BUDDHA DHYANA DANA REVIEW

Image of The Sakyamuni Buddha

Table of Contents

List of Contributors

Correction to Buddha Dhyana Dana Review, Volume 8 No. 2

A learned Monk has advised us of a correction to be made to the article "Buddha Dhamma and Challenges in the 21st Century", printed in Buddha Dhyana Dana Review, Volume 8 No.

The second paragraph on page 28 should be altered from:
"Before coming to the intentions of this discussion paper, it is fruitful to remind and make clear to practitioners that the Dhamma is akaliko, that is, not dependent on place."

The paragraph should read:
"Before coming to the intentions of this discussion paper, it is fruitful to remind and make clear to practitioners that the Dhamma is akaliko, that is, not dependent on **time.**"

Please make this correction in your copies of the Review.

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.

Analogous
: Similar in attributes; circumstances; or uses.

Arahant
: Adopted by Buddhists as the term for one who has attained Nibbana.

Asura
: Demons; titans; evil ghosts inhabiting the lower worlds.

Au Fait
: [French] To be well instructed in; thoroughly conversant with.

Cakka
: The wheel of the doctrine.

Cetasikā
: Mind and all that belongs to it; mind and mental properties.

Filibuster
: One who practises obstruction.

Homogeneous
: Of the same kind or nature; alike; similar; of uniform nature or character throughout.

Iterative
: Characterised by repeating or being repeated.

Laissez-faire
: [French] A phrase expressive of the principle of non-interference by government with the action of individuals, esp. in trade and in industrial affairs.

Petā
: Dead; departed; the departed spirit; leading visually miserable existence as the result or punishment of some former misdeed.

Sotāpanna
: One who has entered the stream; a convert.

Taxonomic
: Classificatory.

Vandana
: Speech; utterance.

Voraciously
: Excessively greedy or eager in some desire or pursuit.

Wat
: Temple

References
1. Buddhadatta, A.P., *Concise Pali-English Dictionary*, 1968, The Colombo Apothecaries Co. Ltd., Colombo.
2. Davids, T.W.R. & Stede, W. (Eds.), *Pali-English Dictionary*, 1979, Pali Text Society, London, ISBN 0 7100 7511 1.
3. Malalasekera, G.P. (ed.), *Encyclopaedia of Buddhism*, Vol. II, Fascicle 2, 1967, The Government of Ceylon, Ceylon.
4. Onions, C.T. (ed.), *The Shorter Oxford English Dictionary*, 1973, Clarendon Press, Oxford.

J.M.H. & S.S.

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   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 from 7.30pm. The classes commenced on the New Moon day of 16 February 1999 and will continue for three years and three moons. The recommended text book is *The Large Sutra On Perfect Wisdom With Divisions of the Abhisamayalankara*, translated from Sanskrit and edited by Edward Conze (1975, reprinted 1990, Motilal Banarsidass Publishers Pty Ltd, Delhi ISBN 81-208-0752-9).

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 Membership details.

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 Namo 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. Lessons in Ch'an methods 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 teaches Sumi-e methods at our Centre. He is currently awaiting heart surgery and it is not known when he will be able to resume teaching. Until such time, Sumi-e Classes will be taken by Master John D. Hughes. The classes will run from 10.00am to 3.00pm. The theme for Sumi-e for 1999 is 'The Buddha'. Eight Buddhas were painted by Master Andre Sollier for the lessons.

The following dates have been confirmed for 1999:

CH'AN CLASSES 1pm – 4pm   **SUMI-E CLASSES 10am – 3pm**
Master John D. Hughes   **Master Andre Sollier**

Winter Sunday 27 June 1999   **Winter** Saturday 14 August 1999
            Sunday 24 July 1999   Saturday 28 August 1999
            Sunday 29 August 1999

Spring Sunday 26 September 1999   **Spring** Saturday 11 September 1999
            Sunday 31 October 1999   Saturday 9 October 1999
            Sunday 28 November 1999   Saturday 13 November 1999

                                       Summer Saturday 11 December 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 × 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

"Metadata" is data that can be used by information seekers to identify features shared by multiple documents.

In times when we are undergoing rapid organisational change, we need a regular bulletin of news and coming events to keep Members and Friends informed of organisational transformation.

Our internal publication, *The Brooking Street Bugle (BSB)* (ISSN 1321-1463) was revived on 15 February 1999, after a lapse of four years. The last edition of the first series was published on 9 January 1995.[1]

The centre of gravity of the *BSB* rests on the principle of exposing errors of the determinist theory of the will (Pali: cetana) which is due to a wrong concept of matrix thinking. We will not be seduced by reductionism.

The bulletins provide metadata our Vice Presidents and Managers can use to find good information in our data warehouse. Key documents of interest to all Members will be published in The *BSB* in their entirety. For example, in Issue No. 4, 29 March 1999, we printed a flow chart depicting our best-practice process for indexing business books; and *The Buddhist Hour Presentation Guide* for our weekly radio broadcasts from Knox FM was also published.

We are now practicing S5 management style which is a flat lean structure having self-directing work teams. At S4 level of management our activities were coordinated by nine semi-autonomous Development Work Groups.[2]

Earlier this year these Work Groups were replaced with four Task Units:
- Local Area Planning & Asset Management (LAPAM)
- International Dhamma Activities (IDA)
- Corporate Governance & Reporting (CGR)
- Knowledge Management (KM)

The reason for the development was that in order to have more work groups we need more managers, and we need more managers because we have a thousand times more information.

Top managers receive about 8,000 bits of information per week. Inexperienced people filter out new information.

Only managers can hold high levels of information without experiencing information overload.

The publication of internal current affairs in the *BSB* enhances S5 management and this year's slogan - "Stay Primed in '99". This is exemplified in Issue No. 8 (7 May 1999), which was headlined as a bulletin to guarantee key Members and Vice Presidents responsible to our four task units are kept seasonably informed

of enrichment changes; to detail project technicalities to supply information suitable for current public relations activities; to list coming events from 6 May 1999 to 15 June 1999; and to suggest additional occupational health and safety (OH&S) performance indicators.

The move to S5 management required a restructuring of titles given to persons in our training and development task units. This is part of our human resource development (HRD). Our HRD programs are designed to ensure our organisation has persons with the skills and knowledge it needs to achieve its strategic objectives.

The identification of needed skills and active management of Members' learning for the long-range future in relation to explicit corporate and business strategies is the starting point of our HRD program.

HRD is about two things: training and development. Training fills the gap between what someone can do and what he or she should be able to do. Development can be defined as the modification of behaviour through experience.

We divide our potential management along the lines of the Boston Consulting Group into four types.[3] These types are :
1. **Rising stars** - persons with potential who we may wish to "fast track" by offering more challenging opportunities. There is no easy way to the top and in the last analysis the rising stars know, without doubt, it will be up to them.
2. **Queries** - managers who for one reason or another do not seem to be making the grade. They may have the ability, but not the motivation, or they may have the motivation, but not the ability. They are clearly worth saving, if that is at all possible.
3. **Journey Men and Women** - these are the persons on whom we depend to get things done. They are the backbone of the organisation. They are sometimes called workhorses, but this is not a derogatory term.
4. **Deadwood –** the persons who ought to go. As long as they can not benefit from training and encouragement, there is no point in keeping them. They could do better elsewhere. Our deadwood was cleared out two or three years ago. They floundered and could not cooperate because they failed to hold five precepts.

The restructuring as proposed and accepted at the General Committee Meeting held on 4th May, 1999, lists the following positions:

Office Bearers
Vincenzo Cavuoto   President
Pam Adkins   Treasurer
Julie O'Donnell   Secretary
Arrisha Burling   Assistant Treasurer

Senior Vice Presidents
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John D. Hughes          International Dharma Activities
Julie O'Donnell         Corporate Governance & Reporting
Rodney Johnson          Knowledge Management
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Junior Vice Presidents
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Peter Jackson           Knowledge Management
Vincenzo Cavuoto        International Dharma Activities
Anita Svensson          Corporate Governance & Reporting
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Special Positions
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Vanessa Macleod         Senior International Liaison Officer
Leanne Eames            Junior International Liaison Officer
Anita Svensson          Manager Occupational Health & Safety
Brendan Hall            Manager Local Area Planning & Asset
                        Management
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Occupational Health & Safety Committee
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Anita Svensson          Manager
Lisa Nelson             Assistant Manager
Julian Bamford          International Dharma Activities
Arrisha Burling         Corporate Governance & Reporting
Brendan Hall            Knowledge Management
Leila Lamers            Local Area Planning & Asset Management
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Other positions will be allotted when Members become more knowledgeable and experienced in our systems.

John D. Hughes, Editor
A.B. & L.E.

Endnotes

1. John D. Hughes' *The Library You Are Looking For,* Chapter Eleven, printed in this edition of the *Buddha Dhyana Dana Review*, details the content and purpose of the original series of the *Brooking Street Bugle*.

2. The nine Development Work Groups were - Centre Maintenance; Ch'an Academy; Company Administration; Information Systems; Infrastructure; John D. Hughes Collection; Occupational Health & Safety; Publication; and Treasury.

3. Armstrong, M.A. *Handbook of Human Resource Management*, 1988, Kogan Page Limited, Great Britain.
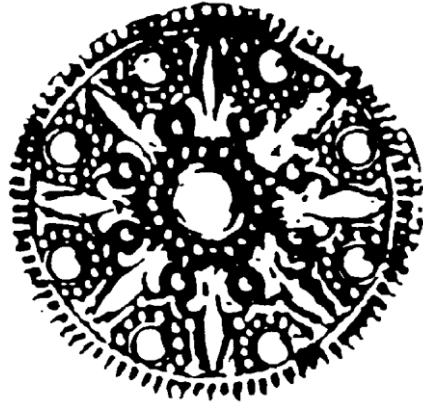
December Bhavana Course
27 to 31 December 1998

A five day Bhavana Course was held at our Centre from 27 to 31 December 1998.

On the first day of the Course, Francisco So conducted a puja that was attended by several Students.

Over the Course our Teacher John D. Hughes taught Students to create causes for learning Buddha Dhamma in the future by improving learning conditions at our Centre.

Under his direction, Students refurbished our main entrance in order to create a library reading room that has high levels of light and physical comfort.

A new entrance was created adjacent to the library reading room.

May all beings be well and happy.

A.B.

Phrapasut Rupa donated to our Centre by Ajarn Chanhphy Panyanor Manivong, situated in our library reading room.

April Bhavana Course
2 to 6 April 1999
The Seven Factors of Enlightenment[1]
(Pali: satta bojjhanga)

In Venerable Piyadassi Mahathera's commentary on this topic he stated the term bojjhanga is composed of "bodhi" and "anga".[2] "Bodhi" denotes enlightenment, "Anga" means factors or limbs.

The seven factors of enlightenment, as expounded by the Buddha, lead to perfect understanding, to full realisation of the Four Noble Truths and to Nibbana.

The seven factors are Mindfulness; Investigation of the Dhamma; Persevering Effort; Rapture; Calm; Concentration; and Equanimity.[3]

The Seven Enlightenment Factors, when developed and much practised, lead to the Eighth Wing of Enlightenment - the Light of Dharma, starting with Sotapanna access, when the first three fetters are broken, to Arahant fruit, when the final fetter is removed. This is the Mandala of Manifold Means and Methods of Enlightenment.

The April Bhavana course focused on investigating the Seven Factors of Enlightenment. Our Teacher, John D. Hughes, stated that of over 100 Five Day Courses he had guided at our Centre, the merit gathered by the Members and Friends in eight fields during this Course exceeded the merit of all earlier Courses.

The reason for the enormous merit generation by Teacher and Students at this Meditation Course was because the Ninth Perfection (or better) was practised. The Ninth Perfection is about actively untangling the tangles.

J.D.H., N.P.

References
1. *Book of the Kindred Sayings, Volume Five, Samyutta Nikaya*, Maha Vagga.

2. Venerable Piyadassi Mahathera, *The Spectrum of Buddhism – Writings of Piyadassi,* First Published 1991, reprinted for free distribution by The Corporate Body of the Buddha Education Foundation Taiwan, ISBN 955-9098-03-9, p.259. The editor of the collection was F.R. Senanayaka.

Our library copy from Bright Moon Buddhist Society Inc. 536-540 Springvale Road, Springvale South 3172 Victoria, Australia.

3. Piyadassi Thera, 1975, *The Book of Protection*, Union Printing Works 210, Kandy, Sri Lanka. Translated from the original Pali with introductory essay and explanatory notes. Foreword by V.F. Gunaratna (Retired Public Trustee of Sri Lanka).

Opening Ceremony for New Wat (Shrine Room and Meditation Practice Hall) and Monk's Ordination Ceremony at Wat Dhammarangsee

An Opening Ceremony for the new Shrine and Meditation hall followed by a Monks Ordination Ceremony was held at Wat Dhammarangsee, 489 Springvale Road, Nunawading, 3131, Victoria, Australia during a four day period starting on Thursday 21 January 1999.

The event was attended by many hundreds of people including 42 Theravadin Monks, some of whom are resident in Australia, and many others who travelled from Thailand especially for the ceremonies.

The most senior Monk in attendance was the Venerable Chao Khum Nyanavaradom from Thailand.

The first part of the four day event was a Sema Ceremony starting on Thursday 21 January and concluding on the afternoon of Saturday 23 January.

The Sema Ceremony is an original procedure given by the Buddha to his Monks and Nuns for the purpose of defining an acceptable and agreed place in which various major activities of the order can be done.

Literally "Sema" (Pali) could be defined as a limited area defined by clear markers. It is an area legally recognised and declared by an assembly of Buddhist Monks according to the instructions laid out in the Vinaya Pitaka.

The type of major activities (kamma) which can be carried out within a Sema include ordination of new Buddhist Monks and other matters which require a formal meeting of the Buddhist Order or group of Monks.

There are two types of Sema according to the Vinaya rules. The first is called natural Sema or an area which has its own suitable natural boundaries. An example of this is a water boundary such as a river (nadi sema). For example Monks may assemble on a boat or barge to carry out the major activities.

The second type of Sema is called a Sammuti Sema. This is where a group of Monks agree upon and then declare a particular site or area to be a Sema. The area chosen must have a minimum of three substantial markers which define the boundary of that Sema. On many occasions eight markers are used, one for each of the eight directions.

On the occasion of the Sema Ceremony at Wat Dhammarangsee eight large round stones (Pali - sema nimittam; Thai - looknimit), which had been covered with gold leaf, were placed around the Shrine and Meditation Hall. The gold covered stones were lowered into holes. The stones were temporarily held above the holes suspended by a supporting frame and rattan rope.

