. In fact, they are a test of courage and wisdom. If we can respond to challenges positively and creatively, our spirit and virtues will be uplifted. We will be able to live peacefully and happily in this changing World. Especially, we shall be proud to prove ourselves the true heirs of the Lord Buddha.

John D. Hughes in front of  
the main Altar at the Nan

Tien Temple, Berkeley,  
NSW, Australia.

**Resolutions Put to the 20th WFB General Council  
Monday November 2, 1998**

**Resolution 1 - Expansion of WFB**

That more Buddhist organisations be invited to apply to join the WFB as Regional Centres to hold meditation sessions, workshops and seminars, and to encourage further communications between WFB Regional Centres.

**Resolution 2 - Effective Communication**

To establish an effective communication system between Regional Centres and the WFB Headquarters, and also between Regional Centres themselves and to maintain communication between Standing Committees and the WFB Headquarters.

**Resolution 3 - Disaster-preparedness**

To establish a disaster fund, in which all regional centres maintain a regional disaster fund in their own countries, to be used by the WFB Socio-Economic Committee when appropriate.

**Resolution 4 - Goodwill Mission to Vietnam**

To request the WFB Executive Committee to expedite the necessary procedure for sending a goodwill mission to Vietnam to gather information on Buddhist property and Buddhist practitioners including Bhikkhus and Bhikkhunis and report to the WFB, on the basis that volunteer monks will constitute the mission and the funding will be duly raised from the public.

**Resolution 5 - Buddhist Pancasila Samadana**

- a) That eminent leaders of WFB in different countries will meet once every year to discuss the Buddhist Pancasila Samadana in order to have a mutual understanding of Buddhist Pancasila Samadana and to design methods for the propagation of Buddhist Pancasila Samadana, and similarly to explore the possibility of meeting with other religious leaders to have an exchange of views on understanding of Buddhist Pancasila Samadana.
- b) That an environment be encouraged for other religions to open their gates widely to an acceptance of this basic understanding of the Five Precepts as general social morality.
- c) That at the next WFB Conference, a one-day Public Event be held, and that one day of the year be set when the Regional Centres concurrently hold a Worldwide Pancasila service.

**Resolution 6 - Lumbini**

That the initiative of His Majesty's Government of Nepal to declare and develop Lumbini as the Fountain of World Peace and Holy Pilgrim Centre of the Buddhist World be heartily endorsed by the WFB and the international Buddhist Community.



Delegates at the 20th General Conference for the World Fellowship  
of Buddhists held at the Nan Tien Temple, Berkely, NSW,  
Australia.

Lt. General Chalom Wismol, Vice-President of World Fellowship of Buddhists, presenting John D. Hughes with an urn.

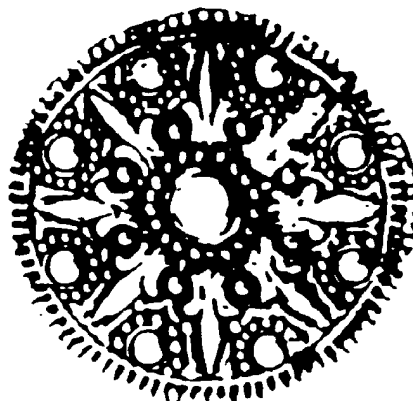
**1998 DECLARATION**  
**of**  
**The World Fellowship of Buddhists 20th General Conference and the**  
**11th General Conference of the World Fellowship of Buddhist Youth**

We, representing the Buddhists of the World, assembled in Nan Tien Temple, Berkeley, Australia, from 29 October to 2 November 1998, do assert and affirm that we uphold the Aims and Objectives of the World Fellowship of Buddhists to preserve a Buddhist way of life, encounter all problems with our Buddha Dhamma attitudes, and propagate the sublime doctrine of the Buddha.

We remain committed to devote our utmost efforts to promote unity and cooperation among all Buddhists and others concerned to pursue the outcomes of the deliberations of the General Conference on the subject, "Buddhism and Challenges in the 21<sup>st</sup> Century".

Deeply concerned with the problems and challenges of the world community, and encouraged by increasing opportunities for effective action, we do hereby declare our conviction:

- that rapid advances in global communications and transport be mobilised for the inculcation of Buddhist values of non-violence, tolerance, forbearance, loving kindness, compassion, solidarity and peaceful resolution of conflicts, so that humanity may progress in harmony for mutual benefit and well being.
- that the unprecedented progress in "high-tech" information technologies provide ever-expanding opportunities for quality guidance to disseminate widely the benign message of the Buddha,
- that written testimony of Buddhist lives and practice inspire solutions to the diverse moral issues confronting humankind,
- that the World Fellowship of Buddhists should reaffirm its willingness to develop skills in its members, such as; readiness to mediate at the request of conflicting parties; to resolve disputes or conflicts through peaceful consultation, compromise and consensus.





Lt. General Chalom Wismol, Dato'Khoo Leong Hun, Ananda W.P.Guruge, Mr Sunao Miyabara, H.E. Phan Wannamethee, Most Ven. Master Hsing Yun, Ven. Chueh Men, Ven. Cheuh Ning, Ven. Man Chien, Mrs Celeste Ho.

John D. Hughes at the 20th General Conference for the World Fellowship of Buddhists held at Nan Tien Temple, Berkeley, NSW, Australia.

