

# BUDDHA DHYANA DANA REVIEW

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The 9th incarnation of Jibzundamba with Vanessa Macleod (L) and Jocelyn Hughes at Lam Rin Monastery, Mongolia.

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**A.C.N. 005 701 806**

33 Brooking Street

UPWEY VIC 3158

AUSTRALIA

Tel/Fax: (+613) 9754 3334

Internet: [www.bdcu.org.au](http://www.bdcu.org.au)

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

<sup>#</sup> Registered Trading Name

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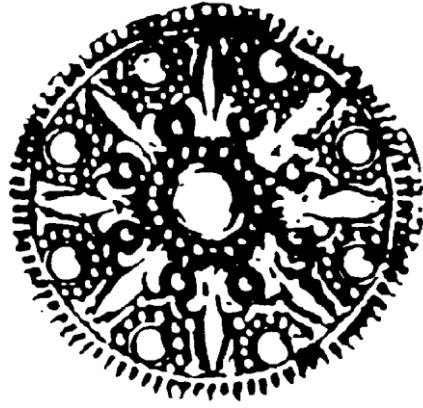
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**"The gift of Dhamma excels all other  
gifts."**

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### List of Contributors

Members of the Buddhist Discussion Centre (Upwey) Limited who write articles published in the Buddha Dhyana Dana Review are referenced at the end of each article by their initials. Contributors to articles published in Volume 9 Number 2, including those who edited, typed and proof-read articles are:

J.D.H.	John D. Hughes, Editor
A.B.	Arrisha Burling, Assistant Editor
J.B.	Julian Bamford
J.S.B.	Jan Bennett
J.E.B.	Jackie Bennett
I.H.	Isabella Hobbs
J.M.H.	Jocelyn Hughes
P.J.	Peter Jackson
V.M.	Vanessa Macleod
L.N.	Lisa Nelson
R.O.	Rilla Oellian
M.P.	Maria Pannozzo
A.S.	Anita Svensson
P.S.	Philip Svensson

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

Arrisha Burling - compilation of the Review; co-ordinating the postage process; maintenance of mailing list database.

Frank Carter - delivery to book binder and post office.

Sister M. Uppalawanna from Sri Lanka with Master John D. Hughes and Students in our ch'an garden.

## Glossary

In this edition the Buddhist Discussion Centre (Upwey) Ltd is referred to as the BDC(U) Ltd or the Centre. *The Buddha Dhyana Dana Review* is referred to as the *BDDR* or the *Review*.

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.

Appellations	The action of appealing or calling; calling by a name; a designation or name given to a person, thing or class.
Amenable	Liable to answer.
Boolean	A type of logical mathematic process such as "and/or".
Exegesis	Explanation; exposition.
Hermeneutic	Pertaining to interpretations.
Kalyāna-mitta	Good friend; counsellor.
Kama	(1) Subjective sensuality; sense desire. (2) Objective sensuality; the five sense-objects.
Luddites	Lunatics; persons who destroy things.
Ontogeny	The history or science of the development of the individual being.
Ostracise	To banish or expel.
Variorum	An edition of the complete works of a classical author, containing the notes of various commentators or editors.

### 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.

A.B.

## **Coming Events at Our Centre**

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

Buddhist practices, including bhavana, are given at our 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	4 - 8 September 1999
Five Day Course	27 - 31 December 1999
Five Day Course	21 - 25 April 2000
Five Day Course	9 - 13 June 2000

Courses run from 9.00am to 10.00pm each day. At least five precepts should be maintained. There is no charge for attendance.

The theme for the September 1999 Bhavana Course is the Dasa Punna Kiriya vatthu - the Ten Bases for Meritorious Actions. John D. Hughes will teach the key practices enunciated by the Buddha for us to practice as a group. These are dana (giving); sila (morality); bhavana (making arise the skilful states of the mind arising conducive to liberation); apacayana (reverance to the Triple Gem, one's parents, teachers, elders, etc.); veyyavacca (service to the Triple Gem, one's parents, teachers, elders, etc.); pattidana (sharing of merits); pattanumodana (sharing in others' merits); Dhammasavana (listening to Dhamma); Dhammadesana (teaching the Dhamma); and ditthijukamma (rectification of one's views).

### **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 be taught 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. 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.

### **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. This coincides with the Millennium Launch of the 1999 Convivium of Living Knowledge Heritage, to be held at our Centre from 9 to 11 September 1999. Please call the Centre for further details.

### 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. The operating costs of the Centre are covered by the generosity of the Members and Friends who wish to donate money, materials and services. Lessons in Ch'an methods have fee charges to cover materials.

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. The classes will run from 10.00am to 3.00pm. The theme for Sumi-e for 1999 is 'The Buddha'. Nine Buddhas, representing the Eightfold Path were painted by Master Andre Sollier for the lessons.

The following dates have been confirmed for 1999:

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

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

<b>Spring</b>	Sunday 26 September 1999	<b>Spring</b>	Saturday 11 September 1999
	Sunday 31 October 1999		Saturday 9 October 1999
	Sunday 28 November 1999		Saturday 13 November 1999
		<b>Summer</b>	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 1999 Ch'an calendar of paintings by Master John D. Hughes. The calendar, titled *Ch'an Images of Australia Over the Four Seasons*, depicts Australian settings in traditional style painted by a fourth generation Ch'an Master. It is produced to a large format 500mm x 350mm on high quality silk matt stock, highlighting Buddhist and lunar days of worship for religious purposes. The recommended retail price for the calendar is AUS\$49.95 with discounts available for purchases of 5 or more. For information on the calendars please contact Peter Jackson at the Centre on (03) 9754 3334.

## **Editorial**

Over many years, we have formulated different wording of what we stress should be the theme of that year's organisational practice. These suggested practices are written down and formalised at our Annual General Meeting.

Our suggested practices are obtained from classical canonical texts held in our library. The complete commentary for each suggested practice can be found in the suttas.

Our Centre had its twenty-first Annual General Meeting on 7 August 1999. Long time Members cherished their secret anniversaries of the heart at this time. Some of these long time Members were not born in Australia but are now Australian citizens.

Australia's cultural heritage encompasses all the things that are significant to Australians which have survived from the past and is added to from overseas sources.

Buddha Dhamma came in stages from overseas and now all traditions are firmly established in Australia.

Australia is one of only a few countries to have developed and published a specific policy and strategy to care for their cultural collection.

Our Heritage Collection is called the John D. Hughes Collection. On 25 March 1989, the Buddhist Discussion Centre (Upwey) Ltd. acquired the John D. Hughes Collection of Buddha Dhamma materials.

The Collection has been sourced by the Founder of the Buddhist Discussion Centre (Upwey) Ltd., John D. Hughes, for over four decades and continues to grow as a multilingual library for Buddhist scholars and practitioners.

We believe we have more material available than any other Buddhist organisation in Australia in which we either hold the copyright or have permission to publish.

We are about to bring production of our website [www.bdcu.org.au](http://www.bdcu.org.au) in-house to gain more rapid updates to this growing part of the Collection.

This year, we ask our Members to develop some focus for themselves on what they think their single most important purpose is for using our library and e-library references.

The Bodhisattva vow is sufficiently overt so this Teacher has taught or transmitted Dhamma to over one million persons in 14 countries over the last two decades.

Like it or not like it, the way his students learn is changing.

The Buddha recommended mutual confidence (saddha), morality (sila), self-denial (caga) and prudence (panna) as virtues when persons are close together. These four properties are virtues that ensure happiness and success.



In other words, mutual confidence means dependability, morality implies strength of character, self-denial or the joy of selfless service to others denotes emotional maturity, and prudence shows intellectual maturity.

It is said that when qualities of caga are displayed between persons, their relationship can continue even after death because they meet again in a future existence.

As an Australian cultural institution, our World Fellowship of Buddhists Regional Centre must strive to act as an effective catalyst to assist scholars in the international community to access our research efforts, particularly our papers on bhavana (meditation) matters.

Our flagship publication, Buddha Dhyana Dana Review (BDDR), circulates to 40 countries.

Our Centre is attractive to the Sangha, scholars and devotees born in countries other than Australia because, in a tactical way, we preserve and practice many oral traditions and make use of the written Tipitika Dhamma in a series of faithful translations.

We write well. The language skills of our Members do much to assist our cultural adaptability. We have graduate editors. To sum up this cultural position, we design our version of best practice by avoiding racist, ageist, sexist, nihilist or eternalist literature from entering our resources.

Our words take on the richer language of the Information Age ready for the 21st Century.

The organisation needs to develop awareness among present Members that Lifetimes of Learning creates the correct base for the Centre to become a Learning Organisation. To meet our strategic mandate, a Dharma Centre is by definition a Learning Organisation (at least it should be).

By borrowing the concepts of management disciplines and by using current managerial terminology, we articulate a conceptualised understanding of what we are, what we stand for and where we are going. This may be expressed as:

1. Commitment to quality reading is a hallmark of our policies.
2. Promotion of a written culture where we become aware of how we contribute, at an organisation level, to our own problems and the need to develop preventative rather than reactive management strategies.
3. We have been encouraged to stop focusing on events and instead see written processes of changes and to analyse the underlying structures which cause people's behaviour.

We feel our organisation has cause to celebrate two decades of sustained effort.

We thank the many Devas who help us including the Deva of Learning and the God of Work.

May all beings share our merits and come to Buddha Dhamma to be well and happy.

J.D.H.

**Directors and Office Bearers of Our Centre**

At our Annual General Meeting, held on 7 August 1999, Julian Bamford, Clara Iaquinto, Rodney Johnson and Anita Svensson were elected as Directors of the Buddhist Discussion Centre (Upwey) Ltd; and the following Members were elected as Office Bearers of our Centre, for the period 7 August 1999 to 12 August 2000:

Vincenzo Cavuoto	President and Junior Vice-President International Dhamma Activities
Julie O'Donnell	Secretary and Senior Vice-President Corporate Governance & Reporting
Pam Adkins	Treasurer
Arrisha Burling	Assistant Treasurer
John D. Hughes	Senior Vice-President International Dhamma Activities and Teacher of Buddha Dhamma Practices
Rodney Johnson	Senior Vice-President Knowledge Management
Anita Svensson	Junior Vice-President Corporate Governance & Reporting and Manager Occupational Health & Safety
Peter Jackson	Junior Vice-President Knowledge Management
Lisa Nelson	Assistant Manager Occupational Health & Safety
Vanessa Macleod	Senior International Liaison Officer and Archive Officer
Leanne Eames	Junior International Liaison Officer
Brendan Hall	Manager Local Area Planning & Asset Management

Master John D. Hughes painting Ch'an at the Nobbies, Philip Island, Victoria, Australia.

### **Versak 1999**

Versak is Lord Buddha's birthday. Over the years, our Centre has celebrated this most important day at the time of the full moon in the month of May in our calendar. This year, celebrations were held on Sunday 30 May 1999.

Members offered Dana to visiting Sangha, including our Patron Ajarn Chanhphy Panyano Manivong; Ven. Lim Mony who has been in residence at our Centre; and Ven. Thou of Wat Dhammarangsee, Springvale, Victoria.

Our radio program, The Buddhist Hour, was broadcast on Knox FM from 11am to 12pm. The program recounted the Versak celebrations that have been held at our Centre over the past two decades.

Fransisco So conducted a long-life puja at our Centre. Bhavana was guided by John D. Hughes during the full moon, from 4.15pm to 5.00pm.

Thank you to the Sangha for blessing us on this auspicious day, to our Teacher for living in Dhamma, and to the many Members who made merit on this occasion.

Sadhu, Sadhu, Sadhu.

A.B.

Ajaan Chanphy Manivong in front of his altar at his Temple in  
Springvale, Victoria, Australia.

## Five Day Bhavana Course - 11 to 15 June 1999

### Development of Yoniso Manasikara - Systematic Attention

This Five Day Bhavana Course was guided by John D. Hughes.

The focus of the course was the development of systematic attention (Pali: yoniso manasikara). It is systematic attention that helps the Student to quieten his or her untrustworthy mind.

In 1991, the late Venerable Piyadassi Mahathera wrote:

"Many a man (sic) today thinks that freedom and unrestraint are synonyms and that the taming of the self is a hindrance to self-development." (1)

In the teaching of the Buddha, however, it is quite different.

The self must be subdued and tamed on right lines if it is to become truly well.

The Buddha, the Tamed, teaches the Dhamma for the purpose of taming the human heart (Pali: danto so Bhagava dam-taya dhammam deseti).

The tamed mind has the property of being calm (pali: passaddhi), and when concentrated the calm mind can see things as they really are (Pali: samahito yatha bhutum pajanati).

Members studied the chapter entitled "Things fall apart" in Mahasi Sayadaw's book: *Fundamentals of Vipassana Meditation*, translated by Maung Tha Noe. (First published 1981.)

They were invited to give systematic attention to thinking of the Bodhisattva's names in the Jatakas: Vessantara, Mahajanaka, Vidhura, and Temiya. These names were lost for millions of years until the Buddha restored them.

Appellations are just conventions which do not travel with us from life to life.

It is sobering and helpful to recall this fact.

It becomes clear that the high level of egotism that a person invests in his or her name this life is misplaced.

Good things generated in part this life will be inherited by the person you will become next life.

This being will have a different human name provided you have the merit to be born human next life.

Prior to the course, some Members made the merit needed for this training by attending to the Monk, Venerable Dhammadharo, who is in residence at our Centre.

Venerable Dhammadharo practices bhavana at our Centre in the Mahasi Sayadaw, U Ba Kim and Goekha traditions.

The Monk, who was born in Cambodia, made it easier for our Members to pay respect and serve the Sangha.

Our more experienced Members have been teaching the Monk at his request to read, write and speak the English language.

During the Five Day Course, Members worked on our style manual, which requires all of our five styles. The rationales of the style manuals of various Australian printers were utilised to produce a better declaration of what we need. Style rules are not engraved on golden tablets, and further comments and suggestions are needed.

The style manual is needed to raise awareness of how we communicate with precision. It is used to help our Members and sub-editors produce clean copy which one local newspaper style manual describes as "accurate, literate, clear and concise and in style". When clean copy is produced, it saves valuable time of our leading graduate sub-editors, Arrisha, Leanne and Vanessa.

Our Knowledge Management Task Unit was trusted with the project of developing our electronic version of the style manual.

The question of our systematic policy approach to capitals and style in ranks and titles are brought together in the style manual.

Other matters dealt with were abbreviations, use of foreign words without diacritical marks, what range of variations we find acceptable and the general course we suppose our style manual will sanction.

To find the agreeable forms that words take in our manual, Members retrieved preferred definitions that our Teacher has used in his writing over the decades.

To do this, Members gained experience in use of our ISYS search engine capacity to transform data from the virtual form present in our electronic data bases.

Our Teacher's collection of preferred Oxford English definitions and translated words from major Buddhist classic texts, assembled over the last 30 years, is deemed a useful resource for World Fellowship of Buddhists purposes.

John D. Hughes' research into a range of preferred English usage phrases can be noted as examples of systematic attention.

When his systematic output is organised and used by our organisation more frequently it should help many persons add clarity to their use of terminology about Buddha Dhamma and translations of classical Pali terms.

Members were fortunate that Pali is understood by the resident Monk and he gave our Members a chance to verify that English use of some Pali words was near enough.

To be practical and professional, the correctness of our word usage (an ongoing project) was helped by making our glossaries more manifest.

Our preferred glossary for words and phrases is an extension of the 500 word project proposal running since 1996.

New inputs for our 500 year Guardianship policy for written Dhamma were explored.

Recent additions to the John D. Hughes Collection were catalogued.

Several Members practiced to become competent with the ORGANIZE... software used for the present library system. Members viewed demonstrations of the next generation of library software we intend to install, called Athena.