At a particular time in the Ceremony, whilst the Monks were chanting, the rattan ropes were cut and the stones fell into the holes. A group of Monks led by Venerable Chao Khun Nyanavaradom, went outside and agreed that each of the eight stones were markers of the boundary of that Sema.

The final stage of the Sema ceremony involved all the Monks present assembling within one arms length of each other inside the new Hall. The most senior Monk formally put the motion that the new boundaries to be accepted by the gathered Monks. The Monks indicated their assent by remaining silent.

Later on Saturday afternoon the Ambassador of Thailand unveiled the signboard over the entrance of the new Hall to officially mark its opening. The writing on the signboard translates as "This Meditation Hall is a Branch of the Supreme Patriarch of Thailand and is established in His honour".

Sunday 24 January was the final day of the ceremonies and five Monks were ordained in the newly created Sema. Unlike culturally Buddhist countries there are very few sammuti sema's in Australia where new Monks can be ordained.

The Abbot of Wat Dhammarangsee, Phra Yoi Pussiyo, the other resident Monks and the large lay community are to be congratulated for building this beautiful and large sala to practice meditation and other Buddhist activities.

Sadhu, sadhu, sadhu.

F.T.C

Venerable Chao Khum Nyanavaradom from Thailand (Centre) with Sangha members at the Opening Ceremony for the New Wat (Shrine Room and Meditation Practice Hall) at Wat Dhammarangsee

Ajaan Chanhphy Panyanor Manivong celebrating his 79th Birth
Anniversary on 21st March 1999.

One of the eight gold leaf covered stones (sema nimittam) used to
mark the boundary of the new Shrine and Meditation Hall at the Sema
Ceremony at Wat Dhammarangsee.

Chinese and Vietnamese New Year Celebrations

Between 19 February and 28 March 1999, Members of ten Chinese and Vietnamese Buddhist organisations in Victoria visited our Centre as part of their New Year Celebrations. As in past years, Members of our Centre enjoyed this valuable opportunity to meet, pay respect and offer dana to visiting Sangha and their students.

Visitors were welcomed to our Centre and shown the changes which had taken place since the previous year, including the installation of the Phrapasut Phar Buddhaxay image and library reading room extension.

Master John D. Hughes gave a Dhamma talk to each group of visitors. The Vandana for Buddha was chanted by Members. Many persons were healed by Master John Hughes and Members.

Visitors paid respect to Buddha at our Altars and to our Teacher, John D. Hughes. They also made offerings to and received blessings from Padmasambhava, and the Ajarn Mahathero Boonpeng Temple Bell.

Members handed out cards with our Centre's Dhamma Cakka logo, and chops of John D. Hughes, Buddhist Discussion Centre (Upwey) Ltd. and the Ch'an Academy. Members also handed out fruit from the garden for the visitors' good health.

John D. Hughes gave out autographed photos of himself and taught many persons to place the photos on their Altars. Visitors also received small pieces of the Ming tree from John D. Hughes for their wealth.

Ch'an calendars produced by the Centre depicting paintings by John D. Hughes of *Ch'an Images of Australia Over The Four Seasons*, were given as dana to the Sangha.

We would like to thank the visiting groups for continuing to establish goodwill amongst Buddhist organisations in Victoria, giving our Centre generous donations, and providing our Members with the opportunity to practice our five styles - Friendliness, Practicality, Professionalism, Cultural Adaptability and Scholarship.

The visiting groups were:
Indo-Chinese Elderly Association in the Eastern Suburbs
Chinese Women's Association
Phap An Dao Trang Buddhist Centre
Western Sunshine Group
Elderly Chinese and Vietnamese Western St. Albans
Linh Son Temple
Hoa Nghiem Temple
Phuoc Tuong Temple
Quang Minh Temple
Quan Yin Temple
Hoa Khanh Duong Temple

Thank you to all Members and Friends who participated in the New Year Celebrations.

J.B.

Venerable Thich Phuoch Thang, John D. Hughes and Students at our Centre on 20 February 1999.

Members and Friends of our Centre during the Chinese New Year Celebrations.

Venerable Thich Phuoc Thang, John D. Hughes and Students during the visit by Phap An Buddhist Centre on 20 February 1999.

John D. Hughes welcoming Vietnamese to the Buddhist Discussion Centre (Upwey) Ltd.

Venerable Monk with his Students (right); Member Frank Carter (left) welcomes Vietnamese to our Centre, in front of the Skandha Protector Rupa in our Ch'an Garden.

Master John D. Hughes guiding Vietnamese Students.

In preparation for the Vietnamese, Master John D. Hughes with (from left) our President Vincenzo Cavuoto, Jocelyn Hughes, Arrisha Burling and Julian Bamford.

Vietnamese Students offering incense to the Buddha altar in our Main Hall of Assembly; Jocelyn Hughes greeting the Students.

Ch'an Academy 1999 Ch'an Classes With Master John D Hughes

The Ch'an tradition has been taught at the Ch'an Academy for more than two decades by Master John D. Hughes and visiting Teachers, in accordance with the ancient Ch'an instructions, adapted to be relevant to Australian Society.

The Ch'an Academy's Founder and resident Master, John D. Hughes, has studied with Chinese Masters and meditated in Bodhidhamma's cave in China. Our Master has been painting Ch'an images for more than four decades and is one of the World's few living Ch'an Masters.

The Academy's goal is to become a Centre of excellence of an international standard for Ch'an arts, by creating a suitable location for the practice and teaching of this rare and ancient tradition in Australia.

In order to create the suitable conditions for preservation of the Ch'an tradition in Australia, the Ch'an Academy offers persons interested in learning Ch'an the rare opportunity to practice the 'Way of The Brush', throughout the four seasons, guided by Ch'an Master John D. Hughes.

Ch'an classes are held on the last Sunday of each month and classes for 1999 commenced in February and will continue through until November.

The first class for 1999 was held on Sunday 28th April with the theme of the Zen Circle.

To begin the Teacher painted 35 Zen circles to wash the minds of the students, to get their minds ready to do the work.

To maintain a record for future students the Teacher was filmed painting and giving instructions, followed by video taping of Students painting the Zen circles themselves.

A realisation for one of the students was how important it is to develop patience in the development of a steady mind.

The focus for the second class held on March 28th 1999 was on moving from a linear mind to a Mandala mind. The Teacher showed the students his John D Hughes Mandala For Meeting Friends, so that they could see how to construct their own Mandala.

Firstly, students were asked to paint one stroke. Each made a single brush stroke, each showing a linear mind. Then, they were asked how many strokes would it take to paint the Mandala. The answer was three. One downward stroke marking the South side of the Mandala (the top of the page is East), one stroke from the bottom of the first to the North side, turning and continuing the stroke to the top of the Mandala. Then a third stroke from the end of the second to the start of first.

Students practiced this first, then added a Mandala square inside the first. This practice was then followed by each of students painting their name into the Mandala. Bringing their first names

down to four letters. For example: Julian became JULN, Jan became JAAN, and Vincenzo became VNCE.

The four letters are painted in order North, North East, South East, South, in the top east of the Mandala. The next step would be to bring the surname to four letters and place those in the WEST lower section of the Mandala.

By painting the Mandala the students could see a much bigger view of their Dhamma practice and what they were learning. It became clear that without this Mandala view it would be impossible to meet this teacher again.

May the students develop Mandala minds and meet with this teacher again and again.

The April Ch'an class focussed on Autumn and painting in the four seasons. The sky was blue with an orange tint, the hue of autumn, and no clouds.

The class began with sitting in the reading room and adjusting to the colours of nature in autumn. The students were taught how to see and paint autumn, with its orange hue in the sky, on the leaves, on plants and trees.

Autumn is not a season which Westerners remark on through paintings. It is soft, light and calming. Some creatures such as butterflies die in autumn. Others such as ducks fly north to warmer climates.

People often paint winter skies, or summer skies or spring flowers, but less often paint autumn colours.

The Teacher walked the students around the Ch'an Garden and directed their attention to the stages of different plants. The colours of autumn. Some plants change colour, some grow new. You paint softly in autumn. The colour of autumn comes as you think about autumn.

Using an all seasons ink stick, the students were instructed to select a leaf and paint one example of how they saw that leaf. Then the Teacher showed the students how to paint the leaf.

Nature doesn't say "its late, or its early, or its strong". Autumn comes when autumn comes. There are Goddesses for each of the seasons and they come to visit the Teacher in each season.

The students painted a small insect to cut the mind that just wants to paint the perfect leaf. Each leaf is food for something. The students each practiced painting the single leaf, with a small bug or beetle upon it. One student noted many lives as a beetle or insect, living off the juicy nutrient of leaves and nature.

Where there was a gap for the students, there are now four seasons: Autumn, Winter, Spring, Summer.

In autumn some things begin, others die, always changing.

Thank you Teacher.

JB, JSB, VC

Buddha (in action = Bodhisattva)
Calligraphy by Lyne Lehmann

The Library You Are Looking For
Chapter One

Whatever the cost of our libraries, the price is cheap compared to that of an ignorant nation.
                              Walter Cronkite.

Is it not a noble time for Buddha Dhamma practitioners to strengthen their good will and help each other develop an increase in Buddha Dhamma English language translations, commentaries, journals, newsletters, radio broadcasts, television programs and information for the Internet?

Our mission is to utilise present global forces to cause our Buddha Dhamma library to stay serviceable for 500 years.

1.0 Methodology For Articulating Strategic Planning And Strategic Performance Of Buddha Dhamma Libraries

In balance, we think it is prudent to articulate our strategic plan to a large and unconvinced audience; even if a few of our non-friends denigrate our motives by following the fashion of joining nihilism theory with critical literary theory.

The first part of this study paper attempts to create a listening-space for the discussion of issues which are going to have impact on many persons within our organisation and end-users outside our organisation.

Steve Bright of Catalyst Communications (1998) suggested organisational literature could be used in narrative form as a strategic planning tool.

Donald Polkinghorne (1988) suggested narrative expression is a form of "meaning making" which can serve as a lens through which apparently independent and disconnected elements of existence are seen as related parts of a whole.

The general intention of the first part of this study paper is to use some narrative form to familiarise our Members and the general public who should become the end-users of our cultural information.

We hope you find the narrative of "the way we do things around here" interesting.

We provide an organised background to deliver value to end-users of our library in the form of products and services, and at the same time, we produce value to each of our individual Members so engaged.

Taken together, these two kinds of value, when expressed as functions, constitute our core values that can be mapped into operations to give some discipline paradigms in our Buddha Dhamma library.

Our important operations must be prioritised to meet deadlines. We create new possibilities for growth because we are able to review and renew our organisation's identity and opportunities.

Although we have set up fixed predictable tasks for much of the maintenance of Teachings and allow time for our four Task Units to gather information for their current action research cycles, some of our activities have a large number of variables and present us with multiple conflicting objectives.

We have to focus not only on strategic planning but, more and more, on strategic performance, because some stakeholders try to develop measures more meaningful to their concerns.

Due to our vision, there is no such thing as a standard week. On one evening all our Members gather to parcel and address our Review.

On another day, at short notice, we arrange for transport, accommodation and dana (offering food) for five overseas Monks who visiting Melbourne from India.

To generate a new library resource, they are filmed as they pay respect to the images in our Assembly Hall, liberate fish in our Quan Yin pond, and chant long-life blessings in front of our Padmasambhava Image in the west of the heavenly Ch'an garden at our Centre.

At the same time, other Members greet visitors from a Sydney Dhamma Centre, make them welcome and supply them with publications.

One Member helps an unhealthy woman feel better.

That evening, some Members attend to the Monks; others improve the computer systems, and others write Dhamma papers.

Over many years, we have developed our own body of knowledge and practice which enables us to express the twin values from two viewpoints which can be expressed as growth or as emergent possibilities for action.

The Santa Fe Center for Emergent Strategies' theory of business action (1998) models two major ongoing processes.

The first comprises instrumental processes involving production of desired outcomes which usually occur against the background of prevailing technology, knowledge and methodologies.

The second is an entrepreneurial process of evolving interactions between the supply chain and customer worlds against the background of history, or what the shared world and this business are in the process of becoming. The form is change (Pali: anicca).

Over time, the production and delivery of goods and services changes the insight available, and then the background practices of our Members and end-users begin to change.

Things formerly unknown become known at the individual level.

These insight outcomes reshape the environment in which our organisation operates.

Insight outcomes complete the complex adaptive system cycle and we begin again to deliver the next level of insight for the individual.

2.0 Methodology Of Alignment Of Our Human Resources

The replacement value of the direct physical resources owned by our organisation is $500,000.

The replacement value of the human resources of our Members and Friends is estimated at $20,000,000.

Many of our Members are graduates and some have second degrees, for example, MBA (Master of Business Administration), and MAJIT (Master of Arts in Japanese Interpreting and Translation).

Their skills, apart from being essential for library operations, reporting and planning tasks, also cover occupational health and safety (OH&S), finance, and environment support policies.

Their capability to produce suitable instructions for new Members and new end-users for their next-after-next teaching material will depend on the data warehouse contents. End-users must come to appreciate that if they rely on the completeness of the content of our library and data warehouse, they themselves must provide additional content for our data warehouse on a continuing basis.

The era of training and teaching is now in decline. The new strategy focuses on self-directed, work-centred and organisation-supported learning, and includes a requirement for systems science competency models for every individual, team, department and business unit with excellent cross-functional comparability, in-depth knowledge assessment, behaviourally anchored skills analysis, position-profiles, self-assessment, gap analysis, skills development and personal and organisational value-analysis.

Our capacity to clarify behaviours, successes and problems and organise generative interactions with beings in our spheres of influence must be conserved.

From a narrative point of view, things that cannot be discussed can be made overt and easily discussed and the organisational environment as a multi-layered entity can be apprehended as nested systemic constructs.

We need to shift to model-driven rather than rule-driven behaviour to find a lead to more autonomy in solving problems.

From time to time, we must stop being busy and request commentary on the nature of wisdom from our antecedent and living Masters.

Above all, it is hoped this study paper makes it clear to our past, present and future facilitators the need to make merit every day.

> Remember!
> Beautiful gardens are not made
> by saying how lovely
> and sitting in the shade.

We make decisions in the context of where we are going - which is to use our lives to generate causes for creating new possibilities for the propagation of Buddha Dhamma.

Hopefully, this study paper will not be viewed as manipulative, but rather as a step towards investigation and understanding why we have behaviours and directives across our organisation.

We intend for Members to use this version of our study paper to refine our attempts to model the future of our Organisation.

Inescapably, we must talk about our audience for this study paper. We would prefer this study paper's audience to be our Members and Friends.

However, as our e-library policies state that our information bases are to become more and more readable, the distinction between internal and external communication papers becomes blurred.

We are aware that the act of describing the organisation's strategic intent in a narrative framework has risks.