## World Buddhist University Charter

### PREAMBLE

We, THE DELEGATES representing many countries and numerous organisations from all parts of the world and attending the 20<sup>th</sup> General Conference of The World Fellowship of Buddhists (WFB) in New South Wales, Australia from October 29 - November 2, B.E. 2541 (1998), are determined to establish THE WORLD BUDDHIST UNIVERSITY (WBU) as recommended by the 56<sup>th</sup> Meeting of the WFB Executive Council held at the Headquarters of The World Fellowship of Buddhists, Bangkok, the Kingdom of Thailand on December 4, B.E. 2540 (1997). The main objective of the University is to conduct advanced Buddhistic studies and coordinate with the Buddhist universities and institutions which offer Buddhist studies and related subjects all over the world in the field of research, training, spiritual practice, cultural exchange and education for enhancement and realisation of the aims of The World Fellowship of Buddhists as follows :

1. To promote among the members strict observance and practice of the teaching of the Buddha;
2. To secure unity, solidarity and brotherhood amongst Buddhists;
3. To propagate the sublime doctrine of the Buddha;
4. To organise and carry on activities in the field of social, educational, cultural and other humanitarian services; and
5. To work for securing peace and harmony amongst men and women and happiness for all beings and collaborating with other organisations working for the same ends.

The mission of the University is in accordance with the instruction given by the Buddha to the first group of Buddhist disciples prior to their going forth to different regions of the world **"Go ye now, and wander for the gain of the many, for the welfare of the many, out of compassion of the world, for the good, for the gain and for the welfare of deities and human beings. Preach, Bhikkhus, the doctrine (the Dhamma) which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter, proclaim a consummate, perfect and pure life of holiness"**. With such perspective, the University shall, among others, encourage the scholars to become well versed in Buddhist scriptures and to experience the profundity of the Dhamma through spiritual development. English, Pali, Sanskrit and other related languages shall be taught in the University.

Finally, we appreciate the initiative and support given by H. E. Prof. Sanya Dharmasakti, President of The World Fellowship of Buddhists in establishment of the World Buddhist University which can be regarded as an outstanding achievement of his tenure and coincides with two special occasions :

1. The World Fellowship of Buddhists will celebrate its 50<sup>th</sup> Anniversary in B.E. 2543 (2000) for its mission to bring about peace, happiness and harmony amongst mankind; and

2. The Government of the Kingdom of Thailand the country where the permanent Headquarters of the WFB is located has celebrated the

84<sup>th</sup> Birthday Anniversary of His Holiness, Somdej Phra Nyansamvara, the Supreme Patriarch of the Kingdom of Thailand for the duration of one year (October 3, B.E. 2540/1997 - October 2, B.E. 2541/1998) due to the fact that the Supreme Patriarch plays an active role in promoting Buddhism at both national and international levels. He also fully supports the work of the WFB in his capacity as the leading Patron (Ref. Article 5 of WFB Constitution).

In pursuing the fulfillment of our desires, we extend our thanks and appreciation to the following bodies :

1. The Government of the Kingdom of Thailand for its financial support to the World Fellowship of Buddhists and moral support for establishment of the World Buddhist University;
2. The Working Group for Establishment of the World Buddhist University chaired by Lt. Gen. Chalom Wismol, Vice-President of the World Fellowship of Buddhists assigned by the Organising Committee for Celebration of the 84<sup>th</sup> Birthday Anniversary of the Supreme Patriarch of the Kingdom of Thailand during B.E. 2540 - 2541 (1997 - 1998) for its feasibility study to set up the University and submission of the proposal to the 56<sup>th</sup> Meeting of the WFB's Executive Council for endorsement;
3. The Ad Hoc Committee on the World Buddhist University appointed by the 56<sup>th</sup> Meeting of the WFB's Executive Council on December 4, B.E. 2540 (1997) for its preparation of the Final Draft Charter of the World Buddhist University which has been approved by the 20<sup>th</sup> WFB General Conference of the World Fellowship of Buddhists; and
4. The sub-committee appointed by the Executive Committee at its 58<sup>th</sup> Meeting on October 30, 1998 in Australia, with Dr. Ananda W.P. Guruge, Vice-President of WFB as the convenor, to revise as necessary the final draft of the Charter before submission to the General Conference.

We do hereby adopt, enact and give ourselves this Charter of the World Buddhist University.

#### **ARTICLE 1 PURPOSE AND PRINCIPLE**

1. The World Buddhist University shall be an international community of Buddhist scholars, engaged in research, post-graduate training, spiritual practice, Buddhist education and dissemination of knowledge in furtherance of the objectives of the World Fellowship of Buddhists. It shall function under the joint sponsorship of the World Fellowship of Buddhists, the WFB's Regional Centres, the academic networks and the host country where the University Centre is located.

The main purposes of the World Buddhist University are as follows :

- a) To serve as a coordinating Centre to exchange academic works, research and development and related information at regional and international levels;
- b) To develop and promote the science of Buddhist education to be more universally accessible;
- c) To offer alternatives for educational systems aiming to perfect development of human beings and society together with creation of a more civilized world in accordance with the law of nature;
- d) To involve Buddhism in solving regional and global crises;
- e) To provide and facilitate Buddhist academic services to the World;
- f) Fellowship of Buddhists its members and organisations working for the same ends;
- g) The University shall devote itself to research into critical regional and global problems of human survival, happiness and harmony among mankind that are the concern of the WFB and its Regional Centres by focusing on education, development, peace, environment and culture;
- h) The research programmes of the WBU shall include, among others, co-existence between people having different religions and sects, cultures, languages and social systems, critical problems, peaceful relations between states and religious freedom, and application of Buddhism for promotion of peace, happiness and quality of life and other related issues;
- i) In its training, the University shall assist scholars especially the young ones, to participate in research in order to increase their capability to contribute to the extension, application and diffusion of knowledge. The University may also undertake training of persons who will serve in international or national programmes, particularly in regard to an interdisciplinary approach to problems;
- j) The University shall promote spiritual practice through global meditation networks or other means for enhancement of the profundity of the Dhamma;
- k) The University shall organise Buddhist education programmes at the certain levels to meet the needs of the WFB Regional Centres and the academic networks through an interdisciplinary approach with Buddhism as a core subject; and
- l) The University shall disseminate the knowledge gained during its activities to the WFB, its Regional Centres, scholars, networks and the public in order to enhance active interaction and exchange amongst the world-wide community.