An outline of our next after next planning was given.

A library position paper published in Brooking Street Bugle Issue No. 11 was reviewed.

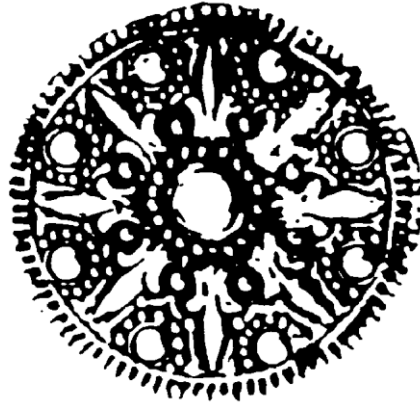
After the Prajnaparamita teaching by John D. Hughes, invited Members sat quietly with the Monk for one hour in the Hall of Assembly to test what they had learnt over the five days.

Further practice in attention was gained by Members testing themselves on recall of our Occupational Health & Safety bulletins.

Outside, fire proof cladding was added to our storage archive which was then painted by Members.

### References

1. Ven. 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, at p271. Our library copy from Bright Moon Buddhist Society Inc., 536-540 Springvale Rd, Springvale South, Vic, 3172, Australia.



### **Ch'an Academy 1999 Winter Ch'an Classes With Master John D. Hughes**

During May, June and July of this year the Ch'an Academy held six painting classes in the Ch'an and Sumi-e traditions. Classes were taught by resident Ch'an Master John D. Hughes.

The theme for this year's Sumi-e Classes is the Buddha, for which Andre Sollier painted nine Buddha Images, featured on the following pages.

To begin the first class, the Teacher told the Students about the four friends, and gave a short history of Ch'an and the type of discipline the Monks received whilst in Monasteries.

The Teacher highlighted the importance of painting the proportions of the Buddha correctly. If you paint the head too small it is not a Buddha, it is a Bodhisattva. To learn the correct proportions Students copied symmetrical drawings of the Buddha from the *New-Sun Self Learning Book On The Art of Tibetan Painting*. (Pages 61 and 73)

For the second class Students learnt correct positioning of the Chakras - Om (middle of the forehead), Ah (throat) and Hung (base), for a Buddha and the slight difference for a Bodhisattva.

After practising positioning of the Chakras and proportioning of the Buddha by tracing over the symmetrical drawings of the Buddha, each Student then moved to paint free hand images of the Buddha.

The fourth Ch'an class was held on Versak, Sunday 30 May 1999. Students were instructed on painting the image of the Buddha in just four strokes, the left side then the right, the whole body, then the bust, then just the head. They learnt that it was not the Buddha which they were painting, but their own minds.

For the June Ch'an class the Teacher took the Students into the Ch'an garden, where he showed them how to paint the large rock which sits adjacent to the Australia Pond. He then showed them how to paint a Buddha sitting upon the rock.

The brush stroke used to paint the rock is known as the Chinese axe handle stroke, which enables the painting of a rock with one stroke having a gradual change of tone, to make the object appear three dimensional. The stroke used was the same type used by Andre Sollier in painting the Buddha images for the Sumi-e classes.

To begin the July Ch'an class John D Hughes asked the Students, "Are you ready?". If they were to die in the next second where would they take rebirth, which country, which state, who would be their parents? Without knowing the answer, how could they plan for their next life?

To wake the Students up, the Teacher directed them to circumambulate the Ch'an Garden counting every flower they saw. They had counted over 1900 flowers each after walking one third of the way around the garden.

Through organising and documenting many Ch'an classes over the past five years the coordinator has found that with mindfulness one can move quickly and quietly achieving much for the benefit of many beings.

J.B.



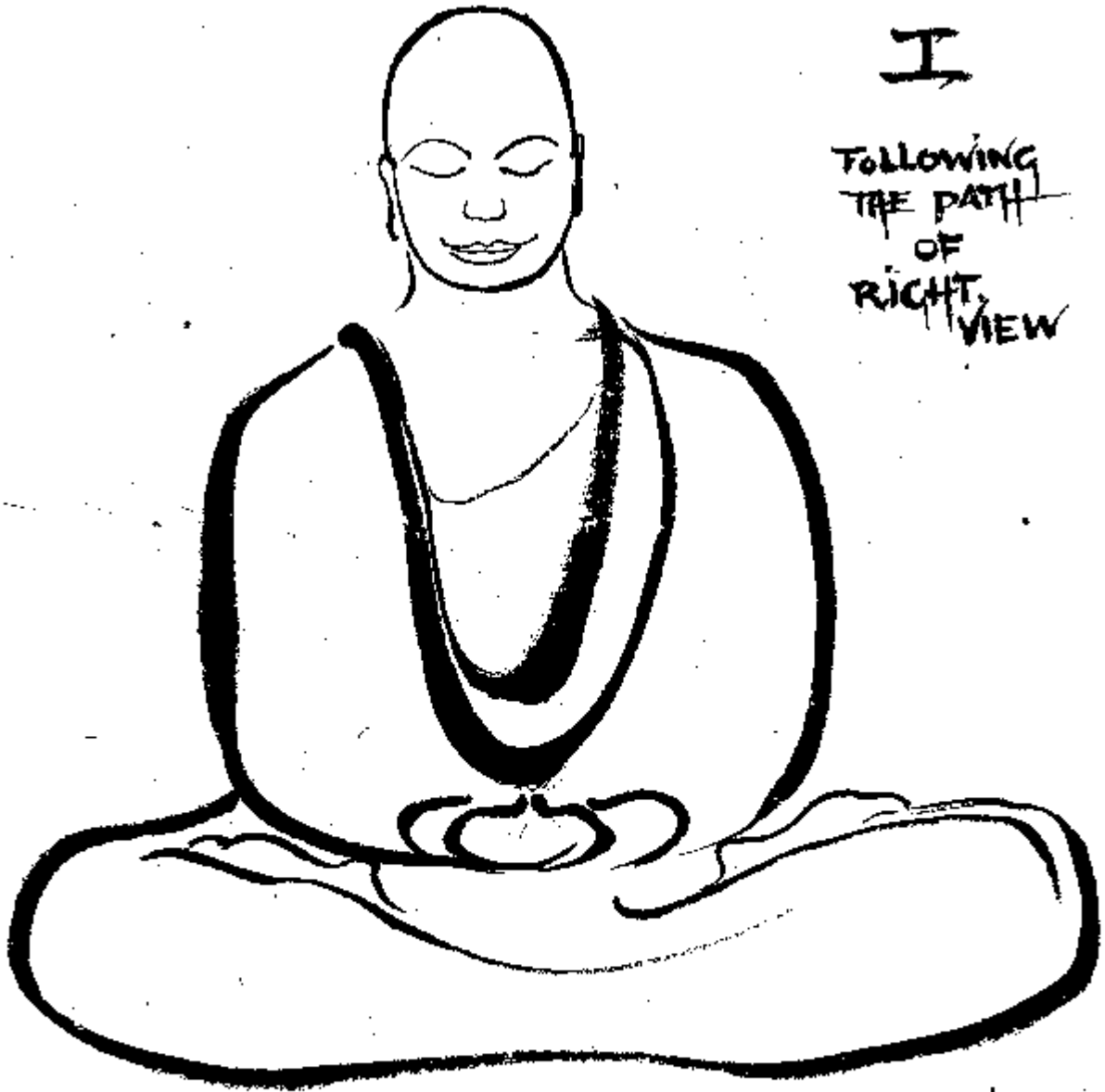
The Eightfold Path

A series of Buddha Paintings by Master Andre Sollier



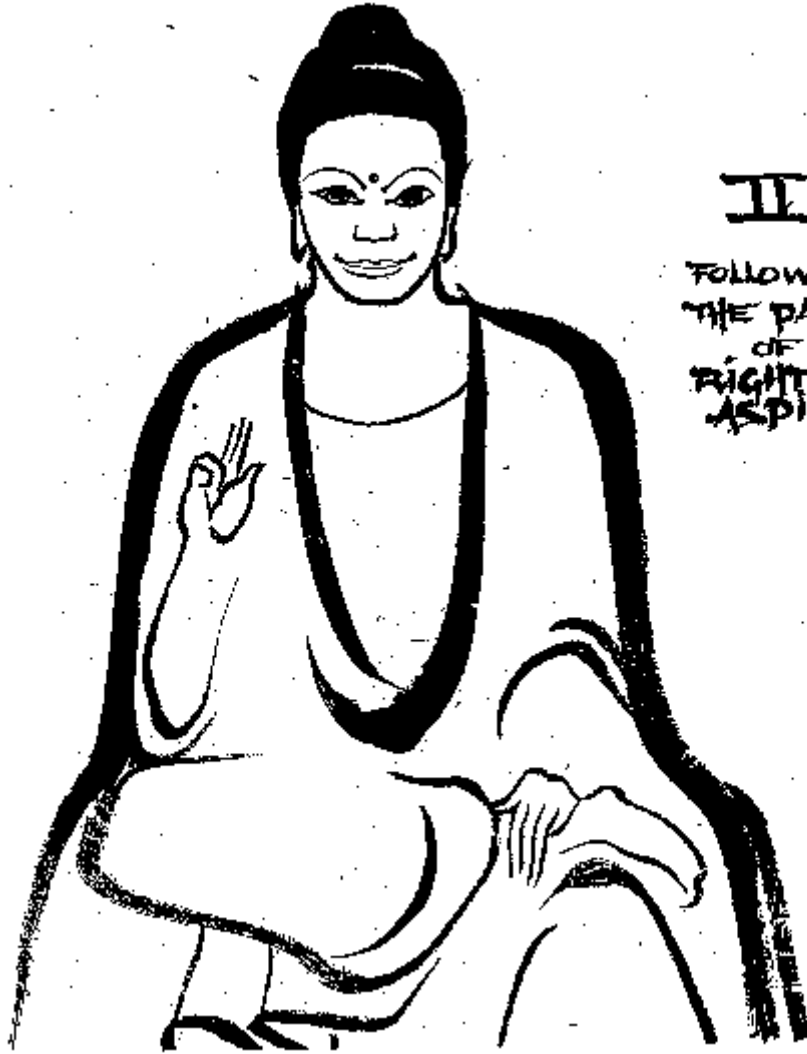
THE SUPPRESSION  
OF SUFFERING  
CAN BE ACHIEVED  
BY MONKS!  
BY FOLLOWING  
THE EIGHTFOLD  
PATH





I  
FOLLOWING  
THE PATH  
OF  
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VIEW .



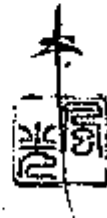


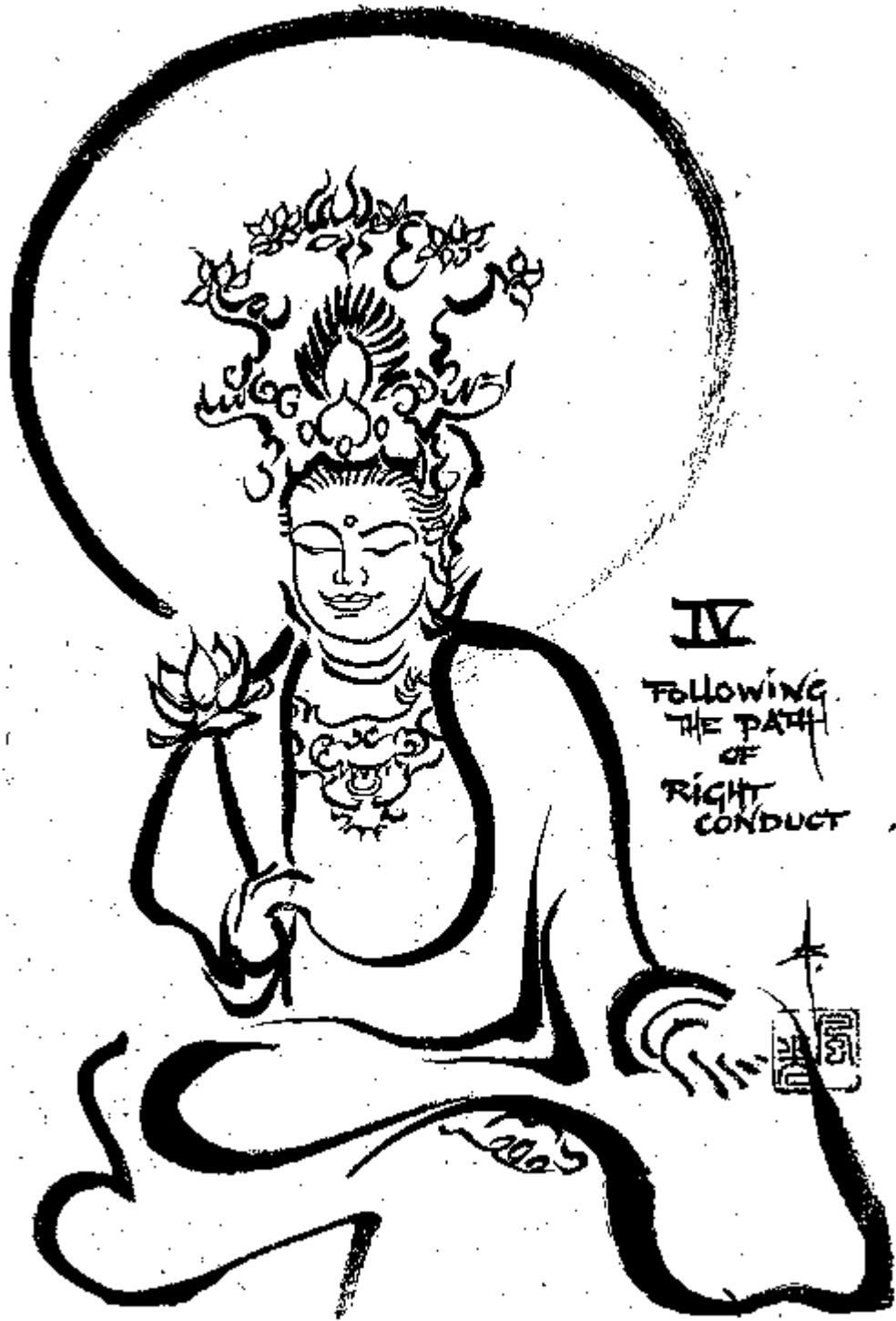
II  
FOLLOWING  
THE PATH  
OF  
RIGHT  
ASPIRATION





**III**  
FOLLOWING  
THE PATH  
OF  
RIGHT  
SPEECH





IV

FOLLOWING  
THE PATH  
OF  
RIGHT  
CONDUCT





V  
FOLLOWING  
THE PATH  
OF  
RIGHT  
MEANS  
OF  
LIVELIHOOD.