Critical literary theory is based on the premise of using a wide variety of lenses to view the same artifact. The observer's choice of lens determines what he or she will see in a given book.

Our information systems are becoming well-geared to deal with challenges in the 21st Century.

Our timelines are elastic, being dependent on how good we become at cross-referencing, re-focusing and re-organising as finance becomes available.

In our June 1993 submission to the Australian Senate Standing Committee on Employment, Education and Training's inquiry into the organisation and funding of research in higher education, we put our case for building a world class Australian Buddhist library for collaborative research.

In those days, our library and artifact assets and resources were worth about AUS $200,000.

We suggested at that time that if a research grant of $150,000 of Government moneys was made available, we could "fast track" our proposed international electronic database facility.

The Government provided no funds so we "slow tracked" over five years and got our website www.bdcu.org.au and our LAN on line in 1998.

3.0 A Glimpse Into Our Chronicles Showing How We Condensed Some Irregularities Into A Model In "The Good Old Days"

As a peak organisation, we have cultivated good relations with Government and Opposition Members for many years.

We were often approached by Senators in "the good old days".

Various Ministers would like to hear our views. This was particularly true in the debates on Multicultural Affairs.

Interesting laws have been proclaimed in Australian Commonwealth legislation of interest to religious organisations.

On 8 February 1993, the Australian Attorney-General gave the "Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief" (UN Resolution 36/55). This was to form part of the *Human Rights and Equal Opportunity Commission Act (1986)*.

Article 6(c) and (d) of the Declaration read:
  (c) to make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief;
  (d) to write, issue and disseminate relevant publications in these areas;

This law brought our library activities into the public arena.

It is recommended as preliminary background reading.

This 1999 study paper is part of our strategic plan to help our Members and end-users know the big picture of the World's processes for the preservation of Buddha's Teachings.

It also suggests the part we intend to play as "boundary" professionals who can take an holistic view of the needed supply chain management essentials.

We become boundary professionals because we need a library paradigm delivering precepts and guaranteeing a Buddha Dhamma library where quality counts.

From our perspective, literature showed utilitarian management approaches for library tactics which were useful enough, but unfortunately they took shapes which were fragmentary of sila (morality).

This type of fragmentation is not conducive to developing superlative talent that may come from almost anywhere.

William G. Bowen et. al. (1999) noted that how well an enterprise works - how productive and successful it is in a highly competitive global economy - depends on whether it has the best people and people who are comfortable working across lines of race, class, religion, and background.

The days of insularity and parochialism are gone.

Paul N. Doremus et al. (1998) indicated that globalisation is powerful because it is an idea that has seeped into the imagination of ambitious individuals in all corners of the world, even though many find the concept alarming.

This study paper brings up interesting questions about why Buddhist practices and levels of morality, including no killing or stealing in libraries, and other wise concepts are not invariably applied in Western libraries.

We thank Members and Friends who help spread our expertise by showing us how to link different machine architectures into homogeneous networks.

We thank the many Members and end-users whose karmic disposition gave them mandala minds adequate enough to answer our invitation to prove to themselves that it is possible to increase their rate of learning.

We thank those persons who have worked on Buddha Dhamma attainments by using searched good information available from our desktops as a supplement to the usual revered teaching techniques.

With recent gains in our user-interface technology, members of our Knowledge Management Task Unit feel confident they can use our paradigm to find the protocols needed for planning the next-after-next steps.

4.0 "Boundary" Propositions Used For Managing A Library Networked Towards End-User-Centric Behaviour

In a 1998 paper, the author discussed scenarios and challenges for Buddha Dhamma in the 21st Century.

For decades, we had differences from usual library procedures because we have "boundary" suggestions which must be complied with by Members and end-users.

To introduce an example of a tangible boundary difference in our library practice, consider our handling of imperfect printed pages or any spare paper having references to Buddha Dhamma.

Examples include inked paper glitches from offset printers, draft letters with spelling errors, creased pages from laser printers or photocopies that are too light or too dark. Packages from Buddhist organisations having a name "Buddha" in their title are included in this class of material.

Our library suggestion for such material is to provide a special place where nature can rot these spoiled pages. The aim is to prevent the Buddha Dhamma material being thought of as common "rubbish".

To make this "boundary" suggestion more concrete, we coined the word "rotatorium" for the special place where the material is stored.

After 20 years of use, the rotatorium became full, so we bagged the bottom layer and placed it on a special rubbish collection.

Other local persons comply with this notion.

A Tibetan Monk, resident in Melbourne, followed our concept of a "rotatorium" at his Centre when he found some of his students were "trashing" prints of Bodhisattvas into common dirty rubbish bins.

Several years ago, in discussions with Dr. Richard Gard, the author was advised that no equivalent practice existed in places of Buddhist studies at Western universities to his knowledge.

In passing, he did mention an overseas Master's rebuke to a student who used Buddhist texts as a seat.

Over the years, our efforts have been directed at 5% to 10% of our Members and end-users.

It would be nice to imagine that our information planning in the 20th Century became somewhat more centred on the bottom 80% of our Members as end-users.

There are risks in deviating from well-tried information architecture to using complex technical architecture which may become inflexible and difficult to change.

Andrew Treloar (1993) of Deakin University compared managing network information with drinking from a fire hose - not only is the information coming out too fast to take in properly, the hose itself is continually flailing around, dragging us with it, and making it even harder to take a sip!

Advances in telecommunications have come so fast that only the most flexible have stayed current. Our computer systems have been about one generation behind what is available. Fortunately, our paradigm does not specify that the highest level of technology must be used in our library system.

We need to attempt to reduce the gap between the increasingly sophisticated information technology needs of our top researchers and the relative wilderness of our Members who are just able to access our library book catalogue.

Our perceptions are that problems connected to search strategy would be less if details of day-to-day functions in our organisation were placed on-line.

From January 1998, our organisation has broadcast a one-hour weekly program about Buddha Dhamma from a local radio station, Knox FM.

As an illustration of what we think of as a day-to-day function, our Teacher and his researchers write the weekly broadcast script.

It would be nice to offer research to end-users interested in this media with something more than just unsystematic browsing of 50 printouts of our weekly scripts.

We intend each word in the scripts to be fully machine searchable and the live tapes of each broadcast be indexed for ease of retrieval.

The challenge in our general library is that we have been without a paradigm to generate catalogue rules for indexing library tapes.

We know the paradigm we seek should have the attributes suggested by Mireille Eid (1993) of the University of Technology, Sydney, who lists accuracy, relevance, completeness, cost-effectiveness, reliability and availability as being within the domain of librarians.

The support of research activity for Buddha Dhamma religious investigation projects requires understanding of the distinction between information processes and information content.

We propose to answer most challenges by giving support in two directions. Our horizontal support does regular audits of scholarly information. This type of support has improved 300% or better each year over the last 6 years (1993 - 1998).

Ultimately, as Don Peppers et al.(1999) observed, to lock an end-user into a learning relationship, an organisation must adapt some aspect of its behaviour to meet the end-user's individually expressed needs.

By including this notion, our paradigm for vertical support in supply chain management could accelerate development over the last year (1998).

Our version of vertical support includes providing machine searching facilities for a learning relationship with scholars; and providing some analysis of scholarly information.

Vertical support includes compilation of education and human resource (HR) information on learning relationships and providing abstracts suitable for machine searching about Dhamma education.

As "boundary" keepers, we believe we have made some progress in extracting information from views and opinions to get information fit for scholarly use.

Later in this paper, we will discuss the potency we found by using some verifiable and some unverifiable generalisations on the boundaries needed to develop a general paradigm for comparative librarianship.

We trust this present introduction to our general paradigm gives specialist librarians and end-users sufficient vision to be able to see the place of the library in the achievement of the organisation's goals and objectives.

We are in the prototype stage of adding a non-traditional method of providing service to remote users in the form of an Intranet Newsgroup.

An Intranet Newsgroup is not a totally new technology. At present, we think we will be using LINUX software which is available for operating Newsgroups.

The paradigm is shaped to know only too well that there were ways and means far more effective and much cheaper than following imperious demands to keep updating with the latest technology.

However, since gaining the cooperation of many capable and energetic persons, when we are to make choices about our next-after-next stages, we appear to do so at a more leisurely pace within our paradigm than most organisations.

The paradigm has a cultural strength in that our organisation remains interested in generating more light than heat; more insight than hype.

At present, our special library planning has built up a number of specialists on its staff, including several translators, for Chinese and Japanese to English, two good abstracters, three indexers and two information systems specialists.

We exist to train persons to appreciate Buddhist studies and apply the essence of such study (of the 84,000 parts of the Buddhist Canon) to everyday life.

5.0 Why Do Traditional Forms Of Intelligence On Personality, Behaviour And Behaviour Change Appear As Either Integrated Or Differentiated?

Theories of human personality have presumably existed in some form since persons began to reflect upon why persons act as they do.

According to the *Encyclopaedia Britannica*, there is no single widely accepted definition of the term "personality".

The Abhidhamma Pitaka gives a complete list of all possible personality types.

The scholarly environment shows the fullest range of ideas of this topic pervades religious, literary, legal, and philosophical literature.

Freud's psychoanalytic theories of personality have been the most influential in the modern era of psychological study. Freud's view rested firmly on Triebe (German: "needs", "drives", "urges" or "instincts").

Jung, Adler and others were influenced by Freud.

New theories have been developed, and there are now about 28 distinct schools of psychology recognisable in the West.

The measurement of personal characteristics is called personality assessment. Efforts to measure any given personality construct can fail. Peers might rate each other along dimensions such as friendliness, trustworthiness and social skills.

In Australia, persons can pay a fee to experience a vast range of professional tests from qualified reviewers.

We respect the privacy of our Members and end-users.

Our present approach is to keep costs down.

There are a number of frustrating, but critical questions that remain in testing. We have seen persons who use test results to label themselves making their view of themselves more narrow than ordered.

On these grounds and for various Australian legal reasons, we do not administer written tests.

Our belief system can bypass the direct obligatory steps of other cultures to classify such things as personality on some system.

Buddha Dhamma taxonomy keeps administration costs down in such domains.

In the past, a typical Abbot Monk would have completed eight years of study at a Buddhist University, and would follow this with a Masters degree or Doctorate at a foreign university such as Oxford in the U.K., or Nalanda in India.

In retrospect, it might be argued that the motives for funding such studies were a foreign policy aspect of imperialism in the days of the British Empire.

The net result was that scholar Monks helped lead the U.K. in translation of Buddhist texts into the English language.

From time to time in world history, much of higher education Buddhist infrastructure, including library material and artifacts, have been wiped out.

Australia is fortunate to have visits from a few Monks and Nuns who were international scholars but, as we understand it, they are not as active in traditional scholarly output as their ancestors.

The new scholarship appears to be functioning to give output in several countries simultaneously.

Some Buddhist scholars appear to waive royalties and allow others use of their copyright so that institutions can provide globally available reprints of their classic texts and dictionaries, at affordable prices or free of charge.

Energies consumed in administration of new weekly Dhamma journals and providing new information and printing infrastructures are not available for scholarship in the classic tradition.

The new output appears as affordable machine readable CDs storing the Tipitika (the Buddha Dhamma Canon).

There is a growing tendency in Western countries for Buddhist organisations to dissipate scholars' research energies by inviting them to present papers at multifaith Conferences of one or five days duration, which appear to be public events for the entertainment of non-Buddhist audiences.

We do not intend to reflect on the sincerity of the motives of such persons when we say we hold that our paradigm is not to allot more than one percent of our resources to such events.

We have explored how to run our Temple operation so that our library's operates to address and service Members and Buddhist practitioners as end-users.

Our management style is that we are prudent, we are not speculators in trying to be all things to all beings.

Although we receive details of file servers, both actual and conceptual, gained by the experimentation of early adopters we remember early adopters, like all gamblers, have gains and loses.

By the power of kusala (wholesome) karma, we are more inclined to admire the tactics of the merchants of early Byzantium who had learned to grow mulberry trees and to breed silk worms instead of paying the price and buying expensive silk from China.

We read voraciously and listen considerably, so we can gain from other persons' experiences and use them in our low risk planning as we hunt our next upgrade for hardware or software at affordable prices.

As mentioned earlier, we have been waiting to be able to afford to connect with our Students world-wide by Newsgroups and have our systems generate answers to their questions.

May those whose struggles helped our leading edge library systems become debugged and operational be well and happy.

From the comprehensive range of 52 possible human types (defined by one characteristic) which have been listed using the system of the fourth work of the Abhidhamma Pitaka, many types have helped in our library over 20 years.

Our Buddhist library paradigm includes experiential practice that has proved useful to help many beings, seen and unseen, because our action steps are framed to have a devamanussanam (Pali - for devas and humans) agenda.

Reciprocity, like a Dhamma mirror mind, is an element of our schedules.

For over 20 years, we have been changing the mindsets of our helpers involved in the organisation of our library.

May the insights to the practice of comparative librarianship awakened in persons and devas from the mandala described in this paper help them generate the intention and make the practical bid to practice Buddha Dhamma internationally.

Such accumulated knowledge and skill will assist the cause of Buddha Dhamma for our Centre, the World Fellowship of Buddhists (WFB) and the World Buddhist University (WBU).

6.0 Removing Archaic Biases Taught By Librarians

It appears we are entrapped in a double bind.

In earlier times, we stood in a double bind (and probably still are) in regard to the power of steam engines, petrol engines, jet engines and rocket engines. One second we stood in a superstitious childish awe fearing the technology, then the next second we desired to master it, have it as our property, and use it more and more, regardless of price.

If we stop our minds for a few moments, and turn ourselves toward critical thinking, we might be able to gain insights into what we think we know about technology, what we suppose we know about technology, what we wish we knew about technology and, perhaps, if we are lucky, we sense something big, heavy and dark like the shadow of an approaching elephant - something that we fear. This is the shadow of what we misunderstand about technology.

We want technology at an affordable price, to coordinate the dialogue we have with end-users through face-to-face, mail, fax, phone, or on-line communication.

From there, we could learn to know what myths we use as support systems in these knowledge matters.

Then, with the help of the mythic scripts, we could untangle the imagined truths we held about our relationships between technicians and other persons.

The management of the books and artifacts in our collection was started by the author in Australia from a mixture of concepts widely sanctioned about 40 years ago.

To prevent the library from being "too old-fashioned", it has been necessary to review how to calculate our end-user's individual long-term value to our Centre's needs-based library.

We do not dismiss the goal of one-to-one service marketing to our end-users as an unattainable goal.

We need to explore with more vigour, what some persons call migration strategies - which are appropriate for dealing with end-user's information, that is not well-differentiated in terms of needs or value.