## **ARTICLE II      ACADEMIC FREEDOM AND AUTONOMY**

1. The University shall enjoy autonomy within the framework of the World Fellowship of Buddhists. It shall also enjoy the academic freedom acquired for the achievement of its objectives, with particular reference to the choice of topics and methods of research and training, the selection of persons and institutions to share in its tasks, and freedom of self-expression. The University shall decide freely on the use of the financial resources allocated for the implementation of its activities.
2. The Rector, with the approval of the Council of the University, shall conclude on behalf of the World Fellowship of Buddhists such agreements with Regional Centres and countries where the University and its networks operate as deemed necessary to ensure academic freedom and autonomy.

## **ARTICLE III      ORGANISATION AND STRUCTURE**

1. The University shall consist of:
  - a) a Council, serving as the governing board of the University;
  - b) a Rector, responsible to the Council for the direction, administration, co-ordination and development of the University;
  - c) a University Centre as administrative organ under the directorship of the Rector;
  - d) the research and training centres;
  - e) the spiritual practice and development centres;
  - f) the educational development programmes including languages;
  - g) the networking institutes in the countries where the WFB's Regional Centres are located; and
  - h) others to be assigned.
2. In regard to advanced research, post-graduate training, spiritual practice and educational development, the Council of the University may assign for academic excellence, certain institutions and centres as associated institutions of the University, for conducting research, training, spiritual practice and educational programmes within terms and conditions to be decided by the Council.
3. In order to accomplish its purposes, the University may organise joint international programmes with appropriate institutions and individuals in various parts of the world on the basis of contractual and other arrangements.

## **ARTICLE IV      COUNCIL OF THE UNIVERSITY**

1. There shall be a Council of the World Buddhist University to be established on a broad geographical basis with due regard to major academic, religious, educational, social and cultural trends in the world. The Council shall have not less than 17 but not more than 25 members serving in their individual capacity, who shall be appointed by the President of the WFB in consultation with WFB's Executive Council. The Rector of the University shall serve as the Secretary of the Council.

2. The President of the WFB and a representative of the host country where the University Centre is located shall be ex-officio members of the Council. The Council may invite representatives of concerned organisations and academic bodies to attend the meeting of the Council as observers.
3. The term of office of the Council's members shall be 5 years. No appointed member of the Council may serve continuously for more than 10 years. The Council shall be consulted with regard to the replacing retired members.
4. The Council shall:
  - a) formulate principles and policies which shall govern the activities and operations of the University;
  - b) adopt such statutes as may be necessary for the application of the Charter;
  - c) decide upon the setting up or incorporation of the research, training and spiritual practice centres and programmes which constitute the totality of the University in establishing standards for their operation either on its own authority, in cases where they are set up, or by agreement in cases where they are being incorporated;
  - d) consider and approve the work programme and adopt the budget of the University on the basis of proposals submitted to it by the Rector;
  - e) consider reports of the Rector on the activities of the University and on the execution of its plans of work;
  - f) issue directives and take measures within the framework of the University;
  - g) make whatever recommendations it may deem either necessary or desirable for the effective functioning of the University;
  - h) report annually to the President of the WFB, the WFB's Executive Council and/or the WFB's General Conference through the Honorary Secretary General of the WFB, on the work of the University; and
  - i) create such subsidiary bodies as it deems necessary.
5. The Council shall meet in regular session at least once a year and shall be convened by the Rector. It shall elect its Chairman and other officers and shall adopt rules of procedures, including procedures for convening special sessions as necessary.
6. The Council shall consider the methods of financing the University with a view to ensuring the effectiveness of its future operations, their continuity and the University's autonomous character within the framework of the WFB. It shall also consider the various kinds of arrangements under which institutions and individuals may be associated with its work, and the criteria to be met by such of the highest academic standards.
7. The Council shall grant to research training and spiritual practice centres and education programmes adequate resources to ensure that the academic staff, equipment and working conditions meet the standards for research, training spiritual practice and education with sharing and partnership of the respective host institutions.





**ARTICLE V     **RECTOR OF THE UNIVERSITY****

1. The Rector of the University shall be appointed by the President of the World Fellowship of Buddhists in conformity with the following procedures. The University Council shall appoint a nominating committee of three members and shall delegate its Chairman and two other members to a Nominating Committee, to which the President of the WFB and the representative of the host country shall appoint one member each. The Nominating Committee shall prepare a panel of candidates not less than three and not more than five names, arranged in alphabetical order, for consideration by the Council. The Council may approve the proposed panel or may refer it back to the Nominating Committee. When the Council has approved the panel, it shall transmit its approval to the President of the WFB. The President with his concurrence shall appoint one of the candidates as Rector.
2. The Rector shall normally serve for five years and shall be eligible for reappointment for one more term of five years. Conditions of the service of the Rector shall be determined by the Council in consultation with the President of the WFB.
3. The Rector has authority to nominate Vice-Rectors for Academic, Administrative Affairs and others as deemed necessary.
4. The Rector shall be the chief academic and administrative officer of the University and shall have over-all responsibility for the direction, organisation, administration and programmes of the University, in accordance with the general policies and criteria formulated by the Council. The Rector shall, inter alia:
  - a) submit the plan of work and the budget estimates of the University to the Council for its consideration and approval;
  - b) direct the activities connected with the execution of the research training, spiritual and educational programmes and authorise the expenditures approved by the Council;
  - c) appoint the personnel of the University in accordance with the procedures approved by the Council, so as to ensure the highest intellectual and moral quality of that personnel;
  - d) direct and develop the staff of the University;
  - e) set up such advisory bodies as may be necessary, including where appropriate representatives of interested WFB's Regional Centres and other organisations particularly concerned with the activities of the University;
  - f) make arrangements with governments and international as well as national public and private organisations with a view to offering and receiving services related to the activities of the University;
  - g) after consultation with the Chairman of the Council, accept, on behalf of the University, voluntary contribution and gifts to the University from governments, international and national organisations, foundations and other non-governmental sources, for all purposes related to the activities of the University;

- h) co-ordinate the total research and training programmes of the University with the activities of the WFB and its Regional Centres and, so far as possible, with research programmes of the world scholastic community;
- i) report to the Council in accordance with the rules of procedures on the activities of the University and the execution of its plans of work;
- j) submit the long-term development plan of the University to the Council for approval; and
- k) others to be assigned by the Council.