VI

FOLLOWING  
THE PATH  
OF  
RIGHT  
MINDFULNESS

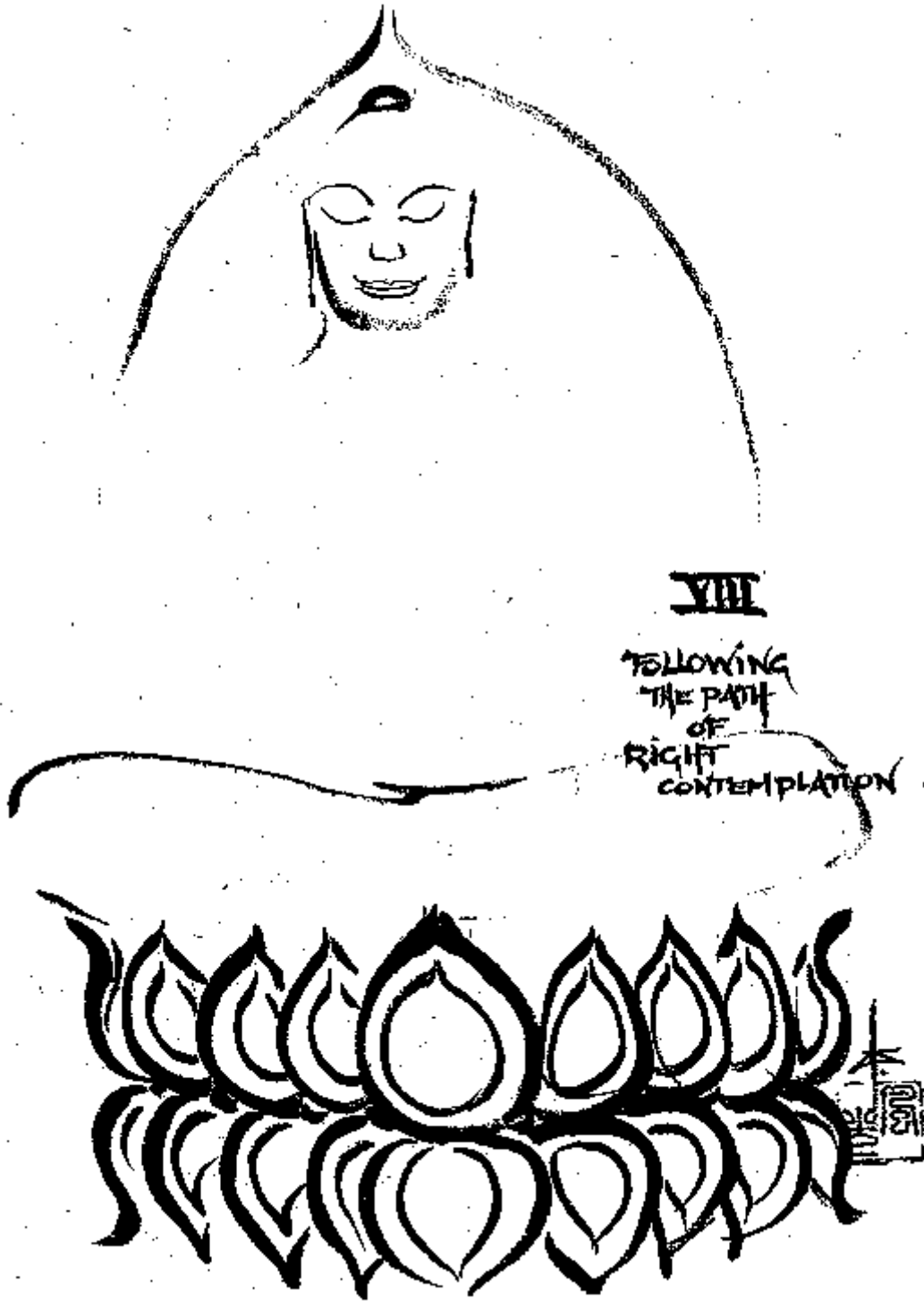




**VII**  
FOLLOWING  
THE PATH  
OF  
RIGHT  
ENDEAVOUR







VIII

FOLLOWING  
THE PATH  
OF  
RIGHT  
CONTEMPLATION .

Small signature or mark at the bottom right of the lotus petals.

(Left) Master John D. Hughes teaching a Sumi-e class at the Ch'an Academy. The theme of Sumi-e this year is "The Buddha".

Helen Appleyard practising Sumi-e in a class taught by Master John D. Hughes at the Ch'an Academy. (Right)

**Satipa.t.thaanasutta.m - Establishing Mindfulness**  
**Translated from Pali by Sister M. Uppalawanna**

Sister Uppalawanna was born on 20 September 1929. Her Teacher was Ven. Ayya Khema. Sister Uppalawanna lives in Munhena Maggone village, Sri Lanka, and is currently visiting Australia.

\*\*\*

I heard thus.

At one time the Blessed One lived in the hamlet named Kammaassadhamma in the Kuru country. From there the Blessed One addressed the bhikkhus, "Bhikkhus, there is only one way for the purification of beings, for ending grief and lament, to overcome unpleasantness and displeasure and to realise extinction and that is this fourfold establishment of mindfulness. What four: Abiding reflecting the body in the body (1), mindful and aware, to dispel covetousness and displeasure for the world. Abiding reflecting the feeling in feelings (2), mindful and aware to dispel covetousness and displeasure for the world. Abiding reflecting the mental state in the mind (3), mindful and aware to dispel covetousness and displeasure for the world. Abiding reflecting the Teaching, mindful and aware, to dispel covetousness and displeasure for the world (4).

Bhikkhus, how does the bhikkhu abide reflecting the body in the body? Here the bhikkhu gone abide reflecting the body in the body. Here the bhikkhu goes to the forest, to the root of a tree, or to an empty house and sits cross-legged with the body erect and mindfulness established in front of him. Mindfully he breathes in and out. Breathing in long knows, I breathe in long. Breathing out long he knows, I breathe out long. Breathing in short he knows, I breathe in short. Breathing out short he knows, I breathe out short. He trains, feeling the whole body, I breathe in. Feeling the whole body, I breathe out. He trains, calming the bodily determination I breathe in, calming the bodily determination I breathe out (5). Just as a clever turner or his apprentice, pulling the bellows long knows, I pull them long, and pulling the bellows short knows, I pull them short. In the same manner, breathing in long knows, I breathe in long, breathing out long knows, I breathe out long. Breathing in short knows, I breathe in short, and breathing out short knows, I breathe out short. He trains, calming the bodily determination I breathe in, calming the bodily determination I breathe out. Thus he abides reflecting the body in the body internally, or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu going knows, I go, standing knows, I stand, sitting knows, I sit, lying knows, I lie. Whatever posture the body maintains, that he knows. Thus he abides reflecting the body in the body internally, or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness that there is a body, and abides not supported in anything in the world (6). Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu becomes aware, going forward or turning back, looking on, or looking about, bending or stretching. Becomes aware bearing the three robes and bowl. Becomes aware enjoying, drinking, eating or tasting. Becomes aware going, standing, sitting, lying, speaking, or keeping silence. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness that there is a body and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body up from the sole of the foot, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, urine. Like a bag of provisions open on both sides, it is filled up with various grains such as rice, paddy, green grams, beans, sesame, fine rice. A man who could see would pull it out and reflect. This is rice, this paddy, this green grams, this beans, this sesame, and this is fine rice. In the same manner the bhikkhu abides reflecting this body, up from the sole of the foot, down from the hair on the top and surrounded by the skin as full of various impurities (7). There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, urine. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting thoughts that arise in the body. Or he abides reflecting thoughts that fade in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness that there is a body and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body as elements in whatever posture it is. There are in this body, the elements, earth, water, fire and air. Just as a clever butcher or his apprentice would be seated in a hut at the four cross roads with a killed cow dissecting it into small bits. In the same manner, in this body, there are the elements earth, water, fire and air. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body (8). Or he establishes mindfulness, there is a body and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu reflects this body as a dead body thrown in the charnel ground, either after one day, two days or three days, bloated, turned blue and festering. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body.

Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same. Has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body as a corpse thrown in the charnel ground, a skeleton with flesh, blood and connecting veins. A skeleton without flesh smeared with blood and connected by veins. A skeleton flesh and blood gone, connected by veins. A disconnected skeleton, thrown about everywhere. In one place a hand bone, in another a foot bone, in another a knee bone, in another a thigh bone, in another a hip bone, in another the back bone, in another place the skull bone. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body. Again the bhikkhu abides reflecting this body as a corpse thrown in the charnel ground, bones turned white like the colour of pearls, bones rotten and turned to powder. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Bhikkhus, how does the bhikkhu abide reflecting the feeling in feelings? Here the bhikkhu feeling a pleasant feeling knows I feel a pleasant feeling. Feeling an unpleasant feeling knows I feel an unpleasant feeling. Feeling a neither unpleasant nor pleasant feeling knows, I feel neither unpleasant nor a pleasant feeling. Feeling a pleasant material feeling, knows I feel a pleasant material feeling. Feeling a pleasant immaterial feeling knows, I feel a pleasant immaterial feeling (9). Feeling an unpleasant material feeling, knows I feel an unpleasant material feeling. Feeling an unpleasant immaterial feeling, knows I feel an unpleasant immaterial feeling. Feeling a neither unpleasant nor pleasant material feeling, knows, I feel a neither unpleasant nor pleasant material feeling. Feeling a neither unpleasant nor pleasant immaterial feeling, knows I feel a neither unpleasant nor pleasant immaterial feeling (10). Thus he abides reflecting the feeling internally. Or he abides reflecting the feeling in feelings externally. Or he abides reflecting the feeling in the feelings internally and externally. Or he abides reflecting the arising of thoughts in

feelings (11). Or he abides reflecting the fading of thoughts in feelings. Or he abides reflecting the arising and fading of thoughts in feelings (12). Or he establishes mindfulness there is a feeling, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the feeling in the feelings.

Bhikkhus, how does the bhikkhu abide reflecting the mental state in the mind? Here, the bhikkhu with a greedy mind knows, it is a greedy mind. With a non-greedy mind knows, it is a non-greedy mind. With an angry mind knows, it is an angry mind. With a non-angry mind knows, it is a non-angry mind. With a deluded mind knows, it is a deluded mind (13). With a non-deluded mind knows, it is a non-deluded mind. With a non-scattered mind knows, it is a non-scattered mind. With a scattered mind knows, it is a scattered mind. With a developed mind knows, it is a developed mind and with an undeveloped mind knows, it is an undeveloped mind. With a mind with compare knows, it is a mind with compare. With a mind without compare knows, it is a mind without compare (14). With a concentrated mind knows, it is a concentrated mind. With a not concentrated mind knows, it is a not concentrated mind. With a released mind knows, it is a released mind (15). With a not released mind, knows it is a not released mind. Thus he abides reflecting the mental state in the mind internally, or he abides reflecting the mental state in the mind externally. Or he abides reflecting the mental state in the mind internally and externally. Or he abides reflecting the arising of thoughts with the mental state. Or he abides reflecting the fading of thoughts with the mental states. Or he abides reflecting the arising and fading of thoughts with the mental state. Or he establishes mindfulness that there is a mental state, and abides not supported on anything in the world (16). Thus too the bhikkhu abides reflecting the mental state in the mind.

Bhikkhus, how does the bhikkhu abide reflecting the Teaching? Here the bhikkhu abides reflecting thoughts on the five hindrances. How does the bhikkhu abide reflecting thoughts on the five hindrances? When there are sensual interests the bhikkhu knows, there are sensual interests in me. When there are no sensual interests the bhikkhu knows, there are no sensual interests in me. When non-arisen sensual interests arise, he knows that too. How the arisen sensual interests get dispelled, he knows that too. How dispelled sensual interests do not rise again, he knows that too. When there is anger, the bhikkhu knows, there is anger in me. When there is no anger the bhikkhu knows, there is no anger in me. When non-arisen anger arises, he knows that too. How arisen anger gets dispelled, he knows that too. How dispelled anger does not rise again, he knows that too. When there is sloth and torpor the bhikkhu knows, there is sloth and torpor in me. When there is no sloth and torpor the bhikkhu knows, there is no sloth and torpor in me. When non-arisen sloth and torpor arises, he knows that too. How arisen sloth and torpor gets dispelled, he knows that too. How dispelled sloth and torpor does not rise again, he knows that too.

When there is excitement and worry the bhikkhu knows, there is excitement and worry in me. When there is no excitement and worry, the bhikkhu knows, there is no excitement and worry in me. When non-arisen excitement and worry arises, he knows that too. How arisen excitement and worry gets dispelled, he knows that too. How dispelled excitement and worry does not rise again, he knows that too. When there are doubts, the bhikkhu knows, there are doubts in me. When there are no doubts, the bhikkhu knows, there are no doubts in me. How non-arisen doubts arise, he knows that too. How arisen doubts get dispelled, he knows that too. How dispelled doubts do not rise again, he knows that too. Thus he abides reflecting the Teaching internally. Or he abides reflecting the Teaching externally. Or he abides reflecting the Teaching internally and

externally. Or he abides reflecting the arising of thoughts in the Teaching. Or he abides reflecting the fading of thoughts in the Teaching. Or he abides reflecting the arising and fading of thoughts in the Teaching. Or with mindfulness established, there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts on the Teaching about the five hindrances.

Again, the bhikkhu abides reflecting thoughts on the five holding masses. How does the bhikkhu abide reflecting thoughts on the five holding masses? Here, the bhikkhu abides reflecting this is matter, this is the arising of matter, this is the fading of matter (17). These are feelings, this, the arising of feelings, this, the fading of feelings. These are perceptions, this is the arising of perceptions, and this the fading of perceptions (18). These are determinations, this, the arising of determinations and this is the fading of determinations (19). This is consciousness, this is the arising of consciousness and this is the fading of consciousness (20). Thus he abides reflecting thoughts in the Teaching internally. Or he abides reflecting thoughts in the Teaching externally. Or he abides reflecting thoughts in the Teaching internally and externally (21). Or he abides reflecting the arising of thoughts in the Teaching. Or he abides reflecting the fading of thoughts in the Teaching. Or he abides reflecting the arising and fading of thoughts in the Teaching (22). Or with mindfulness established, there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts in the Teaching about the five holding masses.

Again, the bhikkhu abides reflecting thoughts on the six internal and external spheres. How does the bhikkhu abide reflecting thoughts on the six internal and external spheres? Here the bhikkhu knows the eye and matter and the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled (23). Knows how the dispelled bond would not rise again. Knows the ear and sounds, and the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the nose and smells, and the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the tongue and tastes, and the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the body and touches, and the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the mind and thoughts and the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not arise again. Thus he abides reflecting thoughts in the Teaching internally. Or he abides reflecting thoughts in the Teaching externally. Or he abides reflecting the arising of thoughts in the Teaching. Or he abides reflecting the fading of thoughts in the Teaching. Or with mindfulness established, there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts on the six internal and external spheres.

Again the bhikkhu abides reflecting thoughts on the seven enlightenment factors. How does the bhikkhu abide reflecting thoughts on the seven enlightenment factors? When the enlightenment factor mindfulness is present, the bhikkhu knows, the enlightenment factor mindfulness is present. When the enlightenment factor mindfulness is not present, he knows the enlightenment factor is not present. Knows how the non-arisen enlightenment factor arises.

Knows how the arisen enlightenment factor gets completed by development. When the enlightenment factor investigation of the Teaching is present, he knows the enlightenment factor investigation of the Teaching is present. When the enlightenment factor investigation of the Teaching is not present, he knows the enlightenment factor investigation of the Teaching is not present. Knows how the non-arisen enlightenment factor investigation of the Teaching arises. Knows how the enlightenment factor investigation of the Teaching gets completely developed. When the enlightenment factor effort is present, he knows the enlightenment factor effort is present. When the enlightenment factor effort is not present, he knows the enlightenment factor is not present. Knows how the non-arisen enlightenment factor effort arises. Knows how the arisen enlightenment factor effort gets completed by development.