At present, we are soliciting Members to advance their thinking about what they need in terms of improved data collection from

end-users. As explained earlier, privacy issues about end-users are paramount.

The question to keep under review is how well does our organisation customise its products and services based on what it knows about our end-users?

Rather than get our end-users to sort through all the options themselves, we must learn to interact with most of them to help them specify their needs.

First, we must learn to program our systems for individual recognition of a substantial number of end-users, and second, we need to remember which end-users prefer which options.

Then, when they connect with us next time, we can give them their preferred option.

If it seems impossible to identify our most valuable end-user, then our best option may be to concentrate on developing relationships with the intermediaries in our demand chain whose identities we can readily acquire.

Then we invent "The One-to-one Gap Tool" referred to by Don Peppers *et. al.*(1999).

The first mark of a strategic plan appears when we come to recognise a general need to make tactics that work to get the plan into operation.

We remind ourselves our task is to develop a religious investigation paradigm, suitable for use for a technology-driven Buddha Dhamma e-library.

As Glenn Ralston put it in 1998: "Technology has already swept over us. It is no longer a technological argument, but rather a cultural change".

When discussing using technology to provide new responses to old problems, Dr. James Garner Ptaszynski considered that one of the biggest problems for the appropriate adoption of technology in higher education is our limited vision of its use.

Quite understandably, persons tend to think of using technology within the present teaching paradigms and thereby limit its full potential contributions.

Earlier, although clear on the viewfinder needed for paradigm building, because funds did not exist, the library was fashioned from what was procurable.

As a preamble leading to an introduction to the affects of comparative librarianship on end-users, we have our Members recall if they came from a home with books available. The prime librarians of these books were their mothers, their fathers, their relatives or their guardians.

These authority figures chose from some catalogue or other and determined the first books that were read.

Not only did they specify what was read, but they also specified the library opening hours.

They had great control in giving vocabulary and grammar - affecting what was understood.

Our first teachers, rightly or wrongly, had the power to constantly make judgements about how much reading they thought we could cope with.

May our first teachers be well and happy.

Vygotsky (1978) has called this phase of dependency the "zone of proximal development" which refers to the period during which the child cannot complete the task concerned without help.

The interaction means the very basis of thought is social; the interaction between the parent and child leads to the child tending to think about reading to study new things like his or her first teachers.

For some children in Western Countries, reading under the blankets with a torch, after lights out, may have been one of their secondary library sites.

7.0 "Paired Reading" - Strategy Matrix

One piece of research by Lindsay *et. al.* (1985) compared a "paired reading" program with a "relaxed reading" program in which parents were taught simply to hear their children read with strong emphasis on the benefits of being positive and supportive.

This appeared to work well.

Tim Haslett and Charles Osborne (1998) of Monash University have examined complexity theory and local rule theory.

Local rule theory as developed by their research, suggested that the view which argued that behaviour could be shaped by macro-level or senior management decisions was, at least, incomplete.

Local rules influenced organisational performance to the extent that they provided successful behaviours that were "pay-off maximising" for groups of persons.

A substantial literature exists on crowd psychology and the operation of the collective consciousness.

"Paired reading" is an example of a culture that has remained unchallenged in our organisation for 20 years.

We have collected data on the complexities of "paired reading" instruction to find out if we should increase or decrease its use.

"Paired reading" has been used to a great extent to nourish informal relationships between Members and give them the "unfaithful" contentment of having companions to talk to as they learn; rather than read instruction sets, each for himself or herself, on paper or screen-based media.

We use "unfaithful" in this context to mean "cannot be relied upon".

There is a general perception that "paired reading" in the library was operating with a low level of autonomy and was having a negative impact on performance and generating complacency on behalf of both parties with regard to quality of performance.

For example, clear written instructions are available for cataloguing books onto our relational data base.

Instead of leaving new Members to read for themselves, our former librarian would talk in a "paired reading" session and train persons to expect a slow entry rate of data.

When some persons could enter data about four times the pace she could, she would set up obstacles to prevent their access of the particular database machine.

An unbiased observer could easily form an impression that her goal was to interfere with the reduction of the back-log of books awaiting cataloguing. With other Members, she would set a date to achieve a specific number of book completions. The figure set was modest.

Even after the fourth time of not achieving her modest target, she would not agree it might be useful to see what happened if we abolished the "paired reading" instruction stage and left the trainees to catalogue straight from the three page instruction sheet.

Accurate measures are registered on the database software e.g. date of entry and the number of books entered.

She felt threatened and in spite of her apparent consent that it would be a good idea to "catch up", she resisted ideas which would give more autonomy to her assistants and has since left the organisation.

To gain an overview of preferred strategies for "paired reading", a strategy matrix is a useful tool.

We decided to use a tool developed by William Byrt and Prof. Peter Bowden (1989).

On such a matrix, the present position and likely position in five years time, given present trends, have been mapped.

High Autonomy Strategy

O

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Low investment ──────────────────────────────── High Investment
Strategy                                         Strategy

                              X

                     Low Autonomy Strategy
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X : Present position on "paired reading".
O : Likely position in five year's time, given present trends.

Due to modern media, radio and television, we have developed an expectation that someone will read news to us.

Often, we fall asleep under these conditions.

By the time we arrive at formal libraries or work stations having written text and hear someone read aloud, like it or not like it, they are compared with echoes of our prime libraries.

For superior searching of a database the end-user ought to have a vocabulary at least equal to that used in the database.

One of our present machine searchable databases uses about 35,000 words, including some Pali.

Although "paired reading" is labour-intensive, our library staff training accepts this process.

Since 1994, we followed a system of phasing down "paired reading" because we decided we wanted an andragogy culture.

Andragogy, as a professional perspective of adult educators, must be defined as an organised and sustained effort to assist adults to learn in a way that enhances their capability to function as self-directed learners having a path to scholarship.

We extend this to lifetimes of learning.

Self-direction can be defined as:
" ...a learner characteristic or readiness to direct his [or her] own learning in the framework allowed by the situation. Only readiness for self-direction can make a self-directed learning process possible. Readiness for self-direction is not a permanent state but one which develops constantly. Therefore, all can develop their readiness for self-direction." (M. Knowles, 1999)

Characteristics typically connected with the self-directed learner include:
1. internal motivation (not requiring control or rewards) and the intention to use it;
2. systems (setting and reaching of goals) and the intention to implement them;
3. positive ideas of his or her own self as a learner and the ability to implement them;
4. initiative and intention to use it;

5. flexibility and intention to use it;
6. responsibility for one's own learning and intention to do it; and
7. ability and intention to cooperate.

It is almost universally recognised, at least in theory, that central to the adult educator's function is a goal and method of self-directed learning (J. Mezirow, 1981).

We are retaining some "paired reading" because like joint proof reading, it does generate some acts of friendship. We think camaraderie in its motivational aspect is conducive to the notion of lifetimes of learning.

We intend to sample the hours per week persons engage in "paired reading" or its equivalent.

We doubt if "paired reading" is a legitimate approach for persons who are fluent in the English language; but for those who use English as a second language (ESL) we find it useful to align their English words with our sanctioned usage of Dhamma terminology.

Although we intend to phase down "paired reading" for some persons, we intend to leave a window of opportunity for our Members who either use English as a second language (ESL) or Languages Other Than English (LOTE) who could benefit from "paired reading".

The linguistic features of the spoken language include phonology/ orthography, morphology and syntax.

LOTE discourse features include prosodic features, turn-taking, completion of each other's utterances, gestures and non-verbal language.

Our library resources include excellent Dhamma dictionaries that map Pali and Sanskrit into Chinese and English.

Ed Neal in his June 1998 article in *The Technology Source,* seems to question the virtuality of learning technology compared to the reality of the classroom.

Glenn Raiston, in a response to Ed Neal, believes we did learn from the mistakes made with instructional television. His simple disagreement with Neal is that this depiction of that straw man – and now a mindset - has not existed for ten years.

It is worthwhile to remember that this may be overstated and that he was writing in the United States of America. We doubt if this is true in other countries such as Australia.

8.0 Introduction Of Anglicised Pali Terms Into Our Search Engines

It may be a too big an ask to expect all our end-users to learn Pali and Sanskrit languages, just because from time to time we

want to refer to the meanings inherent in some of the words of these disciplines.

Yet, two decades ago, we pioneered a direction where end-users searching in English could meet Pali terms half way.

We decided to use a half-breed terminology having no diacritical marks as might be expected in Scholar's Pali.

This filled the need for clarity of expression of at least some of the mental concepts held in the Pali meanings.

To triumph over debates in which the meaning of English words gave the only manner of thought, over the last two decades we have introduced Anglicised Pali terms for our end-users, and they have accepted these terms. In doing this, we followed the traditions used in Anglicised Latin.

The aim is to direct the end-user to another magnitude of thought pointing at the Buddha Dhamma.

Many electronic Pali turning points are about to shape our future.

In Thailand, two quite separate projects have been completed to transfer Pali texts, their commentaries and translations into machine-readable databases - one by Mahidol University in Bangkok, the other by the Dhammakaya Foundation, whose headquarters are situated near Rangsit, which is north of Bangkok.

Each project seemingly started from a completely opposite perspective, the Mahidol project being inaugurated by the University's Department of Computer Science, while the Dhammakaya Foundation was inaugurated by those whose main interest was Buddhism, (though not necessarily in Pali).

We are providing facilities for such CD gems.

As an example of our preferred terms in Pali, we use Pali terms to acknowledge three distinct stages of learning subject matter. These stages are:
1. Learning (pariyatta);
2. Putting into practice (patipatti); and
3. Realisation of the many truths of the problem in all respects (pativedha).

In Buddha Dhamma, a distinction is made between four types of knowledges.

The Pali term "sammuti-nana" is a designation for what we call the logical category of "general knowledge".

This genus is distinguished from the genus of "precise knowledge", based on exact definitions (pariccheda), and from

various other kinds of knowledge which are classified according to their objects. Switching from one genus to another for knowledge work is encouraged.

9.0 Depicting The Old And New As A Two Library Model

Due to our heritage, when we try to develop text delivery systems or fit services into the guessed-at patterns of research scholars (we want simplicity, not complexity), we find it difficult not to split our understanding and act as if we have dual libraries.

If we think as a village or city dweller, our first thoughts go to "that pillar of our community - our oldest inhabitant" - our heritage traditional library, which we termed the John D. Hughes Collection over a decade ago.

This heritage collection looks like a library, smells like a library and appears like a library with its books and journals filed in traditional blue steel wall units and available for browsing by end-users.

If we think as a citizen at a national or global level, our first thoughts go to "the new kid on the block" - our rapidly evolving e-library.

It is hard for most Members to come to terms with the e-library because there is little to look at.

Suppose we said to you that you had been selected from 100,000 persons to view our e-library.

After you had paid respect to The Buddha in our Hall of Assembly, you would be offered tea by one of our Student attendants. He or she would then introduce you to one of our Knowledge Management Task Unit's Vice Presidents.

The Vice President would unlock a series of doors and escort you to Suite 2 of our Centre.

He or she would then unlock the door of our e-library which is housed in a two metre tall grey strong metal cabinet on the Western wall of Suite 2.

What do you expect to see?

You would see six racks piled with expensive looking customised equipment resplendent with a few coloured lights.

If you knew how to classify what you were looking at, you would see we have various types of fileservers, hard drives and hubs and perhaps the VP would tell you about the software used and so on.

Within that cabinet exists a data warehouse (our e-library), having complex entity sets capable of being read 24 hours a day,

7 days a week in local, national and global space. A full case study on how this system was funded over the years by a robust managerial process has not yet been written.

Byrt and Bowden, in *Australian Public Management* (1989), list several ways in which case studies are used to facilitate management education:
1. **Analysis** - students develop the ability to analyse situations and problems with the goal of understanding how managers are faced with multiple decisions at any one time. Problem-solving skills are also developed.
2. **Communication** - students develop their ability to communicate the results of their analysis.
3. **Group Behaviour** - during group studies and class discussion, students are exposed to aspects of group dynamics.
4. **Assessment** - students may be assessed on their ability to perform case studies.
5. **Application of Theories** - students can apply management theories they have learnt to case studies. Their level of understanding of the theories will be apparent.

The ideal case study teacher, according to Byrt and Bowden, is what they term the "resource person". The resource person is not domineering, and does not allow their own personality bias to determine the direction of group discussions. They use well-timed suggestions and questions to allow the group to come to their own conclusions.

Group analysis can be performed using alternative group structures:
1. Each person presents their own analysis which is discussed by the group.
2. Each person is given a distinct aspect of the analysis to perform. The analyses are then discussed with the intention of gaining an overall conclusion.
3. One or several persons conduct an initial analysis, which is discussed by the group to arrive at a higher level analysis.

Our model is not prescriptive - because Task Units must decide which level of information architecture they are fit to deal with.

The task may not be major enough for them to wish to realise "impossibilities".

For example, our Members are writing the necessary system handbooks to act as service manuals for our LAN, WAN and Newsgroup.

Defining where we are with our LAN from the technical viewpoint is tested by seeing whether it works, not whether it is "right".

Writing system handbooks is a high priority because it enables us to focus our view of the next stages of information architecture we can afford to raise.

The system handbooks will include details of operating system configuration, other software configuration, scripts and programs written and hardware specifications of the various file servers.

What we must do is stop judging knowledge by its media rather than its substance.

Having arrived at that outlook, we revisit questions of how we can filter and classify types of knowledge to get more open systems suitable for "more encyclopaedic" information searches.

In trying to generalise how this notion could be put into practice at an affordable cost, we found that our traditional strategic planning written statements, which had become stable and well understood by most Members, were prescriptive rather than consequential and new strategies were emerging within and outside our business.

We directed our imagination to reflect on these interactions and came up with our "blockbuster" paper for the World Fellowship of Buddhists Conference held at the Nan Tien Temple in Wollongong in 1998, dealing with 25 challenges we understood would impact the Buddha Dhamma field in the 21st Century.

We hope our response to some of those challenges is communicated by our new paradigm that accepts, firstly, that the perplexity model proposed is useful and, secondly, is needed (otherwise it seems it would remain incompletely understood in influence).

Such ideas do not come from extrapolations of experience by searching using a single technique.

We could only guess at the amount of useful information, which should be available to all Members, which was being withheld by Members who were stingy in passing on useful names.

By multi-technique investigation searches (using several "guessed at" key words) with our most advanced search engine, we found several Members had been collecting and hoarding aspects of essentially similar good data for personal use on different machines for some years.

Collectively, their files were unknown to other Members because their filenames gave "outsiders" no indication of the subject matter.

How can we create a helpful environment when robust information is withheld from our data warehouse?

Names and contact details of valuable contacts in our supply chain were held privately by one person in their files. Because of lack of access to what was written down, one person effectively prevented other Members from operating with expression.