#### **ARTICLE VI      UNIVERSITY CENTRE**

The University Centre shall assist the Rector in the performance of the following tasks:

1. Develop and plan topics of research and areas of training for the University and conclude contracts for research and training activities with a view to achieving the aims and objectives of the University and to ensuring the highest academic standards and universality of approaches;
2. Administer the over-all University programme and fund it in accordance with the approved budget;
3. Promote exchanges of scholars, "*Buddhological*" ideas and information within the world Buddhist community by making appropriate use of conferences and workshops;
4. Serve as a depository of information regarding the expertise available on subjects of relevance to the work of the University, in co-operation with WFB's Regional Centres and existing information systems;
5. Maintain an up-to-date roster of qualified scholars from all parts of the world who are experts in the present and prospective fields of the University, and assist the research, training and spiritual practice centres and programmes in finding competent scholars as necessary;
6. Maintain close co-ordination between the activities of the University and those of the organs and programmes of the WFB and its Regional Centres;
7. Perform such other functions as the Rector may determine;
8. Serve as Headquarters of the University; and
9. Others to be assigned by the Rector.

#### **ARTICLE VII      PERSONNEL OF THE UNIVERSITY**

The academic and administrative personnel of the University shall be selected with a view to achieving its stated objectives. The basic criteria for selection shall be the highest standards of efficiency, competence, and integrity, with respect to the following:

1. The personnel of the University shall consist of:
  - a) academic personnel;
  - b) administrative personnel;
  - c) trainers; and

d) others to be assigned by the Council.

The assignment of personnel to each of these categories with the provisions of the statutes shall be adopted by the Council.

2. The academic personnel shall be composed of:

a) the Rector;

b) Vice-Rectors for academic, administrative and other areas;

c) the directing personnel, i.e. the Rector's senior collaborators and the directors of the research, training and spiritual practice centres;

d) research personnel, visiting professors, visiting fellows and consultants;

e) Buddhist scholars;

f) educational programme directors; and

g) others to be assigned by the Council.

All members of the academic personnel shall enjoy in their research, training and spiritual work and the academic freedom guaranteed by the Council.

#### **ARTICLE VIII      FINANCE AND BUDGET**

1. Capital costs and recurrent costs of the University shall be met from voluntary contributions to the University, or from other income such as:

a) by fees for enrolment;

b) by the WFB's Regional Centres, networking institutions, and other related agencies;

c) by non-governmental sources including foundations;

d) by financial support from abroad;

e) by Governments of the countries where the regional centres and networking organisations are located respectively; and

f) by other sources to be assigned;

2. The Rector may also accept assistance for the University's projects, particularly fellowships, from the WFB and its Regional Centres as well as other intergovernmental organisations.

3. Contributions which may directly and indirectly involve an immediate or ultimate financial liability for the University, or which involve a new activity not yet included in its programme, may be accepted only with the approval of the Council.

4. The funds of the University shall be kept in a special account entitled "WBU FUND" to be established by the President of the WFB in accordance with the Financial Regulations of the WFB.

5. The funds of the University shall be held and administered solely for the purposes of the University. The President of the WFB shall perform all necessary financial and accounting functions for the University, including the custody of its funds, and shall prepare and certify the annual accounts showing the status of WBU FUND special account.

6. The Financial Regulations and the Financial Rules of the WFB shall apply to the financial operations of the University, subject to such special rules and procedures as the Rector, in agreement with the President, may issue after consultations with the Council.

7. The Rector shall prepare the budget estimates for the University in a manner consistent with the WFB's regulations, rules, policies and procedures. The estimates, together with the comments and recommendations thereon of the WFB's programme

and budget experts, shall be submitted to the Council for approval. The budget as approved by the Council, shall be transmitted to the General Conference and/or the WFB's Executive Board together with the report of the Council.

8. Funds administered by and for the University shall, as provided in the Financial Regulations of the WFB, be subject to audit by the WFB's Auditor.
9. The general administrative, personnel and financial services of the WFB may be utilized by the University on conditions determined in consultation between the President and the Rector. It is understood that no extra cost to the regular budget of the WFB will be incurred.

#### **ARTICLE IX LOCATION AND NETWORKING SYSTEM OF THE UNIVERSITY**

1. The University shall have its headquarters at Buddha Monthon, Nakorn Pathom Province, Kingdom of Thailand, where the University Centre shall be located.
2. The location of the Associated Institutions and Centres of the University, as provided for under Article III.2, shall be decided and approved by the University Council, in accordance with rules that may be made for this purpose by the University Council.
3. Each associated institution or centre shall be under the authority of a Director. The Director shall collaborate with the Rector, in particular for the purpose of ensuring the co-ordination of programmes through the University networks.
4. The Conference of Directors of Research, Training and spiritual practice centres and educational programmes shall be called by the Rector periodically to review and evaluate programmes being undertaken, and advise and assist the Rector in improving current programmes and defining and planning new programmes for the University system.