When the enlightenment factor joy is present, he knows the enlightenment factor joy is present. When the enlightenment factor joy is not present, he knows the enlightenment factor joy is not present. Knows how the non-arisen enlightenment factor arises. Knows how the arisen enlightenment factor joy gets completed by development. When the enlightenment factor tranquility is present, he knows the enlightenment factor tranquility is present. When the enlightenment factor tranquility is not present, he knows the enlightenment factor tranquility is not present. Knows how the non-arisen enlightenment factor tranquility arises. Knows how the arisen enlightenment factor tranquility gets completed by development. When the enlightenment factor concentration is present, he knows the enlightenment factor concentration is present. When the enlightenment factor concentration is not present, he knows the enlightenment factor concentration is not present. He knows how the enlightenment factor concentration arises. Knows how the arisen enlightenment factor concentration gets completed by development. When the enlightenment factor equanimity is present, he knows the enlightenment factor equanimity is present. When the enlightenment factor equanimity is not present, he knows the enlightenment factor equanimity is not present. Knows how the non-arisen enlightenment factor equanimity arises. Knows how the arisen enlightenment factor equanimity gets completed by development. Thus he abides reflecting thoughts in the Teaching internally. Or he abides reflecting thoughts in the Teaching externally. Or he abides reflecting thoughts in the Teaching internally and externally. Or he abides reflecting the arising of thoughts in the Teaching. Or he abides reflecting the fading of thoughts in the Teaching. Or he abides in the arising and fading of thoughts in the Teaching. Or mindfulness is established, there is a thought, and he abides not supported on anything in the world. Thus the bhikkhu abides reflecting thoughts on the Teaching about the Four Noble Truths.

Whoever bhikkhu develops these four establishments of mindfulness for seven years, could expect one of these fruits either knowledge of extinction here and now, or become mindful of not returning, with substratum remaining. Leave alone seven years, if he develops these four establishments of mindfulness for six years, five years, four years, three years, two years, one year - Bhikkhus, leave alone one year if he develops these four establishments of mindfulness for seven months, six months, five months, four months, three months, two months for one month, or even half a month - Bhikkhus, leave alone half a month, if he develops these four establishments of mindfulness for seven days, he could expect that one of these fruits either knowledge of extinction here and now, or become mindful of not returning with substratum remaining.

Bhikkhus, there is one single way for the purification of beings, for the ending of grief and lament, for overcoming unpleasantness and displeasure, for realising knowledge and extinction, that is this fourfold establishment of mindfulness. If it was said thus, it was said on account of this.



The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

[End of the Muulapariyaayavagga]

### References

1. Abiding reflecting the body - '*kaaye kaayaanupassii viharati*'. 'In the body' is the material body of the four primary elements, 'the body' consists of the six internal and external spheres. It is this six external and internal spheres that help the body to co-exist. These together work as a living person.
2. Abiding reflecting the feeling in feelings - '*Vedanaasu vedanaanupassii viharati*'. In feelings. These are the forever present feelings that arise with every sight, sound, smell, taste, touch and idea. This is a non-stop process. On account of some of these feelings certain other feelings arise, eg. when one is hurt, or when one is pleased. Thus arises the feeling in feelings.
3. Abiding reflecting the mental states in the mind - '*citte citta-anupassii viharati*'. The various mind states are the mind with anger, without anger, etc. So we have to reflect how they arise, fade and fade for good.
4. Abiding reflecting thoughts in the Teaching - '*dhamme dhammaanupassii viharati*'. With the arising of a thought a train of thoughts follow, so thoughts in the Teaching are thoughts and thought processes, on the Teaching. These four reflections are to end unpleasantness, by dispelling covetousness and displeasure for the world. For all of which, the mind is foremost.
5. He trains, calming the bodily determination, I breathe in, calming the bodily determination, I breathe out - '*passambhaya.m kaayasankhaara.m assasissaamiiti sikkhati, passambhaya.m kaayasankhaara.m passasissaamiiti sikkhati*'. Bodily determination is the internal and prior activity of the body and it is the in and out breathing. The intention of reflecting on in and out breaths is to calm the in and out breaths to the highest level.
6. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world - '*atthi kaayoti va panassa sati paccupatthitaa hoti yaava deva ~naanamatthaaya pattissatimattaaya anissitoca viharati naca kinci loke upaadiiyati*'. When mindfulness of the body is established, we have to dispel all thoughts concerning the body and make the mind unsupported. In all of these reflections it is said that mindfulness should be established that there is a body but it should not be settled on anything, that is, should not be thinking.
7. Abides reflecting the body up from the sole of the foot, and down from the hair on the top and surrounded by the skins full of impurities. '*Uddha.m paadatalaa adho kesamatthaka.m taca pariyanta.m puura.m naanappakaarassa asucino paccavekkhati*'. The purpose of this reflection is not to loathe the body, and to mentally throw it out as rubbish, and to neglect it. Its to lessen the attachment to this complete body, which I think and act as mine. Its to help one to throw out the self view in degrees. Self view is '*sakkaayaditthi*'. Dispelling the self view is not something that could be done over-night. It has to come with much character building, much practice and a consistent set of virtues. Nobody could tell another that his self view is dispelled or not. One himself understands this fact when he has got rid of much of his unpleasantness, which happens with his consistent behaviour. If someone tells that another is a stream enterer, he tells a

lie and cheats the other. To a bhikkhu this is a serious condition for he loses his recluse-ship on account of it.

8. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body - '*ajjhatabahiddaa vaa kaayekayaanu passī viharati samudaya dhammaanū passī vaa kaayasmi.m viharati, vāya dhammaanū passī vāya kaayasmi.m viharate. Samudayavayadhammaanū passī vāya kaayasmi.m viharati*'. To reflect the body externally is to be watchful of data that comes through the six doors of mental contact. To reflect the body internally is to see how that data affects me, my inner self. Then on account of this, there arise thoughts, fade thoughts, and these arising and fading thoughts should be reflected.
9. A pleasant material feeling. A pleasant immaterial feeling - '*saamisā.m sukha.m vedanā.m. niraamisā.m sukha.m vedanā.m*'. A pleasant material feeling arises with every sight, sound, smell, taste and touch. Not that unpleasant feelings do not arise now and then at first sight, sound, etc. The usual order of feelings is that unpleasant feelings arise when the pleasant feeling fades. A pleasant immaterial feeling would not come through any of the doors of mental contact. Rather it would be an intuitive pleasant feeling, which lessens unpleasantness temporarily or permanently. If it happens to lessen unpleasantness temporarily, with its fading there comes an unpleasant immaterial feeling. These may be jhaanas or higher abidings from which one falls. If it is a distinctive attainment above human, it would not fade. They are one or the other of the eight attainments above human.
10. A neither unpleasant nor pleasant immaterial feeling - '*niraamisā.m vāya adukkhamā sukha.m vedanā*'. A neither unpleasant nor pleasant immaterial feeling may be on these jhaanas, or higher abidings of which the one who concentrates is not aware. The Blessed One explains the short-comings of these concentrations. The Blessed One calls it ignorance.
11. Or he abides reflecting the feeling in feelings internally and externally, or reflecting the arising of thoughts in feelings - '*ajjhatabahiddhā vāya vedanaasu vedanaanupassī viharati samudayadhammaanupassī vāya vedanaasu viharati*'. The external feeling arises on account of a sight, sound, smell, taste, touch on the body, or an idea. The internal feeling arises when it concerns the self. That is, if it interests or hurts me or mine. Then thoughts on account of these feelings arise.
12. Or he abides reflecting the arising and fading of thoughts in feelings - '*samudayavayadhammaanupassivāya vedanaasu viharati*'. This is to be mentally engaged in examining the thoughts and thought processes, as to how they rise and how they fade. Thoughts always arise on account of feelings.
13. A deluded mind - '*samoha.m citta.m*'. A deluded mind welcomes, agrees with, thinks it is permanent and mine, all the data that comes through the six doors of mental contact.
14. A mind without compare - '*anuttara.m citta.m*'. A mind without compare is the mind of an arahant.
15. A released mind - '*vimutta.m citta.m*'. Its also the mind of an arahant that is released.
16. Or establishes mindfulness that there is a mental state and abides not supported on anything in the world - '*atthi cittantiva paṇassa sati paccupa.t.thitā hoti yaava deva - naanamattaaya patissatimattaaya anissitoca viharati nacakinciloke upādiyati*'. Here the yogi is advised not

to cling to his mental states, even if they are pure, for that becomes clinging and not giving up.

17. Abides reflecting this is matter, this the arising of matter, and this the fading of matter - '*iti ruupa.m, iti ruupassasamudayo, iti ruupassa attha.ngamo*'. The arising of matter is something or other that mattered at one or the other of the doors of mental contact. It may be a sight, sound, smell, taste, a touch or an idea. Its arising is evident in the attention, feelings, perceptions and thoughts that follow immediately. The one who knows dispels those troublesome feelings, perceptions and thoughts with great care and difficulty. This is knowing matter as it really is.
18. Abides reflecting these are perceptions, this their arising, and this their fading - '*iti sa-n-naa, iti sa-n-naya samudayo, iti sa-n-naaya atthangamo*'. Perceptions are the perspective interpretations of data through the six doors of mental contact, to which are added personal touches of interest, repulsion and delusion. We should know when they arise and how they arise and the suitable anecdote should be administered to dispel them.
19. Abides reflecting these are determinations, this their arising and this their fading - '*iti sankhaara, iti sankhaaraana.m samudayo, iti sankhaaraana.m atthangamo*'. Determinations are threefold, as bodily, verbal and mental, and they are the inner and prior activities of body, speech and mind. Bodily activities arise with in and out breaths, verbal activities with thinking and pondering and mental activities with feelings and perceptions. Therefore these together are determinations which lead one to actions by body, speech and mind.
20. This is consciousness, this the arising of consciousness and this the fading of consciousness - '*iti vi-n-naana.m, iti vi-n-naanassa samudayo, iti vi-n-naanassa atthangamo*'. Consciousness is sixfold as consciousness of eye, ear, nose, tongue, body and mind. We should know what and what consciousness arises at the respective sense doors.
21. Abides reflecting thoughts in the Teaching internally and externally - '*ajjhatabhiddhaa vaa dhammesu dhammaanupassi viharati*'. First recognising the Teaching as it really is and then applying it to oneself, is the internal.
22. Or abides reflecting the arising and fading of thoughts in the Teaching - '*samudayavayadhammaanupassi vaa dhammesu viharati*'. Whatever the thoughts on the Teaching may be, they all have to be dispensed with. So their fading should be seen to.
23. Knows eye and matter and the bond that arises on account of the two - '*cakkhu.mca pajaanaati, ruupeca pajaanaati, yancatadubayanca uppajjati sanyojana.m tanca pajaanaati*'. The bond always arises at one of the doors of mental contact. Its either interest, greed, or delusion.
24. He could expect one of these fruits, either knowledge of extinction here and now, or becoming mindful of not returning with substratum remaining - '*tassa dvinna.m phalaana.m a-n-natara.m phala.m paa.tikankha.m ditthevadhamme a-n-naa sati vaa upadhisese anaagaamitaa*'. This means that he would attain extinction here and now or would be mindful of not returning with something more to do.

## **The Library You Are Looking For - Chapter Two**

By John D. Hughes Dip. App. Chem. T.T.T.C. GDAIE

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### CHAPTER 2

#### 1.0 Approaching Others To Involve Them In Higher Skills To Lend A Helping Hand

We involve persons by Buddha procedures. These procedures have some parallel to modern Western thought that has emerged this Century. However, note that the fit is not unequivocal.

Consider the debate that was held in September 1956 between Professor B.F. Skinner and Professor Carl R. Rogers at the American Psychological Association.

The tone was of the "either-or" variety. Behavioural science was in the process of becoming an "if-then" science.

For example, it is known how to predict which members of an organisation will be trouble makers and/or delinquents.

Rogers (1961) listed three associated processes for psychological safety:

1. Accepting the individual as of unconditional worth.
2. Providing a climate in which external evaluation is absent.
3. Understanding with empathy.

To help change the culture and raise both awareness and perceived value of the library collection, the author chaired a "Library Sub-Committee" operating on these three ideas in the early 1980s.

For the first year, meetings of interested Members were held for about three hours every Sunday morning.

During the first year, conditions were set up to get agreement that internal evaluation was to be strived for.

During the second year, the meeting was divided into two parts, the second part entailing coaching in written English by a series of professionally qualified English teachers.

During the third year, having established more psychological freedom, there was more openness, which Rogers describes in terms of the playful and spontaneous juggling of precepts, concepts, and meanings, which is part of creativity.

Permission to be free is not softness or indulgence or encouragement, it means that one is responsible.

In the fourth year, these popular meetings were concluded because the Members lacked deference to the volunteer English teachers. Over two years, many Members repeatedly ignored their English teachers' advice to practice and study what was learnt at home.

This refusal to undertake homework became an issue which demoralised four different volunteer English teachers, who left over three years.

From our Dhamma Teacher's viewpoint, the issue was not about literacy or even about conveying information, it was about having a captive audience who were polite enough to laugh at the superior English jokes and hear from a series of persons who designed their courses in a rational, logical manner based on the precepts of good instructional design referred to by Popham and Baker (1970).

Passivity of students has long been well recognised in Australia (H.E. Stanton, 1975).

As many students have said, their main task in lectures is to find out precisely what the lecturer believes to be true and then feed him or her with this at examination time.

Van Den Berghe (1970) puts it neatly when he says:

"The two hostile classes, professors and students, meet physically in the lecture hall, but their minds and their emotions remain poles apart.

The student wants small curds of easily digestible knowledge, which, in the manner of ruminants, he [or she] can regurgitate at examinations. "

Combs (1971) gave a definition that we favour: "Learning is the discovery of meaning. The problem of learning, modern psychologists tell us, always involves two aspects: one is the acquisition of new knowledge or experience, the other has to do with the individual's personal discovery of the meaning of information for him (or her)".

The discovery of meaning can only take place in persons and cannot occur without the involvement of the person. This is the human side of learning.

The premise is that students should take responsibility for their own learning, rather than simply accepting what was handed out to them in lectures.

The provision of information can be controlled by an outsider with or without the co-operation of the learner. It can be done by mechanical means which do not require a person at all.

Factors facilitating learning must include a decent reference library. Our Teacher is the "Shower of the Way" and it is the teacher who provides the resources.

We do not go all the way with "humanistic educators" but the listener will, no doubt, make his or her evaluation as to our success in operationalising some of Roger's elements from what is thought to be written in this section.

For Buddha Dhamma success, persons need to display better than average attention to their thought processes.

But, the Students must want to learn and request to be taught.

The emphasis on personal meaning guided them to awake to the low level of cognitive skills they had acquired from their prior education.

The teaching achieved meaning when the majority of persons who attended decided they were "uneducated" in the Oxford Dictionary meaning of words.

Many decided to undertake part time technical or university studies at their own expense to help with development of cognitive thought, which lead them to Diploma or Degree qualifications.

During these Library sessions, a set of professional terms was learnt to study the tradition of many libraries.

They explored the social importance of libraries at different times. The history of notable collections of Buddha Dhamma was explored to inspire listeners.

Difference in culture between approaches for the use of sila when caring for Buddhist books was explained in minute detail.

Staff would enter the library holding the traditional five morality precepts. This meant there would be no killing of insects, such as silverfish. They ought to be placed outside the site.

At that time, our Teacher specified what we wanted as our information architecture.

To do this, he did not intend we constrain ourselves to existing software or hardware of that time because it was clear which way information technology (IT) was being designed and our current technology has actualised to date in line with what we predicted.

This was like a mandala.

Also, we wrote cornerstone statements to cover "all-time" basics and then explored what karmic result would be likely.

In time, we were confident enough to write a manifesto of what we desired to happen to the good information we had in the library. Quite a simple manifesto was drafted - to preserve the Buddha Dhamma so it lasts in useable form for at least 500 years.

Later, we came up with the idea that our library stay at our Upwey site.

We do not plan for our books to be put in a sealed vault as terma.

## 2.0 Methods Of Drafting Our New Performance Indicators

We drafted an intelligible set of Performance Indicators (PI).

Our assumption was that space age technology response times would be faster by a factor of at least 1000 on what present software could deliver. We felt sure that one day in the future, this "super" software being written would trickle down for business use.

Accordingly, we put our Class 1 definition at a high level.