For an organisation that thought it was encouraging information flows, we were not integrated enough to realise one Member's use of the different formats severely discouraged our information flow.

While we were processing our Buddha Dhyana Dana Review in WordPerfect, one Member used a scanner to convert our earlier Newsletters into Microsoft Works software because he had that on his system.

In retrospect, we should have guessed at the difficulties which would arise, but due to lack of experience, we could not imagine that difficulties would turn something we guessed would take three months into to having only a partial solution after 18 months.

A default appeared for some unknown reason, that his conversion from a Word file to an ASCII file was unacceptable to our ISYS search engine system.

Considerable time was spent transforming formats to get several systems to run together. We found that what was happening with the whole system could not be understood by just looking at the parts.

In the 1999 language of Roger Bradbury, of the Bureau of Rural Studies, Canberra, we learnt that "emergence" matters. From this simple example, we learnt that "interactions" matter, often more than the things themselves.

Now we hope when our new Task Units start to look at whole systems, they are not seduced by reductionism but accept they will find complexity.

Rather than expect predictability, we expect emergence of novelty in our library as the perspective that counts for the end-user.

For example, in 1996, we thought we knew our publishing categories.

We started to probe our publication formats for Buddha Dhamma and were amazed to find we used 28 distinct forms of publication.

This type of knowledge is not held by any one person as complete knowledge because, unfortunately, many forms of media tend to be viewed as the message, not as a discrete type of publication.

Just as the Australian army, navy and airforce were once viewed as three entities, to the detriment of their operational efficiency: so thinking and acting on a two library policy tends to channel thinking of end-users into one library entity or the other.

This means we would tend to compete with ourselves for valuable resources rather than work out joint applications, for example in formatting.

Then, all Members cooperate to facilitate the end-users' selection of content and give them what they need in the shortest possible affordable time. By this means, we can lift our library rating.

Conservative debates about which of the two delivery methods provide the best platform for addressing a given research problem is not central to the needs of a researcher.

A possible abridging thought to overcome this two library model is to conceive of them as a cohesive entity of accessible knowledge for end-users or a single entity set of data and information.

Organisations may provide their Members with human, financial and technological resources, such as word processing, research assistance, expenses, libraries and computer services.

The resources are a form of support.

Its prime work in progress is to add to the collection's paper based information and artifacts.

For our heritage library, our prime need is to train persons to develop as cataloguers and serve as library guides.

Our heritage library training was a type of osmosis learning relying on another person to show the novice how it was done.

We term this type of learning "Sitting with Nellie".

This immersion technique where a more skilled person demonstrated the skill was supposed to bring an expectation to the trainee that, after passing through stages of getting it approximately right, the skill would be absorbed and then the person would be given full responsibility for the task.

As suggested in our discussion of "paired reading", the method works, but had some "local rule" difficulties.

This heritage collection is well publicised at our web-site www.bdcu.org.au and elsewhere.

This e-library file server system is the administration and an electronic data warehouse - our "library without walls". We have not had time to consider a public relations story for this second library so we refer to it as an "e-library".

With championship, we are sure we will find a better label to describe our latest information delivery project. For the

purposes of this paper, we will designate it our e-library project.

At present (1999), the e-library extends across a private Local Area Network (LAN); a Wider Area Network (WAN); and reaches into the superhighway through our website www.bdcu.org.au.

By late 1998, part of our e-library could meet our third rate library designated ideal, responding to 85% of queries in 100 seconds. A fourth rate responds to 80% of queries in 1000 seconds.

As Members and end-users gain experience in using advanced search facilities provided by our search engine software, they can see evidence that the merit they made as custodians was significant.

The evidence was clear to involved Members who found when they studied part-time at university, they were rewarded with more and more high distinctions.

Our Teacher has vowed to preserve and manage the Buddha Dhamma. Accordingly, he has made it clear to Members it would be unwise to dissipate our resources and recognise we do not intend for the two libraries to compete with one another.

In Australia, the library market is small and specialised. As a result, library systems tend to be behind in technology because "turnkey" solutions turn out to be both expensive and slow to evolve.

Hence, what we accomplish will not depend on what we can afford or what the local technology can supply.

It will depend on the vision we are able to project - and on the extent to which we are able to enroll library end-users in that vision.

Alistair Inglis of RMIT, Melbourne (1993), suggested when attempting to predict the likely developments in document delivery systems as they affect research libraries we are brought face-to-face with the question of what we mean by a library.

Only when we become sure and can conceptualise what we want to accomplish with our two libraries, can we make sure our systems "last the distance".

We act on the belief that technology is capable of delivering more functionality more conveniently and at lower cost than our presently available systems might suggest.

Our library research paradigm and its implementation must not be a purely intellectual construct because then it would be limited in its abstract conceptual breadth.

It is important our research paradigm meets our high ideals so it becomes powerful enough to put us in a position to distinguish myths of the superhighway from reality.

This does not appear possible when the scope of what is possible has been defined by technology only, rather than by function.

The mind trap of becoming technology-focussed is to adopt a pattern of thinking which makes a person consciously switch perspective as a normal response to investigating any problem.

The lateral thinking strategies developed by Edward de Bono are designed to counter this human predisposition to restrict the space of solutions.

The difficulty with the De Bono approach is that when enlarging the space for solutions, it may appear attractive to use mind space occupied by precepts and discard them just to come to the "permissive" solution.

We have no doubt that most persons who lack the precept of no killing may think some of our library practices unusual and tedious. For example, silverfish we find in our library books are removed out-of-doors without killing them.

Lateral thinking without sila could find the "easy" path of control by using sprays to kill them.

When the mind is seeking affordable software, lateral thinking may dispose of the restraint of no stealing and use pirated software.

We are not suggesting De Bono and his followers are unprincipled.

By investigation, we have found that lateral thinking in its sila (morally constrained) form is a time-consuming process.

For this reason, we use the more circumspect way of mandala or array reflection to stay function focussed rather than use lateral thinking in fast amoral frames.

The bigger picture is that the selection of creativity for use in any type of library we might choose to develop must first be tested with five or more precepts before approving its implementation.

10.0 Six Entities in Our Information Paradigm

Five out of our six entities in our information paradigm have been given condensed titles in terms of the functions to be undertaken, namely:

1. identifying new sources of Buddha Dhamma and other information;
2. collecting new information;

3. analysing the information obtained;
4. disseminating information services to end-users; and
5. evaluating all of the above as work as output for mission.

The sixth entity in the paradigm relates to infrastructure in general and improving work station and delivery facilities for Members and end-users in particular.

Logically, it would appear the output of item five must be designed as a feedback loop to each of the other four items to commence the next iterative sequence. This is related to action research.

As there is slight modification of the way we do things on each loop, we are hesitant to depict these six entities with any sort of crystalline "set in stone" representation of our information paradigm in a flow chart form.

We do not regard them as existing as a single static set of six species in a hard edge defined world.

William Byrt and Professor Peter Bowden (1989) state organisations may provide policy makers who implement policy with:
1. **Resources** - human, financial, technological.
2. **Support** - technical, intellectual and moral support from colleagues.
3. **Power** - acceptance of policy makers' policies.
4. **Status** - ability to exert influence in an organisation due to positions held by policy makers.
5. **Legitimacy** - the behaviour of policy makers is often considered acceptable due to their position in the organisation, and not because of any correlation between their behaviour and laws, rules, customs etc.
6. **Socialisation** - A policy maker may be conditioned by the culture of the organisation.
7. **Careers** - Policy makers may adopt certain attitudes and behaviours in order to develop a career path within an organisation.
8. **Programs** - Organisations provide their members with many policies and procedures to guide their actions. Members are required to utilise those most relevant to specific situations.
9. **Constraints** - Organisational constraints can either prohibit or limit actions or decisions, and may have positive or negative effects.

We do not encourage policy makers to act as "stone cutters" within the library planning in our organisation. Stonecutters fight time with marble to leave stone artifacts lasting a thousand years.

Members with the type of mind of a stone cutter wish to develop a culture for an institution to be "set in stone" and then proclaim

the culture of the institutional paradigm they produced is suitable for a thousand years.

A "Stone cutter" thinks in terms of an eternalist model which is outside Buddha Dhamma.

They overlook that any institution is a peculiar entity: part idea, part process, part physical.

To a large extent, an institution exists only in the minds of the persons who make it up or deal with it.

A "stone cutter" plans that other persons or themselves do the work.

If "stone cutters" froze the segments of our planning and we had no feedback, those segments may bring us to economic marginality.

Without feedback, a lack of timely warning of the sums of our input/output in our supply chain management may become "far off the mark".

At times, we encourage the chairperson of one of our Task Units to step down to give someone else a go.

We do not question that style is important in holding culturally disconnected team Members together, but if the new chairperson cannot bring together persons with different styles they should never have been put in the Task Unit in the first place.

We think of them with a viewfinder analogous to Edward G. Wilson's concept of sociobiology where bodies, minds and culture evolve together.

His concept of the "meme"; his proposed unit of culture which propagates from brain to brain like a virus or, indeed, a useful computer program, is rationalised in Dhamma terms by the Pali word "sankhara", roughly translated as a mental formation.

Any sankhara is anicca; meaning empowered by nature to change.

The first role of evaluation is to identify our resources; the second is to decide where to distribute our resources; the third one is to serve our members and end-users.

Such evaluation may not be precise but it gives us a global view of roles which may be expanded and contracted within the next ten year time line.

11.0 Delphi Modelling

Some evaluation was done by Delphi modelling.

Information about the Delphi method was declassified in the 1960s,

and it does not have a sound theoretical base.

Nonetheless, by Delphi use and intuition ten years ago, our Committee refined their judgemental data and delivered a forecast that a tenfold increase of curiosity about Buddha Dhamma could be expected in Australia in the near future.

The quality and standards of our reports have been specified by this method.

We used ten pie charts in our report to show the major factors of our standards. A nominal value of 20% has been entered. The pie charts illustrate the factors shown are our standard guidelines.

Four experts were consulted. Delphi modelling was used on ten questions to arrive at best practice.

Q1) What mechanisms exist to initiate the individual's report? e.g. Promotions procedures, ethics requirements.

Q2) To whom do individuals report?

Q3) What rules govern the reportage by individuals?

Q4) Are there any mechanisms to ensure the completeness of reportage?

Q5) Are there any mechanisms to enable reports to be verified?

Q6) Are any distinctions made between refereed and non-refereed publications, conference papers, keynote addresses?

Q7) Is there any mechanism for ensuring those distinctions are made correctly?

Q8) What processes take place between individuals reporting and an organisation receiving reported data?

Q9) What processes does the organisation undertake with this data?

Q10) Are there any mechanisms to avoid double counting?
     - e.g. by joint authors;
     - e.g. by research unit and department facilities.

This report is scheduled for its next review in the year 2000.

By looking at the changing landscape, we focus ourselves to make some investment for delivery systems that could merge into the information highway.

It is clear that Buddha Dhamma scholars and researchers work in different styles.

Since most feel comfortable to work in a traditional library, we decided not to abandon the hard work of shouldering the yoke of collecting traditional material in classic forms needed for Buddha Dhamma research and scholarship.

More and more, our LAN has moved to take its place as a core part of our organisation's information infrastructure.

It has become a truism to talk about the phenomenal rate of change in what is sometimes called "The Information Society", but this makes it no less true.

We can send an e-mail to another person on our LAN within about one second. This is faster than it takes to dial a telephone number.

Moore's Law predicted a doubling of silicon chip power every 6 to 12 months. We have doubled the RAM (Random Access Memory) on our machines and doubled the CPU (Central Processing Unit) speed on most machines in the last year and appear certain to double it again this year.

More dramatic improvements have occurred in secondary storage.

Over the last year, on average, our hard disc space on our machines has been increased in capacity by 500%.

At present (Summer 1999), our Vice President of Knowledge Management reports he feels satisfied about having 23 current machines (including laptops) operable at present.

The price per unit performance continues to plummet.

By having a paradigm that includes a deliberate policy of engineering ourselves into a position where we have spare capacity to exceed our average usage we can help other peak Buddhist organisations from time to time in a practical manner.

For example, at the recent 1998 World Fellowship of Buddhists (WFB) Conference in New South Wales, we could provide our eight rapporteurs with ten running computers and had another five computers on standby "just in case".

Within the next year, the capacity of our file server is estimated to increase to about 10 to 20 Gigabytes.

Our traditional library is unlikely to be fundamentally reorganised except we plan to increase the fire rating further.

Plans for our next Centre buildings include a traditional library reading room as well as having work stations accessing our e-library and our LAN, WAN and Intranet.

At times, we explain our vision to others in poetic, rather than technical expressions.

We say our six entities from the e-library viewpoint resemble clouds operating over four seasons against an empty clear blue sky. Where the clouds envelop the mountain a rainbow appears.

We say our traditional library is like a mountain.

We say that when no dredges of cloud obscure the sun, we understand our obstacles.

But, this is not the case at present for most of our Members or end-users, so were we to flow chart the paradigm's homeostatic nature, we would probably draw twin arrows showing effects flowing between items and putting in feedback loops.

Nevertheless, from critical understanding of our information paradigm, we find when there is low risk we can treat each of the six entities, for dealing with "precise knowledge", as independent variables at times and dependent variables at other times.

This is acceptable for short time spans of an hour or so.

It is useful to recall the principles named in the doctrine "The Entire Control" taught to the Dragon King as applied to human beings.

Among these Teachings, four endless forces were specified:
1. Endless endurance to do things;
2. Endless world wisdom to cut doubts;
3. Endless power to know human beings' thought processes; and
4. Endless skill to give human beings' teachings.

To develop these four forces, Students were instructed to consider the four valuable methods.

The four valuable methods (Sanskrit Catvara Rddhipadah) are:
1. Satisfaction and joy in the things you are involved in;
2. Attending wholeheartedly to the things you are involved in without becoming vague;
3. Diligent effort in application to the things in which you are involved; and
4. To diligently think about and investigate the reasons why we are involved in these things.

When these skills lead to pliancy of mind, these four forces are more potent satisfiers for library helpers and end-users than using parental approval scripts.

Communal stability is helped when Members and end-users develop pliancy of mind enabling the employment and use of these forces to bring individual understanding of knowing the time and knowing the place for rapid development.

Then the correct choice becomes known as to which one of the six entities in our information paradigm is to be enhanced.

For strengthening equilibrium, we have to pause from time to time to review "what we do not know".

Providing remote access to information improves our leverage.

When talking about remote access to information, it is important we define "remote". This is very relative.

It may mean taking the opportunity of getting one or more of our Members to visit interstate or overseas to discuss themes of mutual interest.