#### **ARTICLE X STATUS AND AUTHORITY OF THE UNIVERSITY**

1. The University is an autonomous organ of the WFB and shall enjoy the status and privileges provided in the related articles of the WFB's Constitution and in other agreements relating to the University's status and privileges to be accorded by the host countries and/or the WFB's Regional Centres where the academic networks, the research, training and spiritual practice centres are located respectively.
2. The University may require and dispose of real and personal property, and may take other legal actions necessary for the performance of its functions.
3. The University may enter into agreements, contracts or arrangements with governments, organizations, institutions, firms or individuals for the purpose of carrying out its activities.

**ARTICLE XI      THE EMBLEM OF THE UNIVERSITY**



The emblem of the World Buddhist University consists of Dhammacakka and 2 ears of rice to buttress 9 grains on each side which is described as follows :-

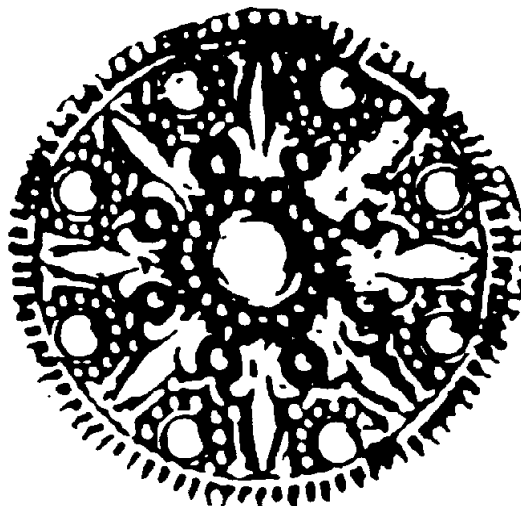
1. Dhammacakka, meaning the wheel of Dhamma, refers to the First Sermon which is called "Dhammacakkappavattanasutta" that the Lord Buddha gave to the first five disciples by which the wheel of Dhamma began revolving to reveal the truth of life. The Blessed One pointed out the true condition of life in the Four Noble Truths and the middle way of practice or "Majjhima Patipada" that leads to extinction of suffering according to the Eightfold Noble Path symbolized by the eight spokes in the Wheel of Dhamma, meaning thereby the wheel of proclaiming the Dhamma began to move and has been revolving ever since.
2. The 2 ears of rice stems supporting both the sides of the Dhammacakka mean the rice-field of merits in Buddhism including sustainable growth and perpetuity of Buddhism on the basis of Sikkhattaya, i.e. morality (Sila), concentration (Samadhi) and wisdom (Panna) by which Buddhism has brought enlightenment to mankind in order to refine our thought and action.
3. Each rice stem has 5 stalks supporting the rice leaves meaning development through the Sikkhattaya, of the Five Aggregates (Khandha) of corporeality (Rupa), sensation (Vedana), perception (Sanna), mental formation (Sankhara) and consciousness (Vinnana).
4. Each ear of rice has 9 grains meaning the 9 Supramundane States, i.e. the Four Paths (Magga), the Four Fruitions (Phala) and Extinction of the Defilements (Nibbana) which is the highest aim of Buddhism.

**ARTICLE XII      AMENDMENTS**

1. Amendments of the Charter may be made by the General Conference of the World Fellowship of Buddhists.
2. After consultation with the WFB Executive Council, the Honorary Secretary General of the World Fellowship of Buddhists, at the request of the University Council or after consultation with it, may propose amendments of the Charter to WFB General Conference.

**ARTICLE XIII      TRANSITIONAL PROVISION**

1. Pending the recommendations of the University Council in respect of the conditions of service of the different categories of the University's personnel, their status will be determined as provided in Article VII with recommendation of the WFB President.
2. Operation of the World Buddhist University is divided into two phases as follows:
  - a) The First Phase during B.E. 2542-2543 (1999-2000) will focus on the educational system and the emphasis shall be given to research, training, spiritual practice, academic seminar, exchange of Buddhist resource persons and development of the University to be ready for the academics, management and financing in accordance with the Second Phase.
  - b) The Second Phase shall begin from B.E. 2544 (2001) onwards during which the University will enjoy academics, management and financial support that may enable the University to expand its operation to link formal, non-formal and informal education with the needs of local and global societies.
3. Official functioning of the University will commence after the Inaugural Ceremony.
4. Functions and responsibilities of the Ad Hoc Committee on the World Buddhist University (WBU) assigned in accordance with the resolution of the 56<sup>th</sup> Meeting of the WFB's Executive Council shall be transferred to the University Centre upon an official inaugural ceremony of the World Buddhist University in the host country through the good offices of the Headquarters of the World Fellowship of Buddhists (WFB).
5. In pursuance of requests made for consideration of the 20<sup>th</sup> General Conference by the Hsi Lai University, Los Angeles County, California, U.S.A and the Buddhist Discussion Centre (Upwey) Ltd., Victoria, Australia, the following are approved as Associated Institutions under Article III.2:
  - a) The International Academy of Buddhism of the Hsi Lai University, Los Angeles County, California, USA as an academic research and training centre; and
  - b) The Buddhist Discussion Centre (Upwey) Ltd. as a spiritual training centre.



**Charter for a Board of Education Standing Committee  
of the  
Buddhist Discussion Centre (Upwey) Limited  
for  
An Approved Associated Centre For Spiritual Training  
of the World Buddhist University  
Adopted at a General Meeting of the Centre on 16 November 1998**

1.0 Preamble

The Delegates representing many countries and organisations from all parts of the world, who attended the World Fellowship of Buddhists 20<sup>th</sup> General Conference in New South Wales, Australia, from 29 October to 2 November 1998 (2541 B.E.), approved the Charter of the World Buddhist University (WBU) (1).