We supposed the eye could probably recognise data or an icon in context in 0.1 seconds. So we set up a definition of a first class library such that it could respond to 95% of queries in 1 second;

- a second class library responds to 90% of queries in 10 seconds;
- a third rate library responds to 85% of queries in 100 seconds;
- a fourth rate library responds to 80% of queries in 1000 seconds;
- a fifth rate library responds to 75% of queries in 10,000 seconds (2.8 hours);
- a sixth rate library responds to 70% in 100,000 (28 hours);
- and so on.

At that time we rated ourselves as a seventh rate library on our PI scale.

This classification system had the major advantage that we did not have to compare ourselves with others to know where we were.

We like specified self-rating models for ease of practical use.

Because of our long term plans for our library script, we could not find a local equivalent to what we said we would do.

Since we found no other groups in Australia were competing in rivalry with this function of our Buddhist group, we could not find benchmark comparison figures.

Rating models which are extensions of the simple logistic model of items with more than two ordered categories provides important relationships to the Guttman scale.

For example, if there are three ordered categories reflecting the degrees of difficulty of some task, the format may be depicted as:

EASIER    EQUAL    HARDER

where the respondent is asked to check one category.

Rasch (1961), stated that requirements of the comparison between two stimuli should be independent of which particular individuals were instrumental for the comparison and it should also be independent of which other stimuli within the considered class were or might also have been compared.

Rasch's specifications were expressed in terms of the most elementary example of quantification, that of a comparison.

Such sets of comparisons he termed specifically objective - objective because of their independence from any other parameters, specifically objective because these relationships had to be established within some specified frame of reference.

This frame of reference included a definition of the class of persons, the class of items, and any other relevant conditions that would ensure that the objective relationships were maintained.

No distributional assumptions were made for either persons or items, however. Indeed they were deliberately excluded. (Andrich D., 1985)

### 3.0 Determination To Form An Andragogy Culture

We have the will to do the "harder" parts (best practice) of library culture for Buddhists.

In 1994, we decided the library organisation must be up-to-date. 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.

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).

At that time, we targeted library USERS to align with and track S2 culture; a culture which writes things down.

Then, the organisation had the written data of what was being done and could track a move to S3 culture or better.

### 4.0 The Concept That Users Pay

A library fee of \$20.00 per annum was introduced in the early 1990s.

Prior to this time, library use, including borrowing books, had been free. To raise awareness of value, an annual library fee was levied.

Our promotional rationale to sell "user pays" for Buddhists was that if spending somewhere between AUD\$100 to \$500 per year buying Buddhist books for their personal libraries is normal for Buddhists, and these books are read by

their owners about once per year, then an online LAN information abstracting service base provides better value for money.

More and more of our Members now accept a library user pays culture.

By June 1995, 22 Members had become financial Members of our Centre's library at a fee of \$20 per annum.

Several years ago, the annual charge for our library was raised to \$30 per annum.

About this time, one Member who had retired decided to devote three days per week to cataloguing.

She attended to the library with good will and we arranged for her to be trained in computer cataloguing of books.

We paid her petrol money for her travel between home and the library. This was agreed and accepted as fair by a vote of Members.

#### 5.0 Our Interest In Comparable Librarianship

Interest in comparative librarianship did not arise until after World War 2.

In our present library, the level of our interest in comparable librarianship may be judged by our holdings of about 600 reference books and about 200 journals on libraries in different countries.

Louis Shores (1966) claimed that comparative librarianship can uncover "neglected approaches to important technical problems" and, furthermore, that "it can suggest a new critical role for librarianship".

To revolutionise thinking to embrace the future, the next stage of our library project was introduced by a notion of the "library without walls". This meant accessibility to the John D. Hughes Collection must be deliverable off-site and have computer search engines.

Comparative librarianship lead us to our general model for inquiry used at the Buddhist Discussion Centre (Upwey) Ltd.

Dutton (1987) posits that decision making is becoming more difficult with the increased use of information technology in policy analysis, forecasting and planning decisions.

However, Postman (1994) argues that current technologies are adequate for communication and information needs, and that the preoccupation with improving the technology diverts thinking away from the causes of problems.

Bhikku P. A. Payutto, who was awarded the 1994 UNESCO Peace Prize For Peace Education noted that as the world has been made smaller through the development of information technology, it facilitates the spread of terrorism.

The Venerable explained that "high technology" means greed and hatred have acquired much more effective tools.

Active greed can drive a trader to track a particular currency or set of stocks which show small variation, and enter up to 20 buy and sell instructions a day to make profits by influencing, creating and exploiting economic discontinuities.

For that period, the world of the person becomes the trading screen. Greed and hatred would be much easier to control if it were not for the influence of a third condition, which in Buddha Dhamma Pali we call "ditthi", meaning views and beliefs.



Whenever greed, anger and hatred are reinforced with beliefs and social values, they acquire a cleaner direction, an impetus which channels them into much more destructive activities.

Adherence to different technologies is similar to adherence to different ideologies and social values, be it conscious or otherwise. This becomes karma (karma) on a social scale, which has far-reaching effect, extending over long periods of time.

#### 6.0 Returning To The Opening Question

If the answer to the question is yes, the nature of our action research conducted over many years may be of help to other organisations who will find that the linking mechanism to end-users remains problematic.

We try to simplify the jargon of technical debates so that more Members and Friends can understand and participate.

How could we plan to answer queries from these new persons?

We had to automate our response to queries, because we saw the other option to upgrade service delivery to a sixth rate library or better, required us finding ten to a hundred times more volunteer library staff and training them.

We could not see this other option as our path.

To appreciate the conviction with which our organisation holds its existing culture; we must remember NEVER to fall back to the poor culture of the three untimely attempts made to operate the cataloguing of our collection.

#### 7.0 Are Our Plans Believed By Most Members?

Yes. The four Task Units can follow them.

The organisation does see a third rate library.

Lately, Members do believe that our time frame for success being tracked for the year 2000 A.D. will happen.

#### 8.0 The Search Model (Pre-Eminent For End-Users) That Will Be Used In Our Library Enterprise

After considerable effort, we selected a search model suitable for our purposes and within the scope of our current technology.

The general non-linear search model we recommend includes a consequent series of reiterative reviews.

Our general model for the scientific method of inquiry was developed by Charles H. Busha and Stephan P. Harter in 1980. Details of our model are found in their text *Research Methods in Librarianship Techniques and Interpretation* (Pub. Academic Press Inc. ISBN 0-12-147550-6).

Inspection of a flowchart of our general model reveals that considerable demands are placed on the end-user of this model because it requires eight essential work skills or aptitudes. However, by next year, we will have a help desk with a team of eight persons available 30 hours per week to be called on.

The flow chart of our general model shows 8 cell elements.

1. State General Problem
2. Conduct Literature Search
3. State Specific Problem
4. Design Methodology

5. Gather Data
6. Analyse Data
7. Report Results
8. Polish and Ramify Hypothesis

(NB. If it is desired to rerun the search process using the polished hypothesis, go back to cell 2 to conduct a second literature search.)

Many sources of problems may originate as a practical problem or situation that is perplexing, as a result of intuition, or as an inference from previously derived theory.

Whatever its origin, the problem has a context that needs to be understood before the research can properly proceed.

Some problems are trivial; others are beyond the scope or talents of the investigator; still others are not amenable to this system of research at all.

Our seasoned investigators can often be helpful to new end-users in this initial stage of problem identification.

It is up to our Members to help end-users do two things concurrently - make an effort to improve their own literacy to read Dhamma Texts and provide a more efficient library system for end-users.

To preserve the texts yet make them searchable we had to break our complacency, making it possible to begin to think seriously about the library of the future.

Since the mind is chief, it becomes important for managers to get Members to empathise with their Leader's notion and believe that the 'Library Without Walls' is worth funding as an appropriate project.

Our retrieval measurements show we can circumvent the classic ways of the worker-operated retrieval whose time to recover text seemed to have remained static for at least 600 years.

#### 9.0 Costs Of Providing Email

In the past, we held off from setting up wide use of email for Members because some years ago Forrester Research estimated that while most email systems cost a couple of hundred dollars or less to buy, it costs as much as \$1032 annually to support each email user.

Competition in Australia looks like it will lower costs for email so we obtained a multi screen system and have proceeded to install WAN email in our own Local Area Network (LAN) environment.

Last year, this experimental LAN could service on-site email for 30 key Members. After a short induction session, Members could use the LAN system with ease.

Over a 12 month trial, it turned out the technical support time given by one of our Members to keep this LAN operable was about one hour per week.

Using these results, it was decided our organisation can afford to provide email on LAN for all Members in 1999.

An innovative version of the file server LAN system built from December 1998 to January 1999 includes library access and has provision for reading our data warehouse.

#### 10.0 Preparing A Diplomatic Path To Allow Entry To End-Users

It is not fashionable to say so in Australia but it may be that the public has too much access to trivia in the media and yet not enough space to conduct lengthy discourses on some area of interest to a few elite groups.

At present, the author estimates there are about 50 mature Buddha Dhamma researchers writing to produce papers of high accomplishment.

Yet, there are potentially another 500 young researchers, who given the resources, could mature.

We have been working for many years to try and avoid some sort of collision with other social structures which are designed to stifle public debate on certain political issues.

According to Pilger (1992), State power in the democracies is enforced not with tanks but with illusions, notably that of free expression, in which the voice of the people is heard but what it says is subject to a rich variety of controls.

Although individuals now have access to a vast array of disorganised information, in the author's view the potential to use the information for the research of translations of classic texts is weak or missing.

To enhance educational aspects of Buddha Dhamma for Buddha Dhamma followers who are not opposed to scholarship is difficult, because they seem to lack a clear model of how to make use of what is provided.

Although the modus operandi of our Task Units may appear perplexing to outsiders, they have a context that needs to be understood by end-users if they wish to optimise solutions to their queries.

We thought it may be helpful for end-users to introduce them to what may appear to outsiders as idiosyncrasy in our culture - "how we do things around here".

Members of the Task Units know our John D. Hughes Collection and use our Dewey System records in what is essentially a classic linear form of literature searching.

Our e-library does not search in a linear fashion because it searches an indexed database of all words contained in documents.

We are looking at upgrading to the most recent version ISYS 5.0 for Windows 95 or NT. This is a 32 bit version. This system allows for searching by word or phrase, and using Boolean expressions. As a result, this resource can help end-users with determination to follow our general model to the degree which a particular problem needs to be investigated.

We hope this essay about our four Task Units will serve outsiders and Members new to our organisation as an introduction to the expert workers involved in our information services delivery systems.

Vice-Presidents of our four Task Units are the mechanics who help utilise our resources to help end-users find Buddha Dhamma paths in the 21st Century.

Although Australia is secular, Buddha Dhamma is the third most popular religion in the country and has sustained the fastest doubling rate for devotees.

This essay tells only half the story of our Centre.

The other half of the story comes from knowing that the customary skills, techniques and knowledge obtained from outside our organisation that are used to run our Centre, cannot be used to eliminate a person's sufferings as they are not fine enough.

Only the wisdom gained through practicing and meditating on an empty mind can be used to eliminate sufferings.

But to get to wisdom, you must have done good things in the past.

Remember, what we have learnt from other persons is nothing when we compare it with the sort of things we learnt from inside ourselves.

As is well known by our end-users, from time to time over the last two decades we have signalled the changes in our management tactics as we modify, acquire and upgrade appropriate technology for the practice of Buddha Dhamma in Australia.

We recognise that some Buddha Dhamma issues are bigger than any one sector, organisation or professional group in Australia can manage.

Our organisation's international Dhamma activities with the World Fellowship of Buddhists provides additional pertinent training for our volunteers.

These persons are developing to become competent, professional managers because they want to help us and are willing to learn enough to inform themselves of the challenges of the 21st Century. To support one half of their personal development training, Members visit our Centre regularly, make merit, follow Dhamma, work at right livelihood, help other Centres, and target a constant rate of refurbishment to provide up-to-date resources to our Centre.

Our key management persons choose to take the high ground in morality found in Buddha Dhamma which means we are even in the context of our particular world view, Weltanschauung or ideology.

As training, they apply their learned knowledge, develop critical thinking in the field of local area planning, asset management, corporate governance and reporting, and give delivery of our generated or acquired resources to be of service to others and show the way to persons looking for Buddha Dhamma.

The more important half of their personal development comprises bhavana of the 40 different types. Details of the second half of what is taught to Members is available by consulting our flagship journal, Buddha Dhyana Dana Review.

Our organisation's website [www.bdcu.org.au](http://www.bdcu.org.au), our data warehouse, our e-library and our Centre's paper based library of quality information can give more minutia of bhavana.

We supply information rich in the theory and practice of Buddha Dhamma. Provided we can afford the search and delivery costs, our organisation's staff are trained and prepared to share virtually all our practical information with others.

Naturally, this sharing is subject to the need for privacy on confidential matters of Members, their families and various national and international Friends we network.

In this essay, we favour critical thinking. There is no widely accepted definition of critical thinking. Beyer (1985) has criticised the very wide use of the label "critical thinking".

According to Beyer, critical thinking, as a mental operation, is not a single discrete operation of the same order as recall or extrapolation or interpretation.

James Herri and Ken Dillon (1992) define a critical thinker as a person who approaches information, assertions and experience with a healthy scepticism

about what is really true or accurate or real, as well as a desire to search through all kinds of evidence to find what is what, that is the "truth".

We encourage persons to examine their current type of proficiency to see if they use divergent, convergent, linear or lateral thinking and then improve their current thinking skills to get pliability of mind which is handy as the precursor for critical thinking.

For our Members who complete about ten years of part-time training, about 70% reach some skill in critical thinking.

In all, we encourage Members to cultivate up to forty sound types of thinking coupled with good will, by helping them in the following areas:

1. Initiate some persons into appreciation of practical Dhamma.
2. Sanction the likelihood of studying to achieve some degree of connoisseurship in a few subjects this life.
3. Permit new knowledge to be acquired without new information being received.
4. Help our organisation meet the challenges of the 21st Century.
5. Mentor persons to have a healthy sense of the hierarchical relationship between data and ideas, factual knowledge and insight wisdom.
6. Build a constituency who keep our values integrated with old and new information for the benefit of our organisation and others.

To achieve these six accomplishments, our intelligence delivery must be complex enough to be appropriate for hermeneutic use by established and upcoming scholars.

For scholastic applications, we argue that multiple hypertext documents are to be engineered in e-library information systems.

Explicated, annotated or variorum editions of literary and religious texts have many of the characteristics of hypertext.

These normally feature extensive discussions of the meanings of particular words in context, including references to other uses of the words and phrases elsewhere in the same work and in other contemporary works.

Dan Eaves (1991) states there will also be a compendium of critical commentary and exegesis on the work varying in level from focusing on the work as a whole to explicating individual words in context.

He suggested using this annotated/explicated edition of a literary or religious work as a useful metaphor for a hypertext system designer.

To explain the complexity of design of our hypertext systems as a public relation rationale, it seems to us that choosing to use this metaphor would help to explain to the general public what we do.

### 11.0 Defining Our Concepts For Rating Our Library

For over a decade, we have been applying ourselves to achieve what we term a third rate library.

A decade ago, we decided to set up a simple long term performance indicator to delineate response times in giving answers to a certain percentage of end-users' queries.

At the same time, the organisational mandate given to the library was to develop a safe Buddhist information system having constancy of purpose.

The word "safe" is a most important part of running the databases being developed to manage and preserve our data; we don't want to lose everything we

have in the process of improving our system. Meticulous back-up was a prime requirement.

"Constancy of purpose" referred to the quality processes needed for the journey of this Sub-Committee towards a third rate library.

They seek to be driven by and to lend drive to others in the five styles of the Organisation.