For some persons, it is talking to them on the telephone, loaning them a book or journal, or putting them on the mailing list of our Review. For Members it may mean gaining access to a file on a personal computer situated one or two rooms from his or her workstation at our Centre. Or it may mean filling a request to post, fax or e-mail an article written at our Centre to another country.

For others Member it may be indirect, by giving them details of our website address - www.bdcu.org.au, or providing them with a floppy disc holding some of our data.

New opportunities for remote access are being developed by establishing a software library for books on our website.

In 1998, we placed one book, *The Way You Are Looking For*, on our website. Permission was given by the copyright owner who is a Buddhist Monk. We have permission to place other books by this Monk on our site.

As mentioned earlier, another non-traditional method of providing service to remote users comes from software which is available for the operating system LINUX.

Because it could be arranged to operate 24 hours a day, it could provide various services.

This means that the equipment is used very efficiently. In our conventional paper library, it has its main use during opening hours (which were three days a week and three nights a week in 1998) and then stands idle for most of the time because there are no volunteers to staff it.

The Newsgroup is a method which will become more important to us for several reasons.

Firstly, it provides a form of electronic conference which taps into information that often cannot be had through traditional means like books and journals.

Secondly, persons make contacts with other persons through such conferences and share knowledge in an informal environment.

The questions asked by users are answered by other users on many Bulletin Boards in places like America and England.

Many of the persons who read and contribute to the conferences are well qualified either academically or through personal experience to answer questions or to comment on topics of discussion.

Andrew Osborne (1993) mentioned in his preprint paper for the 7th Biennial Conference of the Victorian Association for Library Automation that "not every question is answered, but it is possible to attract more than twenty answers to one question or start a debate that may last for weeks or in some cases months".

A further advantage is it gives increased access into the community for persons with disabilities.

When writing a message in an electronic conference, persons only see the written word. They do not necessarily know you may be strapped into a wheelchair and may be typing by means of an artificial hand.

It has a great levelling affect in that people are not automatically labelled as having a disability, so persons with disabilities can gain access to persons who they would not normally be able to communicate with.

The author knows of several disabled people who can practise Buddha Dhamma.

However, disabled persons have greater difficulties in some areas of body recognition (kayanupassana) practice than persons who are not disabled.

It is a Vinaya rule that a disabled person cannot become a Monk or a Nun. Therefore, because our resources are limited, we could structure a facility that would neither encourage nor discourage disabled persons to use the facility.

We incline to the view that some approaches for funding Internet facilities for disabled persons are just too costly for our organisation to consider at the present.

However, before we set up a newsgroup, we would need to establish an effective firewall to protect the system from attacks which may be introduced from outside hackers.

Security of our site might require a quarantine, to let the software age, until we had received the next version of our virus-checking ability.

We do not want to put ourselves in the position of passing on viruses to external end-users because, at least in theory, we would be liable for damages to their computer files.

We have had to explain to many foreign Monks that high penalties exist in Australia for software copyright infringement, including fines and imprisonment of directors.

For significantly long quotations from a copyright text it is necessary to pay a royalty to the copyright owner unless written permission is given to allow use free of charge.

With Buddhist texts, copyright exists at common law. There is no need for the owner to prove they own the copyright because prima facie there is no case to argue to the contrary.

Sometimes an author may write in the preface of a text that it may be copied for free distribution.

However, if the author was to die and the text went into his or her estate, it may be that the beneficiaries decide that they will not give free copyright.

It does not necessarily follow that the permission given in the first instance extends for the copyright life of the work.

For these reasons, we would be very careful in setting up an open site so we do not generate "digital theft" or "digital defamation" or "digital harassment of another person".

There is a need to monitor a site and we intend to have a strong code of behaviour using Buddha precepts that users and volunteer helpers must adhere to.

This would include use of offensive language. The automatic fuzzy logic of the latest ISYS software which we are planning to install could flag up selected offensive words.

Much research is being undertaken on "filters" that will look for key words in many networks before they get to a smart filtered user interface.

From our side, to lead by example, we will impose censorship of our Members' writings.

In the past, we wrote telephone scripts for use with general queries. Last year, the script was altered to mention our website address. Many persons in Australia having access to the Internet were happy to explore our website.

Unfortunately, some of our older helpers whose task it was to answer our telephone and talk to the public had hindrances and reluctance to read the standard paragraph promoting use of our website.

They resisted passing on this information suggesting a modernity which was outside their comfort zone.

Their need to identify with a more parochial manner of talking to younger persons was strong.

We have noted whenever we mention we have a website, this fact is much appreciated by many persons because they can use it in their leisure time as a source to get specific information on our resources and times of our Dhamma activities.

Helpers who have sufficient curiosity are encouraged to explore our search systems, which use ISYS information management and retrieval system. We have gained some experience using Version 2.0 and plan to update to Version 5.0. Version 5.0 is scaleable from a single PC through to mission critical networks with thousands of users and now supports over 70 data formats including Office 97, e-mail, PDF, HTML and native format spreadsheets.

ISYS is a registered trademark of ISYS\Odyssey Development Inc.

Members could learn to use it as we develop this technology to obtain rapid answers to many queries.

Members whose convention is international find themselves losing interest and their notion of helping in the library system becomes non-sustainable.

Fortunately, we have other meaningful areas in which they can make merit. They may choose to attend to the maintenance of the buildings and surrounds or fundraise.

These essential things have lesser merit than Dhamma dana, but some Members may not only may choose to hold their parent approval script but also act out the many faces of a householder's role. These things are good satisfiers for many helpers.

We must make it clear we are not attacking love of parents when we wish to remove the parental approval script.

Members are encouraged to "own and control" their work area environment so their practice can extend the intervals of their constructiveness as end-users.

The result is they focus from an error free work span of five minutes to about one hour when they have a heightened sense of satisfaction in their ability to "control and own" the materiality available in the library space or elsewhere.

The conditions for communal stability were explained to Venerable Ananda by Buddha at Digha-Nikaya.

The seven conditions are:
1. To assemble repeatedly and in large numbers.
2. To assemble in harmony and disperse in harmony, so long as they do the business of the Order in harmony.
3. Introduce no revolutionary ordinance, break up no established ordinance, but live in accordance with the appointed charges.
4. To honour the elder brethren, men of many days and long ordained, fathers of the Order and men of standing in the Order.
5. To not fall subject to that craving which arises and leads back to rebirth.

6. So long as there shall be brethren who are fond of the forest life and lodging.
7. To establish themselves in mindfulness with the thought "Let goodly co-mates in the righteous life come hither in the future, and let those that have already come live happily."

12.0 Liberated Ghosts And Liberated From The Need For Paternal Approval

We have spent many years experimenting with tactics that sought to enrich our library working operations for our Members and end-users, including devas.

We are comfortable to explore obstacles and advantages from many perspectives and paradigms.

As followers of Buddha Dhamma, we understand it is conceivable that obstacles can be caused by different types of sentient beings such as peta, asura, deva or devata.

We have made a study of how we share some applications of our Dhamma intelligence not only with humans but also with teachable devas (devamanussanam).

In Buddha's day, and in some parts of the world in ancient times, it appears it was common for Dhamma discourses to be delivered to many realms of beings. The records show several cases where a deva approached Lord Buddha with a complaint about the conduct of his Monks.

In one case, the objection was that a Monk had cut down a tree house of a deva. Members must be careful not to destroy the library houses of helpful devas.

Some pledge that a notion not to destroy a home ought to be included into the library strategy; "The Way of the Library".

Within our Centre's library, at times, we overcome some obstacles caused by the ghosts summoned by Members' minds from primary or secondary libraries.

Such actions arise from more or less unconscious performances. One Member felt the presence of his childhood authority figure - his English Christian grandmother who taught him to read.

It was unlikely she favoured the development of a Buddhist Library. Some of our ancient books and calligraphy appear to induce ghosts of their Buddhist owners in former times. Under puja conditions we arrange with Monks to share merit with many such beings. In essence, they change their view and sustain some of our library efforts.

We do not wish to overstate our case, but some ghosts having karmic links to Members expedite the cataloguing process by helping us locate timely information.

Some of our Australian Members were born into non-Buddhist families. Sometimes families raise no objections to their mothers, fathers, sons or daughters attending the Centre to practice or learn bhavana.

At times, it has been noted they may object if their family member begins to help in the library. Such events are not rare, and, as persons become more aware, they will tend to favour a cause and effect interpretation to explain such things.

We are not proposing that this summary should be viewed as critical research work because it is flawed on the grounds that if A and B occur together, it does not mean A is the cause of B.

However, readers must remember we are running a practical Dhamma Centre, and do not stop our enterprise to set up experiments with control groups.

We do not intend to slander the intelligence or sincerity of persons who echo other religions' tenets.

We appreciate it is unlikely that all persons can accept what we say about why we incorporate puja practice to some clear purpose into a Buddha Dhamma library paradigm.

Professor Carl R. Rogers (1961) commented on the relationship of goals and values and concluded the significance of the purpose of an undertaking of the enterprise of science is "grossly underestimated".

In any scientific endeavour there is a prior personal subjective choice of the purpose or value which that scientific work is perceived as serving, and hence this subjective value choice which brings the scientific endeavour into being must always lie outside the endeavour, and can never become a part of the science involved in that endeavour.

Yet in Dr. Skinner's writings, a person's "capacity to choose", his or her freedom to select his or her course and to initiate actions - these powers do not exist in the scientific picture of human beings.

Rogers recognises the process of becoming can involve the selection of a set of values which focuses on fluid elements of process, rather than static attributes.

So, for persons who have not yet achieved the first wholesome cetasika giving direct knowledge of faith or confidence (Pali: saddha) in the Triple Gem; as an expedient means, we read Rogers approach on the grounds his notion seems to suggest one of the three marks of existence in a more determinate manner than Skinner's approach.

This is because Rogers' whole emphasis is upon process, not upon end states of being.

Rogers suggests the only authority necessary is the authority to establish certain qualities of interpersonal relationship and suggests that science cannot come into being without a personal choice of the values we wish to achieve.

We insist our Way of the Library places a will to accomplish at least some of the Ten Perfections inside our knowledge preservation mandala of our librarianship and not outside our paradigm.

The Buddha has wise advice with respect to those holding strong views or adhamma; so we see no point in elaborating this discussion much beyond this pragmatic approach for individuals.

We are making it clear that the contest cannot be reduced to a crude competition of what we want on the one hand and laissez faire on the other. As a 1933 study by what became the Australian Institute of International Affairs concluded, laissez faire can never be applied completely to an undeveloped community.

So our paradigm includes a confidence that persons involved in our library development projects are "undeveloped" and can develop their merit by following our library paradigm.

Recalling the end function of our library is to preserve Dhamma while at the same time to arrange the process that leads to actual Dhamma dana.

However, bear in mind that Dhamma cannot be given to anybody or by anybody. If Dhamma can be given successfully, the gift of Dhamma excels all other gifts.

In Buddha Dhamma, there are two kinds of searching for knowledge:
1. "Ariyesana" - searching for something precious which is "Samma ajiva", which becomes "Ariyesana" in Phra Sutra.
2. "Anarya Pariyesana" - searching for something not precious, i.e. "Miccha ajiva - being selfish, corrupted, and wanting personal gains, which is grouped as "Anaryiyesana".

From time to time, pujas are done at the Centre by Monks and Nuns and the virtue is divided with humans and the ghosts making them all well and happy.

Gradually, we say, the humans and ghosts helping in the library changed and stopped arousing and playing with their latent tendency for obstructive influence.

By a Teacher having apparently no fixed position in dogma, it can be seen it is useful to deliver service to others in terms of other frames of reference as skillful method and means.

Many non-Buddhist family Members may prefer the kindness of referring to the library situation so as to be circumscribed only to human agents.

For some persons trained in Western medicine, explanations we used at the time made use of Western psychological expressions.

Sometimes, we coached in the manner of transactional analysis. We say persons can operate our library systems without the need for some surrogate authority figure who symbolises approval.

So from this viewpoint, we consider that the ineffectiveness of some early Members who attempted to create some sort of order and wished "to administer our library", who may have been driven by an unconscious need to seek the comfort of their first librarian, their mother or other childhood authority figure.

We had the advice of a part-time professional librarian for a few years before he retired. By nature, he was an unassertive person who would not join in any controversy about procedures.

Those Members who had served with the military inclined to set up library management systems where all power and decision making were at the top (i.e. and S1 management system).

When devising the cataloguing systems to order the library, they assumed other Members could operate the three card system of Dewey Decimal card, Author card and Title card without much training.

Since few Members were willing to undertake what they regarded as "difficult" clerical work, very few books were added to the heritage systems.

At one stage, the author reviewed progress and found it would take a century to catalogue the existing library books held at that time.

The author realised that the ultimate direction needed must be a team unit of S5 culture - what we have today.

He reviewed attempts made from as early as 1980 onwards by unpaid volunteers. Between 1985 to 1990, our library paper cataloguing project had processed about 1000 books.

Our addition of new books was such it seemed unlikely the system could "catch up". It was obvious that a fresh approach was needed.

Around 1989, we took positive steps to overcome the negative forces of Mara that were operating in the library environment.

Accordingly, a new start was made by concentrating our many resources onto the library space to improve the chi.

By opening part of a dividing wall, we increased the available filing space. We installed a skylight in the ceiling to increase available daylight.

We doubled the available shelf space by removing all old substandard book shelves and refurbished the library with new book shelves.

We provided new shelves and supplied materials to one of our carpenter Members to build wooden shelving running from floor to ceiling. New carpets were provided and the whole area was freshly painted.

The collection was purged. Books having spurious writing about Buddha Dhamma were removed. Non-Buddhist books were stored elsewhere.

Flowers were offered and requests were made to the local Deva of Libraries and the local Deva of Learning to help us.

About that time, it was obvious that Mara had left the library.

One good sign was that a few of the "old guard" Members who had filibustered meetings about the library did not renew their membership and left the organisation in response to being displaced by a new Library Sub-Committee.

They did not think it important to share their merit with others and wish for proficiency in their library skills.

The Wisdom Minds of All The Buddhas
Calligraphy by Lyne Lehmann

The Library You Are Looking For
Chapter Eleven

**How The Input Commands Of Influential Advisers In The Library's
Formative Years Gave Leverage To Yield In Later Years**

Information as such can only exist as a useable resource if it is
properly accessible, and it is only properly accessible if all
the appropriate procedures of the secondary media such as
indexing systems, abstracting systems, reviews and so on are in
place.

The greater the certainty of finding what we want, when we want
it, the better the system.

A loosely structured system like a library is always at risk.

In 1986, Tom McArthur wrote about worlds of reference.

He recognised that since society and its view of the world were
replete with order, system and stratification, it was surprising
that classification and thematisation are found in society at
large.