The main objective of this Charter, is to conduct advanced Buddhistic studies and coordinate globally with the universities and institutions which offer Buddhist studies, research activity, training, spiritual practice, cultural exchange and education in order to enhance the realisation of the aims of the World Fellowship of Buddhists.

The Buddhist Discussion Centre (Upwey) Ltd. (A.C.N. 005 701 806), which is an Australian company, has been approved by the Delegates of the World Fellowship of Buddhists 20th General Conference to operate as an associated institution of the World Buddhist University in the role of An Approved Associated Centre for Spiritual Training of the World Buddhist University.

This spiritual training centre will be administered by the Buddhist Discussion Centre (Upwey) Ltd. A.C.N. 005 701 806, having a registered office at 33 Brooking Street, Upwey, Victoria, 3158.

2.0 The Role of a University

Professor Marian Quarterly, Arts Dean, Monash University, states Universities existed to create, preserve and disseminate knowledge, especially abstract, reflexive, disciplinary knowledge or "elite knowledge" (2).

She notes there is a tension within disciplinary knowledge between creation and conservation.

3.0 Responsibilities of the Board of Education Standing Committee at the Buddhist Discussion Centre (Upwey) Ltd.

The Board of Education Standing Committee is responsible to the Australian legal entity, Australian Company Number 005 701 806.

The Australian Company has applied to register as a business name in Australia: THE WORLD BUDDHIST UNIVERSITY.



The Board of Education Standing Committee is responsible for the development, implementation and modification of the educational religious policy of the associated institution of the WBU.

The range of the Board's responsibilities requires it to carry out a number of roles:

- 3.1 maintaining a list of Teachers (Ajaans) and Scholars who are sufficiently qualified in spiritual development or scholarly endeavour to act as referees or advisers on artefacts, on foreign language notes, on chronicles or other business referred to them on behalf of the Board of Education Standing Committee;
- 3.2 collecting, researching and writing papers about specialised Buddha Dhamma teaching practices worldwide;
- 3.3 production, publication and circulation of the Buddhist Discussion Centre (Upwey) Ltd.'s Journal BUDDHA DHYANA DANA REVIEW;
- 3.4 observing the principles of the five roles designed to encourage a culture of Buddhist scholarship listed in the 1996 Annual Report and Position Paper of the Publication Development Work Group Report No. 113 (3);
- 3.5 conservation of knowledge resources held by the JOHN D. HUGHES COLLECTION at the Centre (4);
- 3.6 operation of and the conservation of the knowledge resources held on the Centre's Web site: [www.bdcu.org.au](http://www.bdcu.org.au);
- 3.7 regulating activities in the fiduciary use of the name: THE WORLD BUDDHIST UNIVERSITY.

#### 4.0 Composition of the Board of Education Standing Committee

The inaugural Board of Education Standing Committee was formed on 16 November 1998 C.E. by requesting elected Office Bearers of the Buddhist Discussion Centre (Upwey) Ltd. and seconding suitable persons from other sources to join the Board.

The Board of Education Standing Committee Chairperson shall be a Vice President of The World Fellowship of Buddhists or a Member of The World Fellowship of Buddhists EXCO (Executive Committee).

The Board of Education Standing Committee will consist of a Director, the Vice President of Religious Education, a Life Member, the company treasurer, and the company accountant of the Buddhist Discussion Centre (Upwey) Ltd.

An administrative officer and secretarial staff will be provided to the Education Standing Committee by the Buddhist Discussion Centre (Upwey) Ltd.

The Board of Education Standing Committee may request other suitable persons be provided by the Buddhist Discussion Centre (Upwey) Ltd. or it may second suitable persons from other sources as required.

The Standing Committee may pledge matters to either ad hoc workgroups or refer them to existing Centre workgroups for advice on business functions which require administrative expertise to guide policy formation.

#### 4.1 Observers at the Board of Education Standing Committee Meetings

In general, Board of Education Standing Committee meetings are closed meetings. Confidentiality requires that no Press be allowed to act as observers at the meetings.

Patrons, Vice Presidents and Life Members of the Buddhist Discussion Centre (Upwey) Ltd. and other suitable persons may be formally invited to be observers at meetings.

#### 5.0 Members of the Inaugural Board of Education Standing Committee

Standing Committee Members have an initial term of nine years.

On 16 November 1998 C.E., the Buddhist Discussion Centre (Upwey) Ltd. requested and the following persons agreed to be Members of the Inaugural Board of Education Standing Committee of the World Buddhist University at A.C.N. 005 701 806: Pamela Adkins, Julian Bamford, Peter Boswell, Vincenzo Cavuoto, John D. Hughes, Master Lin K. S. and Nicholas Prescott.

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In the week following our Meeting, two Senior Buddhist Monks: one having a Ph.D. who is Abbot of a local Temple; the other who is resident in Victoria and intends to build a training Temple here and has a Temple overseas in Sri Lanka; have agreed to join the Board.

J.D.H.