It is well known that to break free from established patterns of identity work can be difficult (Sloan 1987).

It is particularly difficult for our new Members who are not by nature or choice likely to wish to lend a helping hand to others.

However, over time, they make this valuable transformation and they are employable in this "bag of schemes" work age.

It requires constancy of judgement to understand a perspective on traditional library culture and modern e-library culture.

## 12.0 Our Need For An Articulate Interpretation Of Censorship

It appears to us that the post industrial society in Australia presents a very complex world where the colour is basically grey. Seldom are issues black and white.

Because there is an unhealthy fascination with anything sexual from the Australian point of view, some persons might wish to practice tantra not knowing that being heedless can cause diminutive problems to become bigger by unwise dedication of merit.

To give some idea of what our e-library has available in 1999, by secret password we found 117 references to tantra in 28 documents - out of 598 selected documents searched containing some 1.6 million words. The set-up searched has a vocabulary of about 35,000 English, Pali, Sanskrit and other words.

We are familiar with classical admonitions that the diamond brothers and sisters ought not disclose tantric teachings to inferior persons as defined. As custodians, we choose not to act heedlessly and have devoted a lot of effort to provide censorship to save time in untangling incontrovertible issues.

Our policy is not to disclose exalted practices to childish, heedless persons mentioned by Shantideva because such persons may cause trauma to themselves. Our disclosure policies are prudent so we cannot be "suckered into trying to meet needs just because they are there".

It is generally held within the Western world that in the evolution of thought, magic represents a lower intellectual stratum (Sir J.G. Frazer, 1900).

This observation is not necessarily true for tantric paths; although there is no doubt they are dangerous for persons of dubious morality. By expedient means, we support this view to protect Buddhist practice, from falling into siddhis (Pali: iddhi). Our vajrayana "hidden" texts are available to selected persons.

"Hidden" texts require the inquiring end-user to be furnished initially with clarification texts; or to confirm the inquirer has a sealed set of Bodhisattva vows or another empowerment.

Our present policy involves selective censorship which means we would not supply such documents on our Internet site.

Our policy is an issue of not sanctioning "new age thinking".

We have no intention of allowing displacement of classification of any of our "traditional" texts.

We do not intend that censorship in the degree of knowledges needed by the end-users of our systems be extreme. For the few persons who may be interested, they undertake a five year probation period of keeping precepts and not slandering women.

We only mention this information as an example of how a special interest group can be ministered to, because we provide more strata of assistance for users, in the form of catalogue surrogates useful for suggested headings when machine searching.

The Australian Schools Catalogue Information Service (ASCIS) Subject Headings List is a secular example of a catalogue surrogate.

To date, a prime consideration is to ensure that our lists reflect current polyglot Australian-English usage.

Australia is a multicultural nation with at least 140 languages other than English being spoken.

This represents, to some extent, a departure from current library practice, where use of American tools for subject analysis has meant acceptance of non-Australian terminology.

In recognition of the varied background of potential Australian users of the list, special attention has been paid to terms which may imply discrimination on grounds such as ethnicity.

Widespread agreement of the acceptability of some English terms has not yet been reached in the Buddhist world but we avoid words suggestive of the two extreme views; nihilism or eternalism.

Our polyglot approach is suitable for many scholars who use English as a second language and we have managed to support continuing research in this domain.

Our paper library has many paper based language dictionaries which are not yet fully mirrored on our e-library.

Multiple lists of subject headings, thesauruses and other electronic forms increase each year.

A perfect library would have as many linear catalogues as users. It must be clear that hypertext is not linear with the text. We put hypertext on our website.

Persons will welcome interruptions caused by hypertext and footnotes when they can understand the correlation between an ability to use hypertext to promote critical thinking.

Over time, skills learnt and applied give some degree of connoisseurship of how Buddha's Teachings can be applied in your every day life.

For other persons, the reason they search for hypertext is to find a wiser lifestyle path that is not saddened by interruptions in their life stream.

Dhamma Teaching becomes feasible for the individual who recognises that his or her present thinking patterns do not entail critical thinking.

When present thoughts are inadequate to distinguish relevant from irrelevant information, claims or reasons, you are ready to learn to search for better types of minds.

These have precise names in Pali. Superior language checklists of many types of minds abound in abhidhamma documents.

Librarians have familiarity with a non-Buddhist list of thinking skills compiled by Herri and Dillon, published in *The Australian Library Journal* Volume 41, Number 2, May 1992.

These include:	Connecting	Arguing	Convincing
Generating	Analysing	Capitulating	Relating
Composing	Retracting	Associating	Sequencing
Suggesting	Sorting	Imagining	Comparing
Intuiting	Predicting	Contrasting	Projecting
Questioning	Reconciling	Suspending	Wondering
Rejecting	Hazarding	Modifying	Including
Inventing	Extending	Accommodating	Proving
Hypothesising	Refining	Improving	Rehearsing
Testing	Clarifying	Reflecting	Judging
Disrupting	Cooperating	Synchronising	Harmonising
Speculating	Contradicting	Assimilating	Empathising
Compromising	Refuting	Internalising	Abstracting
Inducing	Approximating	Selecting	Deducing
Generalising	Alluding	Solving	Matching
Probing	Eliciting	Soliciting	Synthesising

This year (1999), our Teacher will show how public end-user connections will be offered to give a synthesis expressing critical thinking until it becomes familiar to our audiences.

After that, our Teacher will demonstrate how it is now possible to convey abhidhamma Teachings along a similar path for non-specialists.

Lecturing Members are not paid a salary for their services.

We look forward to the emergence of the next level of our electronic Wide Area Network (WAN) services which will provide faster and less expensive information to our clients.

This white paper foreshadows that we expect four new directions to positive sum games will appear from use of critical thinking about abhidhamma applied to our current management tactics.

### 13.0 Management Tactics Having Contingencies For Our Data Warehouse

We are developing a warehouse of proprietary "hard-to-replicate" abhidhamma information in electronic form on our Local Area Network (LAN) running on LINUX with the file server component emulating a NETWARE 3.12 system.

Our email system runs on LINUX using a native POP3 mail server.

During 1998, all our active Members became proficient in the notion of using email, rather than paper on a notice board, to handle information more effectively.

This proficiency was achieved by using the PINE email software for LINUX during the year 1998, via terminals.

The present level of development of our LAN gives clients accessibility to incoming mail, outgoing mail, asset registers, profit and loss statements,



Membership lists, international contact lists, minutes of meetings, managerial reports, best practice forms, our Articles of Association and Memorandum of Association.

As Michael Buckland observed in 1992, "The on-line library catalogue is probably the most sophisticated computer system of any type in routine direct use by the general public".

The file server of our LAN system makes our library catalogue readable on-line.

Another external LINUX web box running APACHE web server software system makes our library catalogue readable internationally from our Victorian Internet site at [www.bdcu.org.au](http://www.bdcu.org.au).

We can use our email to update different websites with contemporary proposals.

In short, use of our central storage of data (Data Warehousing) gives us the capability to provide others with distributed access to any of our Company documentation, reports and policy documents.

This is a perspective of how we practice the Buddhist first perfection - generosity (Pali: dana) for local and international clients.

#### 14.0 Formulating A View For Persons In Task Units To Look To Our Future With A Sense Of Purpose And Confidence

Upon accepting our Heritage, our Managers' training gives them the minds that can find the needed sense of beginning to deal with current realities for the future.

In November 1998, the feasibility of self-directed Task Units was tasted more than once by those 10 managers who attended the WFB Conference and by those 5 managers who ran the Centre as usual during that period.

This Conference gave many Members a vision that our foundations make sense and that possibilities exist for us to help WFB international Conferences extend into the next Century and beyond.

Once we establish a time scale of a few hundred years, we can think about new things, such as a total rebuilding at our premises occurring next Century, provided we maintain the existing property at a high level.

In the economic life of an office building, about four times as much will be spent on maintenance as the initial cost of the building.

So, within the next five hundred years, even if we avoid cheap solutions to maintenance, it is reasonable to expect the present wooden building to be knocked down or gutted for re-furbishing at least once a century.

However, our data warehouse and library holdings may be changed in format but are not to be knocked down or gutted.

Our library and our data warehouse can be expected to last at least five times longer than the knocking down and rebuilding of our buildings and at least a hundred times longer than the present infrastructure.

Our Managers probe the need to reduce running costs before they have to be addressed. These tactics are consistent with the preservation of our library and data warehouse.

For example, we installed five water tanks before the cost of water rose.

The main advantage of having five water tanks is in the case of forest fires, as we have the ability to fight fires even if the mains water supply fails. If the building burnt down, it would destroy our library and data warehouse.

It appears likely that the complexity of e-commerce is being more and more accepted by our organisation because our key managers have shown they are capable of rapid, interactive experimentation and "learning by doing" in these new technologies.

Over time our management tactics have evolved in order to meet this goal in more efficient and effective ways.

#### 15.0 A Quick Analysis Of Privacy Issues On A Management Information System (MIS) And A Decision Support System (DSS)

A quick review of the ontogeny of our current and future management tactics helps develop understanding of those skilful means being engaged to train and benefit beings through Buddha Dhamma.

At some next stage, there will be a migration from our MIS to a DSS.

Our public relations policies must attempt to educate and explain to potential general users of our library that they should waive any impressions they might have about the confidentiality of libraries. Data in the 1990s is more than accounts receivable.

Our Task Units learn building tools to make it easy to give passageways to data. They are the "fruition persons" building expanding databases and who help others to navigate through them.

To do this well, we must know where you have been reading in our systems.

You should be cautious about equating recency with reliability.

Questions like "Who discovered Australia?" may contain implicit assumptions that are not universally shared.

The forefront of knowledge may be nebulous, controversial, speculative or under-researched, with a high ratio of opinions to fact.

Eric Marsh (1992) thought that given the problematic nature of notions, librarians should consider and indicate factors to be taken into account in assessing the reliability of information supplied.

Even in providing so-called factual information, it is important to cite the source of any information provided.

There is always the possibility, increased perhaps by the growth in fee-for-service agencies, that a client may perceive a failure of service and resort to litigation.

Particularly important is a realistic description of our services, rather than overselling them in terms that might produce unrealistic expectations.

It must be appreciated that our search engines, such as ISYS, may produce a thousand or more references on a given topic heading for a client (from our e-library).

At any given time, we may not have the resources available to help a client since there is a point when the client must come to grips with a chapter of a book, a journal article or whatever, and extract and apply the needed information.

The client must choose the degree of relevance.

The software for capturing data on our website is ahead of our general library file software.

Our website can report times when files are down-loaded, but at present, the library information system running on our LAN does not record such data.

The methodological dilemma in a review of the organisation's management tactics is to inquire on the evidence of present or anticipated encounters what factors were underrated by the human energies and minds of those who wrote down the image of our change tactics in the past (what was planned).

The idea of progress as a process rather than an event is a useful concept here.

For example, our notions of tactics and using computer tools have evolved, slowly but surely, like two halves of an arch which may eventually stand firm and are built piece by piece.

What we can say is that the "trickle down effect", the time it takes for new tactics to operate as the major paradigm for each tier set in motion, is becoming shorter at this Centre.

Whereas our MIS was closely identified with the rigidity of transaction processing, our DSS is seen to be less structured, more flexible and active.

Dowlin (1983) suggests a goal for DSS is for a library manager to use a terminal to ask: "How is the library today?" and get a response such as "good" or "lousy".

Stuart Ferguson and Micheal Whitelaw (1992) suggested a better question would be: "What area needs my managerial skill today and what are your predictions for that area?".

In 1999, we intend to provide more and more good information from our LAN and our website [www.bdcu.org.au](http://www.bdcu.org.au).

Some type of public rationalisation must be given to justify continuation of our policy to collect at least five copies of our paper holdings of books and journals.

At present, many of our library items are still protected by copyright so it would be illegal to copy these items electronically and make them available unless permission to do so is obtained and some kind of royalty payment made to the present owner.

Since we hold the precept of no stealing, any royalty collection process must be well done.

At present, we are about to install on our LAN the necessary automation to give us capture systems which tell us what is being read electronically, when it is being read, and by whom on site.

We own the copyright of many electronically readable materials within our library and our website.

We are licensed to use, but do not own the copyright on items such as CD dictionaries and reference encyclopaedias.

Before we install similar software into our library systems, we need to look at the ethics of privacy. We do not wish to appear as Orwell's Big Brother and can imagine some reticent persons may not feel comfortable that others can monitor what they are reading.

It is in the public interest that we automate the collection of usage figures to keep costs down.

We do not want to close off use or curtail a further level of library development by asking persons to give monies so we can pay persons to capture data about services use which can be done automatically.

When we feed the specifics of what persons select into DSS, we can find out if we should enrich our Collection in that specific area.

The next step of enrichment may mean we have to have a system that is effective for the collection of external data base royalties.

Since royalties to read, rather than the capital price of purchase, may be an option in the near future, we must automate the collection of monies from users now, so we have a gateway to the future of making some on-line books available to read at our library.

This innovative conjecture gives us what we call an "e-library". An e-library can be a library without walls.

In a traditional library, persons establish a paper reading culture.

In an e-library, persons read on screens and use many electronic add-ons; such as machine searching, or call-up dictionaries or further "hot-linked" information to help their reading speed or reading pleasure.

Provided our Task Units behave in a reasonably competent manner, due to the power of search engines, they can search out the same relevant information from available sources that an average old-fashioned librarian would find.

We balance intensifying our e-library with our aims of collecting and preserving a more traditional library using paper based material.

Michael Talbot, writing in 1994, spoke of the messages we hear constantly about primacy of the new technologies and the rapidly approaching demise of the printed book as an information source.

Talbot had a strong feeling that the book would survive since more books had been printed in spite of "threats" posed by cinema, radio, television and videos.

At that time, Mark Tredinnick from Allen and Unwin surveyed the connotations that books and reading have for many of us. He noted the way persons revere books as objects and treasure the reading experience itself. He suggested book sellers and publishers concentrate on these factors to increase sales.

#### 16.0 The Training Paradigm For Effective Task Unit Building

While many of our staff have been given theory of teams and had experience on committees, task forces and work groups, it took attendance at the WFB Conference for most to begin to understand what a real Task Unit is and how real team work can make a difference in both individual performance and overall organisational success.

ARL/OMS consultant Maureen Sullivan (1993) identified components of an effective team building program as:

- |                                   |                                  |
|-----------------------------------|----------------------------------|
| - Orientation to teams/teamwork   | - Stages in building a team      |
| - Team roles and responsibilities | - Developing commitment          |
| - Communication skills            | - Negotiating                    |
| - Dealing with conflict           | - Reaching consensus and closure |
| - Facilitation skills             | - Holding effective meetings     |

- Presentation skills
- Group decision making
- Assessing team performance
- Training and coaching others
- Quality tools and techniques
- Group problem solving
- Valuing diversity
- Creative problem solving
- Quality improvement programs

There are four tiers our tactics effect. The first tier includes our early adopters.

These are those Members in our organisation who have the leisure, determination and patience to examine our heritage information architecture and make real progress in delivery of our goods and services.

Such Members have the people skills to gather funding to encourage technocrat Members to develop our information technology hardware and software. Enriched information services then become affordable to more persons who we can designate as our clients.

The second tier involves training persons so the information improvements are adopted by the majority of volunteer staff. This tier involves the usual public relations needed for normalisation of the new technology within our organisation.

The third tier could be called the slow learners.

A fourth tier could be called those who frustrate adoption of the system. These are the modern-day luddites who destroy the means of production.

So far, we have assumed that persons in all four tiers want to communicate.

However, this is not always the case.

There is a difference between those in the third tier, who have weak ability to communicate and those in the fourth tier who have an emphatic unwillingness to communicate.