Hence we can see at work a basic human principle that can be
called "the taxonomic urge".

"Fields" of learning each have their classics such as the Chinese
classics, the four Vedas of the Hindus and the collection known
as the Bible ("the Papyrus Roll") used by Christianity.

Were these classics rationally planned as socio-cultural guides
for whole civilisations?

Many persons who are culturally and emotionally involved with
such collections will say yes, and will offer as their
justification social or theological arguments drawn from the body
of such works themselves.

Since works are created by various persons for various purposes,
they can be collated for newer purposes and given a new shape.
Ancient works, whether secular or scriptural, are simply
accumulated, their authorship unknown or uncertain.

Tom McArthur noted:
  "Even when painstaking scholarship has pointed out external
  sources, borrowings, influences, derivations, interpolations,
  adaptations and re-writes, it is not easy even for scholars
  themselves to live with the implications (because of
  emotional involvement in the belief systems that such works
  serve to define and sustain) "

Arising from the first concept of our organisation's library was
the Latin ethic: *Nihil est melius quam vita diligentissima* (A day
spent with diligence is a day well spent).

Our Founder was convinced that a belief system in this life, could make causes sufficiently strong enough to create and sustain a noble library at Upwey, Victoria, for 500 years.

Whatever the scale of effort or exertion needed over time to do the job, it left no doubt in the minds of our organisation's Members that a third rate library as defined could be gathered and maintained.

Our organisation was determined to gather together not only translations of the early Tipitika manuscripts and commentaries, but also recent writings showing evidence of dependable scholarship works on Buddha Dhamma.

Since we were determined our library organisation could not be sectarian, Members came to embrace harmony rather than tensions because they did not have to choose between the classical and canonical, or the comparative and provisional works.

The Members of our organisation learnt to accept the processes of entropy which invade libraries constantly, as books are shifted around, brought back, put in holding piles (till they can be replaced on their shelves), misplaced, damaged, lost or stolen.

Members of the Library Sub-Committee found local Australian booksellers stocked very few collectable books on Buddha Dhamma in the English language.

There was little local demand for Buddha Dhamma texts because there was little media coverage of Buddha Dhamma to create interest in such information.

It was to be many years before a considerable level of interest in Dhamma had been generated by high media profile persons such as His Holiness the Dalai Lama who visited Australia.

In 1978, Giltin complained that American communications research "is not interested in the structural and cultural consequences of different models of communication ownership".

This shows how strongly the essence of populism notions have grounded most society.

The elitism of the encyclopaedic ideal (our special library ideal) is disregarded in such matters. We take a firm stance against populism notions of what a library ought or ought not deliver.

At that time, Central Bureau of Statistics data showed an 85% accuracy in predicting from theatre reactions to Neilsen ratings.

Systems such as this have a tendency to perpetuate sameness and repeatedly fall behind actual changes in public opinions and tastes.

It may be concluded that television of that time, as medium and as message, fitted an American preoccupation with private rather than public happiness.

The cost of this pasteurised culture is in the impoverishment of the public domain.

In 1884, a Standard Dictionary was produced by Lutheran Minister Isaac Kaufmann Funk, who believed the average user wanted contemporary information first and archaic information last of all.

This order reversed all prior dictionary scholarship and downplayed the history of language.

This growth of populism had its beginning in the puritanical capitalist publishers who had found the pulse of the popular market. All types of guidebooks, cookbooks, digests and condensed books were produced and sold well.

Today, we take for granted upward social mobility which comes from the general democratisation of knowledge.

The populist notion is what lead to the commissioning of Henry Fowler to produce a popular wordbook - the *Concise Oxford Dictionary* in 1911.

This work was based on the Oxford Great Project on Dictionaries.

Fowler evolved five basic principles which set the tone for later dictionaries; one being not to be encyclopaedic.

One of the critical notions of our library was that it was not to go down a path and become just another institution following the populist notion.

That American populist sentiment and content was strongly exploited on Australian television for some time and became more powerful in the 1980's is not to be disputed.

Therefore our Members, even university graduates, who were involved in the library had to be given lengthy counter-indoctrination, and help to understand why we sought fine research papers and what they might contain of interest to our organisation at a global level.

Members had various models of attitude persistence ranging from the extremes of lifelong persistence to lifelong openness.

We suggested they consider exploring a series of non-political characteristics including religious behaviour, trust in others, and self-esteem which may be open to "generational" differences.

It is difficult and demanding to write a history of this part of our library without referring to some notion of the types of "vacuum" that prolonged and mindless exposure to popular culture form in a person's mental furniture.

One paradigm which may help understanding of our library organisation of the time, is to describe Buddha Dhamma as socialisation studies as a form of training involving cultural gap analysis.

We sometimes taught in terms of dollar notions of values.

With cleverness, we might draw out an idea that this "vacuum" gap, which shows training away from the "affordable" ideas that can be obtained from populist culture without effort, needs replacing by something more "solid" and more "expensive", namely ideas found in Buddha Dhamma.

We will not attempt to generalise in case studies about the "generational" change our information brought about in terms of morality.

We think it may only confuse the issue rather than clarify it, and it may be thought as something apart from the history of the rest of the organisation.

Suffice to say, if as a result of our teachings, a person who used alcohol and/or drugs as their parents taught them, ceases to use these mind intoxicants for the rest of their life, that extra precept makes a difference.

Without Dhamma, it is doubtful if persons would move away from the populist position on drugs and drinking until they became unwell, or were charged by the law or feared loss of their home family life and sanity.

Some booksellers in Australia were importing books about supposed "spiritual" drug culture using the hallucinogenic drug LSD which was popular with the "hippie" writers in the United States of America who muttered of "Zen" experiences.

When our ideals of what was collectable were clear, our organisation found an antidote to spurious precepts of the popular culture.

With five precepts established from moral information in our library, Members established themselves with self-possession enough to be able to recognise, each for himself or herself, that the populist texts had no place in our collection.

Our Teacher had been teaching a few students privately.

He suggested that the Teachings be advertised as available free of charge on Monday and Friday evenings.

The response to the invitation in the local newspaper, the *Free Press*, empowered the first public Teachings on April 1, 1977 at 33 Brooking Street, Upwey, in the State of Victoria.

The main teaching stressed what was needed was for students to abstain from drugs which cloud the mind.

Over time, because the number of Students enlarged, it was decided to form an official body at law. The inaugural meeting of the Buddhist Discussion Centre (Upwey) Ltd. was held on September 9, 1978, which happened to be the birth of the Founder John D. Hughes.

In November 1978, the organisation wrote, edited and published its first regular publication termed *The Buddhist Discussion Centre (Upwey) Ltd. Newsletter*. No charge was made for the publication.

Many persons requested copies. The circulation of the Newsletter increased so by August 1985, Newsletter No. 17, it was distributed to 280 persons in Australia and 175 persons in 25 overseas countries.

In 1978, the Government funded an activity for John D. Hughes to prepare a Schools Commission Project on the reduction of racial prejudice.

This project included a history of the different nationalities of Monks and their organisations who brought Buddha Dhamma into Australia.

The BDC(U)Ltd. presented an exhibition of Buddhist Art and Images at the 1980 annual Mountain Festival held each year at Monbulk, Victoria.

This was only the third exhibition of Buddhist Art held in Victoria in 20 years.

In July 1980, the BDC(U)Ltd. was registered as a Charitable Organisation under the *Victorian Companies Act* (1961) Section 16.

On February 1981, the BDC(U)Ltd. became a member of the Ethnic Communities Council of Victoria.

During 1981, guidelines were initiated for a library project to provide a reference and lending library relating to Buddhism in Australia and overseas.

The first task was to catalogue the large collection of Dhamma books, journals, and tapes, (the property of John D. Hughes) which was already in use at the Centre.

BDC(U)Ltd. Members were involved with members of other Buddhist groups in the Planning Committee that prepared for the 1982 visit to Australia of His Holiness the Dalai Lama.

In June 1982, the organisation provided two delegates to the Conference of World Buddhist Leaders and Scholars held in Colombo, Sri Lanka.

In December 1982, visiting Burmese meditation Master Venerable U. Pannathami Thera presented John D. Hughes with Buddha relics brought from Burma.

In February 1983, John Hughes attended the Inauguration of the 1000th Birth Anniversary of Atisa Dipankar Srijnan in Dhaka, Bangladesh.

Following this visit, it was decided to raise funds for a Bangladesh orphanage, a dana practice which continues to this day.

In August and September of 1983, John D. Hughes made a good will tour of Buddhist Monasteries in China at the invitation of the Buddhist Association of China.

A grant from the Australian Department of Foreign Affairs' Australia-China Council funded this goodwill visit.

Further quality library references were obtained on both visits.

In December 1983, John D. Hughes became available for full-time Dharma Teaching and guiding meditation.

In July 1984, John D. Hughes commenced teaching The Way of The Brush (Ch'an painting classes) at the BDC(U)Ltd.

Our Teacher John D. Hughes, who is a Vice President of the World Fellowship of Buddhists, has helped many people to use the library references for many studies including Buddhist Temple architecture and Buddhist counselling and guidance.

Some general reference works are available in our library.

We are grateful to many persons who assist our acquisition of reference materials of a general nature.

In particular, we note the willing cooperation of many librarians of government and university libraries who need to cull collections to make way for new editions. They offer us superseded editions of reference books from their collections.

The discovery and selection of a particular cost benefit lead us to develop formal techniques to ensure our organisation obtained value for cost outlay on books and journals.

Since there was little money for multiple copies of books, we devised appeals for others to help us with either direct purchases or gifts of their old copies.

Finding donors in other Temples, local and overseas, is a prime task in our supply chain management of library material.

Persons have to be taught this task.

By 1980, attempts were being made to map out the complex theoretical terrain of post-structuralist thinking.

Gerald Graff attacked the then current theorists for what he saw as their complacent ingenuity, their lack of political concern and their habit of treating texts as mere verbal constructs, devoid of any real or effective meaning.

According to Christopher Norris (1982), Frank Lentricchia goes some of the way with this indictment, but was keenly aware that the problems deconstructive theory raises are genuine enough and not to be dismissed out of hand by the champions of the commonsense tradition.

Lentricchia makes the effort to see things straight against considerable partisan misunderstanding.

It is fitting he presents no conclusion, except perhaps the Johnsonian message that conclusions are at best misleading in a field already rife with premature absolutes and opposing methodologies.

The Neitzschian message at the heart of deconstruction is that knowledge is always a product of the inveterate will-to-power over texts which masks itself behind all the various ploys of understanding.

A Schools Commission grant given to our Founder in 1977 had provisions for the purchase of some reference material.

The collection of materials was influential to the future thought patterns of our organisation.

Our Teacher decided that the library texts we were looking to purchase or receive ought to be in a well written style that does not lead to sceptical reading which can turn language into undecidability.

Texts based on themes of unlimited openness and textual freeplay were deemed unsuitable for our purposes.

Our organisation could not afford the luxury of wasting money, time and study effort on such texts.

Evidence of the proof that such texts exist can be found in Hillis Miller's revealing statement that "every text performs...its own self-dismantling".

It was decided that seeking persons who were international scholars who could recommend specific library material rather than seeking publisher's catalogues was a wise policy.

The sum of value judgments used makes a less circuitous path by which references may be capitalised on as citations in manuscripts.

Comments will be made on the processes we evolved to edit manuscripts from first draft notes prepared by our organisation for use by Members on meditation courses for the cultivation of Dhamma.

Conventional wisdom has it that editors should establish at the outset exactly what is expected of them with each manuscript.

In fact, the editing process of the Newsletter we operate tends to become reiterative, blending earlier reports which the library produced as output with current information and testimony.

Seldom was the library unable to produce at least one focal point citation suitable for quotation in any discourse being discussed.

At times, the first draft of a paper lacked a foreword to place it in context to distinguish it from the prior art of what was known or had gone before.

To make each of our Newsletter articles more coherent, the editor needed to construct a foreword to each article.

At that time, it was thought it was unlikely that other Buddhist groups in Australia had much more groundwork of English language Dhamma knowledge in their library references than we had in our library references.

On a few occasions, the editor found our library resources were lacking in profundity of references meaning our library was unable to supply additional appropriate references for a given topic to illustrate a thesis.

Our Teacher's practice as Editor at such times was to recess to seek references for a day or two, and concentrate on making merit.

The merit was dedicated to requesting the devas of celestial Sangha who sustain libraries to assist our organisation to overcome our perceived scarcity of reference material.

Within a short time of such a request, supplementary references would arrive at our library.

Apart from our flagship journal we commenced another monthly publication which took the form of a photocopied house broadsheet designed to keep Members *au fait* with current concerns.

By issue No. 20, 4 December, 1989 it was agreed that the publication should be called the *Brooking Street Bugle* (*BSB* - ISSN 1321-1463). An English teacher helped to edit the *BSB* to bring about better style.

A certain amount of humour was interjected into the *BSB* and it was illustrated by a talented professional artist who was a Member at the time.

The *BSB* content was a "grapevine" publication to some extent edited and supervised by our Teacher. Because the *BSB* was less formal in style than the BDC(U) Ltd. Newsletter, it could be used to sound out and confront management issues.

Some delays ensued in meeting the promised monthly deadline and this was overcome by producing a joint issue.

One example was the joint *BSB* No. 4 and 5 issued on 24 June, 1988.
From that issue onwards, the *BSB* was produced as needed, averaging a seven week cycle.

Because it was personalised as a tactic for team-building it would mention every Member by name time and time again.

The *BSB* was well received by most Members at the time.

A tactic used in earlier issues was to note birthdays of Members. At times, our Teacher wrote small poems to celebrate person's birthdays.

Because we are a learning organisation, news of scholastic achievements of Members was highlighted.

Improvements to the Ch'an Garden and Centre's infrastructure were noted, such as putting a new roof on the building on May 21 and 22, 1988.

Naturally, details of new Committee projects were noted. Photographs were included of landmark events such as the installation of a carved Taiwanese wooden Quan Yin in the Ch'an pond, constructed of local rock with a brass canopy.

Religious events were reported in detail.

For example, *BSB* No. 15 issued on 9 June, 1989 detailed the Vesak celebration at our Centre.

Since Ch'an painting was taught, the *BSB* detailed news that Shigyoku Sensei was entering the calligraphy of our Members Melva Fitzallen and June Young in the annual Nittan competition held in Japan in 1989.

As might be expected, details of minutes of General Meetings were published.

Members were encouraged to raise money for the Bangladesh orphanage.

We referred to our own written publications from time to time. *BSB* issue No. 22 dated 12 February 1990 detailed publication of our *BSB* No. 27, as well as the 4th Anniversary of the Ch'an Academy.

Details of a Ch'an walk built at the end of the new parking area were given. English expression classes were being held on Sundays from 11.00 am - 12.00 noon.