#### References

1. World Fellowship of Buddhists WBU Draft Charter was submitted to the WFB General Conference for approval on 1 November 1998 C.E. (see attachment). The document (12 pages) comprises a Preamble and 13 Articles.
2. Healy, Guy, Market To Drive Arts Evolution, The Australian Newspaper, 11 November 1998, p 37
3. 1996 Annual Report and Position Paper of the Publication Development Work Group Report No. 113, dated 28 June 1996, (Ref: PC1A\WP50\DATA\PDSC\RPT96). The five roles are:
  - to bring about information dissemination;
  - to act as institutional brokers who identify networking opportunities with others;
  - to pass beyond a focus of simple collaboration;
  - to identify the changes of thinking needed to discover the missing links which are realised from taking a more long term strategic focus of scholarship rather than a short term approach; and
  - to slow down the demolition of written Buddha Dhamma culture in Australia and overseas which occurs as journals and books acquire the fragile and ephemeral character of mere magazines.
4. The John D. Hughes Collection Information pamphlet, published by The Buddhist Discussion Centre (Upwey) Ltd, April, 1998



**Letter From The World Fellowship of Buddhists**

Headquarters  
The World Fellowship of Buddhists  
616 Benjasiri Park  
Soi Medhinivet Off Soi Sukhumvit 24  
Sukhumvit Road, Bangkok 10110, Thailand

13 November BE 2541 (1998)

Mr Vincent Cavuoto  
President  
Buddhist Discussion Centre (Upwey)  
33 Brooking St. Upwey 3158  
Victoria, Australia

Dear Friend in the Dhamma,

First of all, I would like to take this opportunity to extend my thanks and appreciation to you and John D. Hughes for strong effort in making the Conference a real success. This Conference must be remembered for years due to the fact that a number of new office-bearers have been elected especially the new President (Mr Phan Wannamethee) fifteen Vice Presidents, nine Chairpersons of the Standing Committee and eight members of the WFB Executive Council. It therefore can be said that the new beginning of the WFB's vision and mission in the upcoming Century has been incorporated right after the closing ceremony. I do understand that every delegate returned home with a new paradigm and new vision gained from the Conference.

In this connection, it can be concluded that the Conference achieved the objectives planned. All the participants contributed to the Conference in an amicable atmosphere which resulted in friendship and understanding among all the Buddhists both monks and laity. The World Buddhist University would be a driving force of us for study and practice of the Dhamma in the 21st Century as well as propagation of Buddhism.

I therefore wish to extend my gratitude and appreciation to you, John D. Hughes and your staff once again and those concerned for making the Conference a success. May I invoke the Triple Gem to bless you for the everlasting peace and happiness.

Yours in the Dhamma,

Lt. Gen. Chalom Wismol  
WFB Vice President  
Chairman of the Organizing Committee

## Moon Phases 1999

New Moon		First Quarter		Full Moon		Third Quarter	
Date	Time	Date	Time	Date	Time	Date	Time
				Saturday Jan 2	12:49:24	Sunday Jan 10	0:21:27
Monday Jan 18	1:45:56	Monday Jan 25	5:15:00	Monday Feb 1	2:06:23	Monday Feb 8	21:57:38
Tuesday Feb 16	16:38:34	Tuesday Feb 23	12:42:42	Tuesday Mar 2	16:58:20	Wednesday Mar 10	18:40:06
Thursday Mar 18	4:47:49	Wednesday Mar 24	20:17:42	Thursday Apr 1	8:48:47	Friday Apr 9	12:50:28
Friday Apr 16	14:21:41	Friday Apr 23	5:01:26	Saturday May 1	0:54:29	Sunday May 9	3:38:25
Saturday May 15	22:04:55	Saturday May 22	15:33:54	Sunday May 30	16:39:46	Monday Jun 7	14:19:50
Monday Jun 14	5:02:45	Monday Jun 21	4:12:44	Tuesday Jun 29	7:37:21	Tuesday Jul 6	21:56:40
Tuesday Jul 13	12:23:51	Tuesday Jul 20	19:00:04	Wednesday Jul 28	21:24:40	Thursday Aug 5	3:26:30
Wednesday Aug 11	21:08:23	Thursday Aug 19	11:46:44	Friday Aug 27	9:47:42	Friday Sep 3	8:17:11
Friday Sep 10	8:02:08	Saturday Sep 18	6:05:38	Saturday Sep 25	20:50:57	Saturday Oct 2	14:01:51
Saturday Oct 9	21:34:17	Monday Oct 18	0:59:37	Monday Oct 25	7:02:16	Sunday Oct 31	22:03:28
Monday Nov 8	13:52:53	Tuesday Nov 16	19:02:57	Tuesday Nov 23	17:03:32	Tuesday Nov 30	9:18:25
Wednesday Dec 8	8:31:29	Thursday Dec 16	10:50:08	Thursday Dec 23	3:31:10	Thursday Dec 30	0:04:11

The above Moon Phases Were Sourced From The Melbourne Planetarium.

### Appeals For Others

#### NAVA VANNO BUDDHIST LIBRARY

Ven. K. Dhammadinna, of the Nava Vanno Buddhist Library in Malaysia has written to us requesting donations of Buddhist texts, audiotapes, videotapes and periodicals for the library. The purpose of the library is to encourage the lay devotees to read more Buddhist Suttas and texts so that they gain a clearer understanding of the Dhamma. Venerable Dhammadinna has requested that only Buddhist publications be sent, rather than money. If you can assist the library or would like further information, please send your donations or write to:

Ven. K. Dhammadinna  
 Nava Vanno Buddhist Library  
 Nava Vanno Buddhist Vihara  
 5, Jalan Pinhorn (Green Lane)  
 11600 Penang  
 MALAYSIA  
 Tel: 04-2819231

#### TRIBAL GIRLS' ORPHANS' HOME

Jivanananda Mahathero, Secretary-General of the Tribal Girls' Orphans' Home has advised us that a dormitory has been built in Bangladesh to accommodate 50 tribal orphaned and destitute girls. It is designed to provide shelter and give its residents general and vocational training as part of a rehabilitation program. The project has had substantial establishment costs for accommodation and kitchen facilities and educational materials. If you are able to financially assist the project, please make a donation into the Home's bank account below:

Tribal Girls' Orphans' Home  
 C/- Banque Indosuez  
 BDT. A/C No. 52789-210-00-02  
 71, Agrabad C/C  
 Chittagong  
 BANGLADESH