As the playwright, Harold Pinter observed, for some persons:

"Communication is too alarming. To enter someone's life is too frightening. To disclose to others the poverty within us is too fearsome a possibility".

Very often, "the flow of speech is a desperate rearguard attempt to keep ourselves to ourselves".

These words describe the alarm of those in the fourth tier.

Sometimes, a Member in the fourth tier believes he or she has been taught some detail of practice and feels privileged to special information which they believe other Members should not know about.

Persons who have this mindset will attempt to argue a case that the information is "too complex" or "too simple" to be shared; "too sensitive" or "too inhuman" to be disclosed; "too easily misunderstood" or "too hard to understand"; "too radical" or "too conservative"; "too much an abuse of democracy" or "too elitist"; "too impersonal" or "too personal", and so on.

The difficulty is that the supply of information seems to be controlled by impersonal forces rather than forces which are designed to perpetuate individual differences. Preservation of individual differences may be blanketed under pseudo-democracy.

Defence mechanisms and rationalisations abound in behind-the-scenes discussions and negotiations that managers use to talk to the chief executives to justify

their own position or to justify alienating staff with a change of work culture.

When it is proposed that new technology would make it possible for the details to be widely publicised, it is possible that such a manager becomes confused and actively resists adoption of the new technology which makes their decision-making redundant.

There is no doubt that well applied modern technology can be one major element of the decision-making process because it can produce a lot of relevant data about heritage culture that failed.

Managers feel threatened when projects which they were responsible for are analysed and found to be wanting.

There are defence mechanisms in persons which resist evaluation. Modern computer systems can disclose minute details of earlier projects to such an extent that the work group responsible is exposed to evaluation without their permission to be scrutinised. This is how they feel.

In the worst case, they may attempt to sabotage an evaluation system that delivers the details of their past effectiveness or attempt to sabotage implementation of corrections which revise the former work methods.

Psychologists will recognise this type of behaviour as the operation of a defence mechanism. Persons involved in the need to evaluate a change face long, frustrating deadlocks when a former manager presides over the process. The manager may insist that the evaluation members work as a team or work with mutual understanding of the past position instead of letting the facts speak for themselves.

Former managers may appeal to the notion that it makes good public relations not to debate or admit to unwise tactics that were used in the past on the grounds that if a report disclosing such things was presented, the goodwill of the work group or the committee which made these proposals would be diminished and therefore this would be bad public relations.

One can observe these defences being erected in the minutes of a number of communication systems. Minutes which do not specify performance indicators enable previous managers to maintain face.

#### 17.0 Explaining Our Performance In Terms Of Supply Chain Management

First, we have to get a wider view of what we are trying to deliver to our end-users.

Second, we posit we intend to provide a passable supply-chain Dhamma information culture to our end-users.

Third, we accept that some of our current end-users may drop out of our corporate sight in the near future.

One case is where they succeeded in applying Buddha Dhamma to their lives; the other case is where they were unable to get the activation energy to start towards success.

In the former case, consider those persons we introduced to Buddha Dhamma as lay persons who later take robes in Australia or overseas.

With other Teachers, such noble persons cease to have a role as our direct end-users.

Indirectly, such persons may transform themselves into our benefactors by acting as new links on our global supply chain.

We must not try to get public recognition for our role in such matters or try to make some use of the name of the new Monk or Nun to fundraise from the public.

It is much more prudent to think of such a happenstance as an example of the power of Buddha's mind.

If they praise us of their own accord, we accept their good will. We will not acknowledge false praise.

In terms of supply chain management, paper and print are not the only media we use to transmit Dhamma information to users.

We use the media of our Internet site [www.bdcu.org.au](http://www.bdcu.org.au) and our radio broadcasts for delivery of important information.

To deliver a substratum for this resonance, we recognise our listeners are our end-users and introduce all our programs by using the Buddhist vandana NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMMASAMBUDDHASSA to quieten their minds.

In our view, Buddha Dhamma resonance is more likely to happen when the end-user's mind vectors with vigour, critical thinking and the right curiosity.

Although the end point of our final radio scripts arises from the hard work of some of our senior Members who act as producers, the subject matter of the core writing reflects our Teacher's direction.

The actual words delivered from the radio site are supplied along a chain of writers supported by supervised library research from our senior editorial assistants.

Viewed from a supply chain perspective, we need to explain to the public that the dialectic used in our radio scripts is crafted well enough that it can reverberate within our listeners' minds.

We hope they could echo the enthusiasm of our senior editorial assistants who help edit the script.

We need to tell our listening public at large, that if they could imagine a Dhamma mirror mind talking, it should carry identical content to writings in either our traditional paper library or our e-library references.

Yet by most measures (other than by the supply chain management perspective), it is doubtful if our radio public would be counted as an end-user of our library.

Susan Edwards and Allen Hall (1991) studied public perceptions of library use by asking members of the general public about the activities which come to mind when someone says: "I use the public library".

Twenty to thirty per cent of the respondents in their survey showed meeting of friends as a use for the library and up to 18 per cent of one survey included its use as a rest room.

This is the result of a user-orientated view, as opposed to a system-orientated view which might study, for example, user loans.

They suggested that when salient activities are omitted from a questionnaire or when non-salient activities are included, the resulting picture of what occurs

in the library represents the viewpoint and priorities of the librarians conducting the study.

We need to be able to explain to the public we cannot afford or feel inclined to convert our Member's valuable research library space into a space for meeting friends or a rest room.

For such reasons, to find more detailed evidence of research activity, we must not assume that the number of persons in attendance at our library at a given time or the number of books read or borrowed can be the gauge of research performance.

These vectors can be resolved and satisfied only when the person seeking is given the samma (correct) resources which show the way and the person has the leisure time to bore down to the foundations of insight understanding of information on a specific subject matter.

Although a researcher experiences the work process in an approximately linear manner framed in his or her time; it is unlikely the units of needed research information will be indexed or can be supplied in a linear manner from either the traditional or e-library.

It is difficult for a person used to a traditional library catalogue to modify thinking from the pyramid structure of command which centralises cataloguing as the distribution of information with the neatness of, say, a Dewey number.

It must be a comfort to the general public that we intend to continue to index our library books by showing their Dewey Numbers in our catalogue.

At the same time, we must also advise the general public, in case they think we are too old-fashioned, that we provide our researchers with the use of such things as an ISYS search engine.

Furthermore, we are examining other directions which will increase autonomy of our information providers and searchers at all levels of our organisation.

#### 18.0 Can We Define Our End-Users Now And State Where We Think They Are Now And Where They Will Be In Ten Years?

We are committed to operate locally and internationally because we are a Regional Centre of the World Fellowship of Buddhists, and an Approved Associated Centre for Spiritual Training of the World Buddhist University.

We estimate it takes about ten years to establish some organisation without our supply chain management networks to a mutually satisfactory level. Satisfactory means we can rely upon meeting in accord and parting in harmony in our transactions.

We do not wish to overstate our case for international operations, but we wish to explain to the public that accord could not be obtained by stop-go policies with our end-users about the rate of flow of our good information.

We must be prepared to support values that have shaped our own research liberalism and prosperity with generosity of information.

We must at all times be aware that the 21st Century belongs not to researchers in Asia or America or any other continent, but to the research learning values which we teach to bring about the good life.

These values do not depend on the emergence or suppression of civil society in any country. We hold that things like research happen because of cause and effect.



Some places become richer or poorer in research than other places because of cause and effect, and cause and effect is universal in every country.

We regard what is happening in Asia, despite the recent setbacks, on the whole as exciting, unique and good for the region and the world.

It cannot be attributed to some value system called "Asian values", but must be judged by rational accountability in economic management. We maintain that our research values are universal.

We can work with market economics in any part of the globe although, naturally, we prefer the laissez-faire market economics of Australia simply because we are accustomed to their use.

When we design systems for researching information we need to make sure they do not include assumptions that offend Asian cultural values if we intend the delivery systems be available to Asia.

We must explain to the general public that labelling something as "European values" or "Asian values" does not help us design information systems which are to operate throughout many countries.

Using the same arguments, we think there is a way of delivering information which would be acceptable to say, Singaporeans and persons from Hong Kong.

So, our new managers must set up research systems which are not biased locally or appear too parochial.

What is the message in terms of public relations to impress this upon ourselves and others?

Bob Usherwood (1981) wrote about public relations for public librarians dealing with staff. Good, continuous communication is a way of avoiding misunderstandings which can seriously damage our library's internal and external public relations.

The ability to keep communication channels clear is one of the most important and potentially productive skills that our library managers can possess. Like it or not, we must spend more time talking to other library managers.

An increase in the use of using our library services following a publicity campaign may be a measure of the effectiveness of a campaign, but not necessarily so.

It would require quite sophisticated research techniques to isolate the effects of a campaign from all the other internal and external factors that may, or may not, have led to an increase in the use of a service.

Good public relations will bring more books, more information, more artefacts and more e-library equipment, to both our libraries.

Poor public relations will diminish any goodwill we have built up in the community. The important thing to note about public relations is that it is planned and continuous.

#### 19.0 Approaches To Library Public Relations We Strive To Circumvent

In 1973, McGarry and Burrell identified six persuasive messages that can be used by librarians. These are:

1. Social appeal: Everybody uses the library!
2. Prestige appeal: All the best people use the library!
3. Survival appeal: No-one can compete in modern life without help from the library!

4. Fun appeal: Use the library for fun and leisure!
5. Egomaniac appeal: Knowledge is power!
6. Fear appeal: If you don't use the library your friends will ostracise you!

This type of public relations appears to be based on the premise that the target market of libraries requires one or more of these defence mechanisms to drive their learning.

We must convey to the general public that we do not share the same belief in such appeals and have proved to our satisfaction that taking the higher ground leads to an effective or efficient learning and research centre.

At the moment, we are still in the infancy of our electronic library because the great bulk of our information does not exist in electronic form but rather is captured on paper.

Our longer term goal is to wait until the copyright expires on our paper texts and transcribe them to digital form.

Some texts that were applicable in 1860 or perhaps even in 1890, when information was difficult to find and hard to learn, are about to come out of copyright.

In those days, if good information was put into practice in the manufacture of goods and the goods were exported, then a higher standard of living could be expected.

That goods are the primary mechanism for enhancing a nation's standard of living by trade is an assumption, and that may not be the primary engine that generates economic wealth in the world today. It may be that it isn't the production of manufactured goods, and it isn't trade.

There was an idea that Japan was the world's foremost economic power even when Japanese productivity was below productivity levels in the United States of America.

When Japan's productivity in the manufacturing sector exceeded that of the United States, it was assumed that Japan had overtaken the United States of America.

What was overlooked was the percentage of the labor force that was engaged in the service industry proportional to the agricultural, manufacturing, electronics and transport equipment industries.

The dollar value of a person in a service industry such as the communications industry can exceed that of a person in a manufacturing industry. The error is assuming that productivity of the manufacturing sector is a valid proxy for the productivity of the entire economy.

Workers released from agriculture 100 years ago were absorbed into manufacturing; those released from manufacturing in our time, it turns out, are finding work in the service sector.

According to Ted W. Hall (1995), there are two conventional views of this situation, both negative. One is that "bad" service sector jobs (or "McJobs") at places like supermarkets and McDonald's are displacing manufacturing jobs. The other is that the "good" manufacturing jobs are moving to Japan and elsewhere.

How do you measure output at MacDonal'd's? That was a hard question, and it didn't seem important. So it went unanswered.

The consequences of taking an antiquated paradigm and applying it to a very different world are grave. What usually happens is a leap of presumption - a perverse interpretation of the facts as reinforcing evidence for the old model, rather than as reasons for re-examining the assumptions behind it.

This is unfortunate, because it leads to economic policies that are misguided in intent, in timing, and in recommendation. The difficulty with fixating on trade in a service economy is that a haircut produced in Hong Kong does me no good if I'm in Melbourne. So generally speaking services which are produced locally must be consumed locally. In such a situation, there is nothing to export and the small employment base of the traded goods sector cannot raise national productivity in any meaningful way.

When we examine our wish to supply information that is locally produced but globally exposed from our website we produce something more than the information per se. What we produce is a management system, S5 or better, which can be exported as global best practice.

We are quite willing to be exposed to world-wide competition in producing such teaching material and we are ready to fight the outdated paradigms and join the information providers with a management system that looks to the idea of communicating to a large audience of readers as the affordability of a world-wide delivery system is lowered.

Modern technology has now replaced nearly all traditional forms of communication involving the written word. It is thought that email, voice mail and faxes outnumber written letters in Australia today. We cannot afford to champion only one new technology. We must be willing to equip ourselves to handle several types of technology.

Within the next two years, we plan to look at the next generation of voice production software, so instead of just reading a file, it will speak to you. This will further threaten managers who might be told "there are 22 outstanding letters you have not answered" by a machine. This is because we will scan paper letters received into electronic form and have the machines keep count of replies required.

As we implement these tactics, it would be nice to be understood by two sets of audiences, one internal - our own staff; and the other external - the community at large. We have to consider methods for delivering our public relations internally, because there may not be a second chance to deliver public relations in another form to a set of external audiences.

## 20.0 Rationality Used To Develop Internal Tactics

The methodology of analogical argument is too complex a subject to examine here but it is worth noting that analogical reasoning is as dangerous as it is tempting.

A common fallacy in reasoning is *ignoratio elenchi*. This refers to the fallacy of setting out to prove one proposition, proceeding to prove a different one, and then claiming the original objective has been achieved.

A metaphor or analogy can effectively illustrate an argument for didactic purposes but it cannot serve as a valid demonstration unless the analogy is very close.

Professor Scott Gordon gives an argument that the analogy must touch four bases, as in baseball.

Suppose the proposition to be proved is P and the analogy of it is A. To get to first base, it is necessary to show that P and A are indeed similar in certain respects.

To move to second base, A must be explicable. If it is not, then the process of explaining P by reference to A merely replaces one mystery by another.

To be safe on third, the explanation of A must be TRUE; otherwise P is being explained by a second-hand argument that is itself false.

Finally, to cross home base, the causal mechanism known to be at work in A must be explicitly shown to be parallel to the mechanism at work in P.

That is to say, one must be able to demonstrate how P works, since that is the object of the exercise.

The history of social sciences is replete with analogical argument but these requirements frequently remain unfulfilled.

## 21.0 What Four Things Do We Champion To Give Us A Positive Sum Game?

It can be seen the tactical strengths we have developed in 1998 could be extended to give us a more positive sum game (what we want), if we were:

- to further track our public relations in librarianship matters to range from local, national to international interests;
- to promote the public relations component of the continuing education of library personnel;
- to develop, maintain and promote public relations guidelines for library services; and
- to define, construct and develop a public relations infrastructure to promote local, national and international scholarship.

We have two types of managers; only one type has the ability to tutor our trainee managers in S5 development.

By following the path mapped in this white paper, we hope to amend our organisational paradigm in four ways to develop a more global approach to our public relations.

The first way concerns the certainty we are building a third rate library (as defined).

The second way concerns the process of building large quantities of data for information purposes.

The third way is to build nomological propositions which will give some reasonable amount of uniformity to our information.

The fourth way is to construct "positive sum games" delivery systems; that is, situations in which it is possible for everyone to gain or, at least, for some to gain without others losing.

To guide the amendment of our tactical planning in these four ways, we prefer to frame our public relations tactics in social science terms, including economic terms, since as we increase the aggregate production of our goods and services and distribute them more widely to new consumers, we are likely to be looking towards positive sum games theory.

This managerial white paper looks at the image and style needed to be conserved by our present Tutor Managers who will continue to minister the tactics of positive sum games to our organisation to at least the year 2026 A.D.