Our Teacher could expect the synchronised arrival either by post or person of suitable material for any paper he was writing.

The articles published were a reorganisation of what was learned by the Students.

As Dr. Trevor Bailey (1978) noted, communicating in writing demands a certain basic knowledge. Many written reports presented information to management.

The knowledge depends on knowing what the aims of the organisation are; knowing who the audience is and how you wish to approach them; knowing what you want to communicate; and knowing how to do it.

The aim was to help reshape the old linguistic patterns used by Members and make them conform to express themselves in part using the international standard of Romanised Pali words.

By this technique, our organisation used the English language with a high point of interest in communication using words likely to be familiar to Theravadin Monks, Nuns and lay persons.

The insight into the writing method used was refined over time because if you know what you want to say, it is of no avail if you cannot say it effectively.

Reasons for writing reports are to be persuasive, explanatory, discussive and informative.

It has been said that report writing is neither an art nor a science. In our organisation, it is the writer's responsibility to follow up his or her report.

During 1977 to 1980, a series of discussive reports were drafted by our Teacher-Librarian to turn Members' thoughts into action.

At formation, it was only our Teacher who had the vision of what the ultimate aim of the library organisation was to build.

That the end-in-view aim was hard to realise by the earlier Members but, even so, should not be mentally turned away meant the initial management style adopted by the Teacher was S1.

Later reports of that era were completed with strong Teacher's editing to avoid errors and omissions in difficult activity.

In those days, reports on the business-like operation of the library could not be conditioned by anyone else's views and opinions of what should be included or excluded.

Another infamous series of books were written by an Englishman who claimed to have been a Buddhist Monk.

Russell Webb of the Pali Text Society in London suggested we contact Dr. Richard Gard of IASWR.

Both persons suggested book sellers where we could obtain copies of authentic Dhamma writings in the English language.

Such books were for our Australian library collection.

Less than one year from commencement of communicating with a network of erudite councillors in several overseas countries,

commentaries on Bodhisattva texts arrived at the Centre's library.

Fortunately, by 1978, enough merit was available for the "attention" needed to bring a turning towards of our main library builder's mind-in-action that makes thought support itself in the object of the library collection.

About this time, we were blessed by having a Thai forest Ajaan teach on our premises.

The Venerable donated to our library some valuable out-of-print English language texts which were used to train Monks in Thailand.

The Relationship Between Ch'an Painting and Buddhism - Part II

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 I was published in the previous issue of the *Buddha Dhyana Dana Review* (Volume 8 Number 3).

Of course, painting is not a job, it is not a normal job, not a job where you are living with your family.

Chinese people are very industrious, Japanese are the same, Koreans are the same. Because behind it is the training, that type of mind, to make it. Not jumping on the surface. I was surprised when I moved to Australia, to find that persons jump in too quick. One jump, then another, then another. Too much jumping. My grandmother said to me, a stone which rolls doesn't take moss. So you have to continue, and if you really don't like it, change, for another form of art. Japanese, Chinese, Koreans, discovered, as I said, painting, martial arts, flower arrangement, tea ceremony, sculpture, and even the technique of smelling incense, which is gone now. This was fantastic. You would have 20 sticks of incense and closing your eyes, you would have to work out which incense stick came from which country. Why did they have this? Because they were developing the senses because the senses are a way to the mind. No senses - if you can not speak, if you do not smell, if you do not feel anything, if you do not see, means you are invisible, there is nothing there. Some people are so. So, by controlling the senses and training the mind, you can control the mind. It is not mysterious, it is wisdom, it is very scientific in fact.

So this was how it was done, the incense, the food for the Monks, music, different things, but you could develop so much more. Because at that time they did not have certain things. There was no surfing at that time. There were no motorbikes. There was no gliding, all sorts of things did not exist. If you look at that as a way, a modern way it could be developed because to be on a plank in the sea, in two waves there are only two possibilities. You are either on the plank or you are under the plank. There is no second way. That means that your mind has to be one with the plank and the sea. A completely stabilised mind. Some people who are on the surface are only technicians. But many in the surf develop their minds in a different way. Say, a man who wants to speed,...is it not the time of speed?...Before, there was an oxen and carriage. Now, it is a car with petrol. If a person goes 300 kilometres an hour, the person in that machine has to be totally one with the machine, one with the road, so she or he does not go and kill all the people around. There can be no thinking. You cannot think when you make a stroke and in the same way, you cannot think when you take a sword. It is the direct approach, that is, the Zen approach. No thinking does not mean being a zombie. Some people are like that. Some students, young people in particular, think too much. Don't think. You are one with what you are doing in the moment, in a split moment.

You are totally focusing. It is not mysterious, it can be done with anything.

I have a Russian friend who discovered Zen. His mind improved, he became a better communist, then he dropped communism. He discovered he did not need it anymore. He thought, I have a mind, my mind is stabilised, I do not need rules and a strict system. So, he was okay.

I knew a lady once who was a very strong Christian. She said, "What happened to all Buddha Dhamma Teaching? What happened to Christian Teaching?" Well, nothing happened. You become a better Christian through practice until you discover there is another way. She was attached to the Christian Teachings. Maybe this was not a good thing. When you know you are attached to something, you discover it is not a problem if you control your mind. If persons, if all politicians, control their minds, their minds would stabilise - they would be fine, they would not need to make a vote. All would be natural and agreeable. Their minds are not stabilised. No one is stabilised, except Arahants. So what can you expect? We can expect persons to behave like little children. Being young appears as a big excuse. Little children do not have a big ego. He or she does not know much and has few feelings compared with adults. If they want to go to the toilet, they go to the toilet; if they want an ice cream, they have an ice cream; if they want to play, they play. But they want so many things which attack them, they make it bad for other persons. Consequently, children are a problem for themselves and for us.

I have a friend, an aborigine, he is very old now, he is a yogi, he is a fantastic man. His only education, he said, is learning about who he is. He does not mean learning about history nor geography (maybe this is a good way too), but learning about who and what you are, learning a way to be stable. To have your eyes open. To say to people, oh, he is a black person, before that they were not even thinking he is a black person. People who were not thinking he is a black person end up thinking he is a black person. Or, he is from Yugoslavia. Automatically, there is a cost. If you are thinking this person is a Yugoslavian, you retract, he may be a good man anyway. We compute, all the time applying a label. "He is a black person." No, he is a man. He is a man. "He is a Yugoslav." No, he is a man. He comes from Yugoslavia. He comes from that part. It's all OK. Say a tabby cat, a white cat and a black cat meet. They don't discriminate..."oh meow..a black cat..kill him". No, they don't do that. They jump into each other sometimes because that is a natural way, the male are with their territory. Animals are drilled in a way we are not. They have no choice. They are persistent. But it is not a question of colour, never, they don't care. A dog generally is friendly to any dog. If you have a dog with a little tail and a dog with a big tail, they are happy together.

We only make the difference. "That is not right, shoot him." That is a problem of the human being. And because of that we

have to get a discipline, persons from the past were very clever, especially in Asia, India, China, Korea, Japan. They had a very clever way, not all the time, but it was elaborate, a system of discipline to build the mind. So we get people like Confucius. Well, persons did not follow it all the time - that is a problem of the human being. It is true. We didn't get too much in Europe, we got a little bit in the Middle Ages, and we were accustomed by people who were thinking in a religious time, it was the same way living in Asia. It was bandits, fighting between people, it was a Knight, it was artists who built the cathedral. It was a face, it was naive, it was freshness. But slowly the corruption came and suddenly, we get a mish mash. We discovered the gun, that was a big thing. We were thinking too much. We developed that and we made a mess. We discovered many things. We had the Renaissance time, it should not be called Renaissance because it was a period of decadence in one way, so much corruption, beauty but corruption at the same time. Europe missed that way of teaching. The Christ was probably like Buddha. How was it distorted? Everything. The Muslims were the same. If you read the story of Mohammed he was a perfect man but why was it distorted? And the problem is that they put corruption and violence together. The ego. Buddha's way of thinking was the only way which didn't bring religious war. And so it is a fact. Some tried. They didn't make war. In Japan, the Monk became so rich he was no longer Buddhist. It was like the Vatican. The Monks became super rich, and the law was generous, so they fought each other. The Monk was a soldier, it was a mess. It was a big war. All the city was blown up, there was fire, Monks did not want to lose their privileges. But never the Zen Monk. The Zen Monk was never thinking politics.

So, now we will paint. So you understand what it is I am saying. It is very important I think because we are dealing with a very different way of painting, of anything. But you can apply that type of mind to whatever you do. You can paint always with the same mind. It does not mean that a medium is wrong, no you can paint always using the same mind. Painting watercolors is no problem.

Note: The following is background and instruction given to the students on painting, place and position.

You have ink in the form of a stick. You're sitting on the floor of the Temple. It is not always necessary to sit on the floor. That is an old tradition. If you're from Japan, Japan is a colonial country with very colonial people. They have no furniture. They sat on mats from an early age. But the Chinese, they had a table. Some sat on the floor because a Master was poor or they slept on the floor.

It is a good tradition, but we are not accustomed to sitting on the floor. If you want to practice painting at home, you can in front of a table. But be sure that the table is lower so your hand is free...

Transcribed by J.B.

Charter for a Board of Education Standing Committee of the Buddhist Discussion Centre (Upwey) Limited for the World Buddhist University - Spiritual Training Centre - Chinese Language Version

Gyuto Monks from Tantric University in West Kameng District, Arunachal Pradesh, India, visiting our Centre on 20th January 1999. (Left to right) Tsawang, Thubten Yeshe, Tashi (kneeling),

Yeshe Conchok and Sonam with Master John D. Hughes. The Monks chanted "The Goddess of Healing Vijayma"

**Myanmar-Thai Dialogue on Buddhist Sangha in Transition From
Modernisation to Globalisation**

Most Venerable U Narada of Theingi Oo Monastery, Chauk Htat Gyi
Pagoda Compound, Shwegondaing Road, Bahan PO, Yangon, Myanmar,
wrote to John D. Hughes in January informing him of the Thai-
Myanmar Sangha Dialogue which was held in Thailand from 22
January to 16 February 1999.

The Most Venerable travelled to Thailand with 20 Buddhist Monks,
Nuns and lay persons for a series of seminars and exposure
visits.

The following is a summary of the details of the Dialogue.

Background/Rationale
This experimental project, sponsored by the Spirit in Education
Movement (a Non-Government Organisation), is in response to
Myanmar society opening up to modernisation and globalisation and
the associated problems that will come, such as secularisation,
materialism, consumerism, drug addiction, poverty, Aids and
prostitution.

The main aim of the project is to open a dialogue between the
Thai Sangha and the Myanmar Sangha to learn from each other
innovative ways to use the Dhamma to cope with the above-
mentioned issues.

As spiritual and cultural leaders in the community, Buddhist
Monks and Nuns need to have right understanding of the changes
that are coming in their societies.

As a whole, the Thai Sangha has not been coping with changes very
well. Hence, the weakening of Buddhism in general in the face of
modernisation and consumer monoculture in the last half century.
However, some Thai Monks and Nuns are already addressing social
problems and have started innovative projects based on the
Buddhist Teachings. Examples of these are an Aids hospice and a
drug rehabilitation centre, both use meditation and Dhamma to
help patients with their difficulties - the former to accept
their illness and prepare for death and the latter to help them
gain the will to renounce the addiction. Other Monks have
tackled the issues of poverty through community actions such as
rice banks, cooperative shops and the like, bringing people
together through meditation groups. There are also a few reform
movements within and outside the Sangha when the mainstream
Sangha could not cope with this transitional period sufficiently.

Thus, we propose to bring 20 Monks and Nuns from Myanmar to
Thailand for a 28-day program of seminars, exchanges with the
Thai Sangha, exposure visits and debate to explore the weaknesses
and strengths of the Thai and Myanmar Sangha and the possible
roles of Monks and Nuns in the time of transition.

Objectives

To open a dialogue between Thai and Myanmar Sanghas for mutual understanding, cooperation and learning from each other.

To facilitate an understanding of the negative effects of modernisation and globalisation on the Sangha and learn from the successes and mistakes made by the Thai Sangha in response to this situation.

To explore the possible role of Monks and Nuns in time of social transition.

Target Groups

Sangha members in Myanmar and Thailand with leadership qualities and an interest in applying Buddhism to social situations. Twenty Monks and Nuns will be invited from Myanmar to participate in the full programme. Members of the Thai Sangha who are involved with engaged Buddhist projects will also be involved with interaction between the Thai and Myanmar Sanghas.

V.M.

Gyuto Monks (left to right) Tsawang, Sonam, Thubten Yeshe, Yeshe Conchok and Tashi chanting a long life prayer, dedication and sharing of merits before releasing gold fish into our Kuan Yin pond; John D. Hughes and Students paying respect.
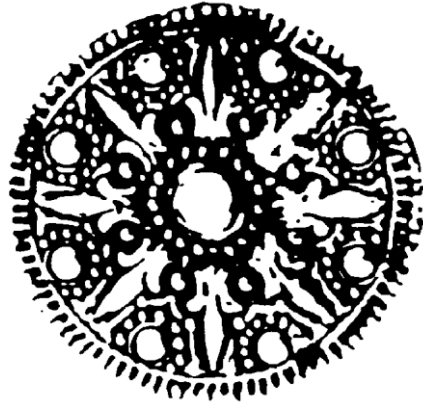
Letter From Hammalawa Saddhatissa Buddhist Research Library

18.03.99

The Editor
Buddha Dhyana Dana Review
Buddhist Discussion Centre (Upwey) Ltd.
33 Brooking Street
UPWEY VIC 3158
Australia

Dear Sir,

We are very happy to inform you that we are in receipt of BUDDHA DHYANA DANA REVIEW, Volume 8 No. 1. Thank you very much for sending the above journal for our library.

Your Journal gives not only Dhamma material but also information about the Buddhist activities in Australia. It gives us great pleasure to appreciate your service for helping the other Buddhist Organisations in the world.

May you develop inner strength and dedication more and more to continue to serve the humanity more and more.

May this merit be helpful to strengthen your Paramis.

Thanking you,

Yours in the service of Dhamma,

Ven. Uduwana Ratanapala Thero,
Librarian
Hammalawa Saddhatissa Buddhist Research Library,
36, Sorata Mawata,
Gangodawila, Nugegoda,
Sri Lanka.

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/A
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 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 it's 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 Vihara 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 help 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 Katmandu 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 $12,000 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 - *Buddha Dhyana Dana Review* $.........
        Appeal 2 - Building Extensions $.........
        Appeal 3 - General Funds $.........

                                            TOTAL

Name/organisation ....

Address   ....

                 ....

Receipt Required   yes/no

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