#### PALI VIHARA, NEPAL

Venerable Bhikku Var Samdhi of Pali Vihara in Nepal, has written to us advising that the Vihara is being restructured into a pagoda style, which will be called Swayambhu Chaitya Vihara. A fifteen foot metallic Buddha image is also being built. If you are able to assist funding these meritorious activities, please send your donation to:

Venerable Bhikku Var Samdhi  
 Pali Vihara  
 Medhey Pur Thimy  
 Bhakta Pur  
 NEPAL

**AN APPEAL FOR THE FLOOD VICTIMS OF BANGLADESH**

A letter was received recently from Professor Dr Bikiran Prasad Barua, President of the Aburkhil Janakalyan Samiti-Bangladesh, urgently requesting donations to help the flood victims of Bangladesh. The following is an excerpt from his letter:

"...We are passing now a critical and crucial situation. The unprecedented floods, which have never happened in Bangladesh in its history, have devastated everything, thus rather completely jeopardising the normalcy of everything in Bangladesh. The damage ravaged casualties have become so high that it has been impossible on the part of the Government to tackle the situation and as such our Prime Minister has been bound to seek international help and has urged the voluntary donor organisations of the World community to come forward with their generosity to mitigate the suffering of the severely flood affected people of Bangladesh.

Please send all your donations to this account directly and urgently:

A/C number 4509467 ANZ Grindlays Bank  
Station Road Branch  
P.O. Box 6  
Chittagong 4000  
Bangladesh"

**GAUTAM EDUCATION SOCIETY**

The Gautam Education Society was registered in 1986 to propagate Buddha Dhamma for the welfare and happiness of many. The organisation established a residential school in the backward interior village Kallambella, Sira Taluk, Tumkur District, Karnataka, India, in which 350 students are housed. The organisation intends to build a Buddha Vihar and a building to provide health and hygiene to the school. Financial assistance is urgently required. Please make your donations to:

Gautam Education Society (Regd.)  
C/- Syndicate Bank  
A/c No. 2786  
Kengeri Satellite Town  
Bangalore-560 060  
Karnataka  
INDIA

**INTERNATIONAL BROTHERHOOD MISSION**

On 9 April 1998, a violent cyclone blew through Assam, India, and destroyed the main building at the International Brotherhood Mission. The International Brotherhood Mission houses many orphans and provides education and accommodation for the people in Assam. Please assist the orphanage by making a donation to assist with the repair of the building. The Mission has also requested donations of two personal computers and a photocopier. You may send a donation to:

Achariya Bhikkhu Karuna Shastry, General Secretary  
International Brotherhood Mission  
Mahabodhi Vihar, Jyotinagar



Dibrugarh - 786 001, Assam  
India

**DHAMMARAJIKA ORPHANAGE**

Our Centre has supported the Dhammarajika Orphanage in Bangladesh for many years. Suddhananda Mahathero, Chairman of the Dhammarajika Orphanage, has recently advised us that financial assistance for the Orphanage has fallen substantially. If you are able to support this worthy cause, please send your donation to:

Dhammarajika Orphanage  
 Dhammarajika Buddhist Monastery  
 Atisa Dipankar Sarak  
 Kamalapur, Dhaka-1214  
 Bangladesh

**SHREE SRONGTSEN BHRIKUTI BOARDING HIGH SCHOOL**

This school is one of the four Tibetan schools in Kathmandu affiliated to the Department of Education, Central Tibetan Administration of His Holiness the Dalai Lama, Dharamsala, India. Established in 1982, the school's primary aim is to preserve the religion and culture of Tibet. Its goal is to provide students with a World standard education. Subjects taught include English, Tibetan, Nepali, science, maths, social studies, computers and commerce.

The school is growing rapidly and has many projects requiring funding that are aimed at improving the quality of education it can offer its students. An urgent need exists for audio-visual aids to make classroom teaching more modern and interesting to students.

Patrons are also required to help sponsor students at the school, since a large proportion of the children are from the poorest segments of the Tibetan community. If you would like information on sponsoring a student, or wish to make a donation to the school, please write to:

Ven. Jampa Phuntsok Lama  
 Principal  
 Shree Srongtsen Bhrikuti Boarding High School  
 PO Box 1609  
 Tinchuli, Boudha  
 Kathmandu, NEPAL  
 Tel/fax: 00-977-1-470122  
 email: jampa@srongtsen.wlink.com.np

**SAMATAT SANGHA MISSION BANGLADESH**

This mission has been founded to work for the propagation of peace through Dhamma. The organisation also intends to alleviate poverty through community development programmes such as a charitable hospital, orphans, destitutes, emergency relief for cyclone victims, a residential hostel, literacy programmes, computer training, a women's development project and kindergarten. Donations may be sent to:

Samatat Sangha Mission  
 Post Box No. 3009  
 Chandgaon-4212  
 Chittagong, Bangladesh

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

The Buddhist Discussion Centre (Upwey) Limited 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 a meritorious action and will set many good causes for your future lives. We 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 \$9,000 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. Costs in this area are increasing. So too is 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 1999 is the construction of a new bedroom, Library reading room and housing for the Padmasambhava Image. This project has been planned to commence in 1999 and we request your assistance to meet the building costs of \$22,000. Fitout costs for the Library are estimated at \$5,000.

Appeal Number 3

**General funds.**

*Please Return ...*

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

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 - <i>Buddha Dhyana Dana Review</i>	\$.....
Appeal 2 - Building Extensions	\$.....
Appeal 3 - General Funds	\$.....

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TOTAL

Name/organisation .....

Address .....

Receipt Required      yes/no

**BUDDHA DHYANA DANA REVIEW**  
**Print Post Approved**  
**Print Post Publication No. PP 339637/00013**

**If undeliverable return to:**

**Buddhist Discussion Centre (Upwey) Ltd.**  
**33 Brooking Street**  
**UPWEY VIC 3158**  
**AUSTRALIA**