Tutor Managers read voraciously, trust and re-evaluate our heritage information, build our future by substantial analysis, understand why we favour a rationale of using similar tactics to those trail blazing managers of the past who found how to capitalise on opportunities of their time and place and proved themselves to be superior antecedent emotionally mature Tutor Managers.

Our Teacher considers there are three emotionally mature Tutor Managers who practice positive sum games theory at present. Tutor Managers train our other managers in positive sum games theory tactics.

As we intend that both types of our management persons sail through their work with extended assignments, optimum administration suggests we must provide a plethora of fast work stations located at a safe anchorage.

The final public relations goal (our benchmark) of our Tutor Managers in image and style is directed to long term accord with suitable organisations within positive sum games theory.

Long term accord with positive sum games theory is our glossed translation of the Buddhist ideal of kalyana-mitta (Pali).

The empowering thought driving our Tutor Managers is expressed in the following Chinese proverb:

IF WE DO NOT CHANGE OUR DIRECTION, WE ARE LIKELY TO END UP WHERE WE ARE HEADED.

At first sight, further expansion outlined in the four ways might suggest we need three further workgroups.

But where are we to find the next three managers immediately?

We cannot go this way.

## 22.0 Introducing Our Four New Task Units

It would appear likely that a positive sum output could arise if we restructured our present nine workgroups by allowing them to expand into four Task Units.

After consultation with Wendy Clancy M.B.A. and others, we settled on the structure of our new Task Units.

The key improvement is that sufficient time and effort has been invested to understand and be able to list and highlight data and equipment needs for the next three years.

1. Local Area Planning & Asset Management (LAPAM): This assimilates the former work groups of Centre Maintenance and Infrastructure and casts the activities into a more strategic focus.
2. International Dhamma Activities (IDA): This combines the former Ch'an Academy work group with the two specific interest areas of the World Fellowship of Buddhists and The World Buddhist University.
3. Corporate Governance & Reporting (CGR): The former work groups of Company Administration, Treasury and Occupational Health & Safety have now been grouped together under this broader category work group.
4. Knowledge Management (KM): In recognition of the convergence of our resource technology we have amalgamated the former work groups of Information Systems, Publications and John D. Hughes Collection into this new work group.

### 23.0 Our Cultural Change Paradigm

All forms of culture which are not specifically expressive or descriptive are derived by the means of transfer suggested by Professor Raymond Tschumi (1978) in his *Theory of Culture*.

Those forms of culture which are not strictly artistic or scientific, and so are in some measure a combination of both, can be derived by the method set out by Professor Tschumi.

Professor Tschumi posits that the fundamental error made in viewing culture is the tendency to assume that all forms of culture are related in such a way that they all constitute one single culture, and that these forms can be simply derived from either expressive or descriptive language situations.

But this view fails to account for cultural differentiation, both inside the main forms of culture, and in subsidiary, secondary, marginal, mixed or interdependent forms of culture.

We can call these forms of culture "derived". The origin of these derived forms is a series of transfers from both expressive and descriptive forms to the eventual hybrid form.

Following are some common derived cultural forms; religion, ontology, history, linguistics, psychology, medicine, jurisprudence, social sciences.

It is important to note that the basic factors of creativity and cultural transmission prevent us from arresting culture, that is; fixing something that is changeable by nature; seeing a whole culture that is indeed only a collection of entities in a close proximity.



**A Journey to Mongolia  
(2 July - 26 July 1999)**

Official name:	Mongol Uls (Mongolia)
Form of government:	Unitary multi-party republic with one legislative house
Chief of state:	President
Head of government:	Prime Minister
Capital:	Ulaan Baatar (Ulan Bator)
Official language:	Khalkha Mongolian
Population (1998):	2,413,000
Religious affiliation (1995):	Tantric Buddhist (Lamaism) 96% and other 4%

Jocelyn Hughes and Vanessa Macleod travelled to Mongolia to visit friends whom they had met at the World Fellowship of Buddhists Conference (WFB) held in Berkeley, Australia, 1998 and at the WFB Conference held in Bangkok, Thailand, 1994. During their journey, they had the opportunity to meet many great Buddhist teachers as well as visit ancient Buddhist temples and monasteries.

Jocelyn and Vanessa would like to express their deepest gratitude to the Sangha and to the laypersons for demonstrating such warm hospitality. They would also like to offer their heartfelt thanks to the great Buddhist practitioners for teaching them the precious Dhamma.

Sadhu, Sadhu, Sadhu.

A summary of the people and places they visited follows. Further articles will be included in the next edition of the BDDR (Volume 9, No.3). A Mongolian translation of this information will appear in a future issue.

**Ovgon Monastery  
Hogno Khaan Mountains**

On 9 July 1999, Jocelyn and Vanessa visited Ovgon Monastery where they met the Abbot of the monastery, Venerable Undrakh, and practiced meditation.

In 1624, Venerable Erdenetsorj established the Ovgon Monastery in order to promote the practice of the Red path in Mongolia.

*(Editor's note: Before starting the Red Path, you need to make merit for about three world cycles because the nimitta is fire and this can burn your body if you do not have enough merit.)*

According to the *The Serpent Power*, written under the pen name of Arthur Avalon, the competency for Tantra (Tantrashastradhikara) is described in the second chapter of the Gandharva Tantra as follows:

"The aspirant must be intelligent (Daksha), with senses controlled (Jitendriya), abstaining from injury to all beings (Sarvahimsavinirmukta), ever doing good to all (Sarvapranihite ratah), pure (Shuchi); a believer in Veda (Astika), whose faith and refuge is in Brahman (Brahmishthah, Brahnavadi, Brahmi, Brahmaparayana), and who is a non-dualist (Dvaitahina). Such an one is competent in this

Scripture, otherwise he (*sic*) is no Sadhaka". (1) (Please note Buddhist competencies are also required in this practice).

In 1937, Ovgon Monastery was destroyed. At that time there were 100 monks in residence. This monastery was re-established in 1993 and now has approximately 15 monks in residence.

Venerable Undrakh chanted the 21 Tara Sutra and gave the following teaching on the **Six Preparations for Meditation**:

1. Clean the house and the space around which you will be seated.
2. Make offerings.
3. Sit correctly on a mat/cover which is thin towards the front, thick towards the back. Have the correct posture, sit straight like an arrow into the earth. Do not lean to the right as this brings anger; nor to the left as this brings sexual desire; nor to the back as this brings pride; nor to the front as this brings arrogance.
4. Bring the five senses inside. Have no concern for the outside world.
5. Draw in your breath from the right nostril, expel defilements through your outbreath from the left nostril.
6. Collect energy inside centre of your body - focus your mind. Imagine the Buddha inside and all the Bodhisattvas and Arahats are surrounding you, emitting light towards you.

#### Reference

1. Avalon, Arthur, *The Serpent Power*, Fifth Edition (1953), Ganesh & Co., (Madras) Ltd., Madras, p. 13.



**Erdene Zuu Monastery**  
**Central Mongolia - Ovorkhangai**

On 11 July 1999, Vanessa and Jocelyn visited Erdene Zuu Monastery which was the first Buddhist monastery in Mongolia.

The Khalha Lord, Abtai Khaan, began construction of this monastery in 1586 and it was completed 300 years later. This monastery covers an area of 400 square metres and is surrounded by a wall with 108 stupas. The monastery contained more than 60 temples which were a combination of ancient Mongolian, Tibetan and Chinese architecture.

Almost 10,000 lamas practised in this monastery.

Each of the three temples which were not destroyed are dedicated to Buddha's life as a child, as an adolescent and as an adult respectively.

Mongolian, Chinese, Arabic and Tibetan scripts from the 13th and 14th Centuries are preserved in these temples as well as ancient images and thankas.

One of the images in Erdene Zuu is that of Jibzundamba Hutugtu Unur Geghen Zanabazar (born in 1635), the great Buddhist teacher, scholar and sculptor, otherwise known as the Bogd Khaan (Living Buddha).

"Undur Geghen fashioned canon of lamaist ritual in Mongolia etiquette for lamas, priests. There are a lot of admonitions of Undur Geghen. For example, he always had beings admonishing of worship lama and three treasures, to abstain from 10 sins, accomplish 10 good deeds, to abstain from deeds harmful for human being and religion, like violation of canons, games of hazard, drinking, smoking, swagger, outrage; to honour one's own tutor lama, to keep vow in the name of blessing for six kinds of all living, to follow canons, not forgetting sanctity and own soul and heart." (1)

Images designed by Zanabazar include "the Vajradhara, twenty-one Taras, Maidar, merciful and graceful Janraiseg made of white sandal, five Dhyani-Buddhas, Amitayus, Mahakala - the principal defender of the monastery of Barun Khuree". (2)

"The Vajradhara (literally bearer of the Vajra or thunderbolt) is the chief deity (Buddha) in which all the contemplative Buddhas of Tantrism are embodied. This figure is represented with the hands crossed on the chest, one hand holding the vajra - symbol of the female principle - so expressing the indissoluble unity of male and female..." (3)

Lama Yeshe in his book, *Introduction to Tantra*, states "the great meditators of the past have said that if we cultivate these four causes - indestructible devotion, freedom from doubt, single-pointedness and secrecy - and practise steadily and correctly, then all the powerful attainments of the path are definitely within our reach. According to the experience of many practitioners, we can reach a certain point in our meditational training when an explosion of knowledge and realisation occurs. It is as if before we were an ordinary, ignorant being and suddenly we are transformed into a highly realised yogi! This is not a Tibetan religious fantasy; it actually happens." (4)

### References

1. *Under Geghen Zanabazar*, (1995), Mongolian National Commission for UNESCO, Ulaan Baatar, Mongolia, p. 135.
2. Ibid, p. 136.
3. Ibid, p. 137.
4. Yeshe, Lama, *Introduction to Tantra*, (1987), Wisdom Publications, Boston, p. 153.

Image of Zanabazar at Erdene Zuu Monastery, built by Zanabazar himself, and later extended by his students.

### **Mongolian Women's Buyany Tugs Bayasgalant Centre Ulaan Baatar**

On 17, 19 and 21 July, Jocelyn and Vanessa visited the Mongolian Women's Buyany Tugs Bayasgalant Centre in Ulaan Baatar where they met the Head of the Centre, Gantumur Natsagdorjiin, and attended a puja and meditation class.

The Centre was established nine years ago by Gantumur. For the first five years the Centre was run from a ger (a large felt tent) until they had enough money to construct a small building. They are now in the process of raising funds to build a new nunnery. Recently, Gantumur supervised the building of a Stupa in the temple grounds. Gantumur gave a commentary on the building of this Stupa.

The Stupa starts below the ground and has a number of levels of offerings contained inside. The level closest to the ground contains the offerings made by laypersons and includes the many objects required for daily life such as clothes, shoes, jewels, rice and a symbolic miniature ger. The above levels include the more holy Dharma

objects such as nine jugs of offerings filled with items including rice and sugar, prayers engraved on wood which are wrapped in silk of the Buddhist colours, incense, pictures of Green Tara, White Tara, mantra beads and the robes of Rinpoches, including those of the Ambassador of India and Venerable Choijamts of Gandan Monastery.

As described in the book, *Under Gehen Zanabazar*, a "stupa consists of three main parts: a lion throne (sentii), four steps, symbolizing four infinite truths with a niche for offerings, the column depicting the 13 circles of Buddhist teaching together with the protective divinity (moon, sun, fire). Its composition express(es) the unification of four-side". (1)

Jocelyn and Vanessa would like to thank Gantumur for her great kindness in teaching the Dharma and establishing this monastery for the benefit of many beings. They also would like to thank her student, Baasan Garjan, for generously acting as interpreter.

#### Reference

1. *Under Gehen Zanabazar*, (1995), Mongolian National Commission for UNESCO, Ulaan Baatar, Mongolia, p. 137.

J.M.H. & V.M.

Most Ven. Choijamts of Gaudan Monastery

Most Ven. Dambajav of Dashi Choeling Monastery (R), the Monastery's  
Chanting Master (L), with Jocelyn Hughes and Vanessa Macleod.

Pauchen Otral Rinpoche of Jampa Ling Monastery and Norbu Gakyi  
Monastery with Vanessa Macleod (L) and Jocelyn Hughes.

Geshe Lharamba Tashi Gyatso of Norbulingka Buddhist Cultural  
Institute, Jocelyn Hughes (L) and Vanessa Macleod.

**Actions Beyond the Honeymoon**  
**Knox FM Radio Broadcast 7 June 1999**

Today's program is called: **Actions beyond the honeymoon.**

We do not believe in "luck". For us, life is too precious to gamble. Our Centre prospers from honest work with added value. We make our own luck by moral actions based on cause and effect. By helping others, we make causes which help ourselves.

Teachings about Buddha Dhamma methods are not for lazy persons who wish to gamble, because persons who are addicted to gambling are unlikely to have the mental space capable of turning their thoughts away from greed into right action.

Sometimes, in the business world, plain talk and simple concepts are valuable because they are more likely to lead to action. In addition, underneath the apparent simplicity is a mass of cost benefit probability analysis figures.

When Steve Jobs took over Apple Computers in July 1997, he found they had 15 computer models. The complexity not only confused customers, it also meant persons inside Apple Computers were often unsure about where to focus.

He decided to concentrate the company on "four great products". Whether this simplifying notion works remains to be seen.

How many times do we start off with the notion of some simplifying idea to do something different (such as to gamble) then, because we find things do not go as we wish (we lose more money than we gain), we cool off the idea, then drop the idea, but later start the gambling process again?

There is no doubt that the crazy gambling mind is destroyed by Buddha Dhamma practice.

Many of the 227 Buddha rules for Monks and Nuns are designed to stop the notion of living by chance within the Sangha life. Although originally designed for Monks' training, these rules are not sexist - they also apply to Nuns.

For example, agitating to re-open an issue, knowing that it was properly dealt with, is an offence.

Not informing other bhikkhus of a serious offence which one knows another bhikkhu has committed, either out of a desire to protect him from having to undergo the penalty, or out of a desire to protect him from the jeering remarks of other bhikkhus, is an offence.

Refusing to give up the wrong view that there is nothing wrong in intentionally transgressing the Buddha's ordinances, after the third announcement of a formal rebuke in a meeting of the Community, is an offence.

Saying something as a ploy to excuse oneself from training under a training rule, when being admonished by another bhikkhu for a breach of the rule, is an offence.

Using half-truths to deceive others into believing that one is ignorant of the rules in the Patimokkha, after one has already heard the Patimokkha in full three times, and a formal act exposing one's deceit has been brought against one, is an offence.

Complaining about a formal act of the Community to which one gave one's consent, if the act was carried out in accordance with the rule, and one knows that it was, is an offence.

Getting up and leaving a meeting of the Community in the midst of a valid formal act, without having first given one's consent to the act, in hopes of invalidating it, is an offence.

As you will now know, it is uncommon for these simple rules to be held by ordinary householders who are lay men or women. These rules are far removed from the way householders behave in their ordinary life.

It would come as a surprise to most persons that following a few of these simple rules is potent enough to destroy the mind that gambles. That being so, if you incline to gamble, pay special attention to what we are about to disclose. If you like what you hear, put it into practice.

It would make life simple if these rules were applied to ordinary life.

Some of our Members are invited to consider holding some of these as additional precepts.

Since experience shows that the more training rules observed, the greater the benefits of Buddha Dhamma practice, wise persons retain the good idea that when the time is right, they could observe a few extra rules.

These rules are not harmful and since you are less likely to become more selfish or immature if you observe these rules, they can help you uncover the Middle Way.

If you care to examine and practice each of these rules, you become aware that if you and others in your organisation tried them, they have the effect of cutting things out of your life, therefore, it saves time and money to follow them.

The knowledge you learn in the practice of Buddha Dhamma is that living is extremely complex and if you try to cut out the wrong things your life will not work for long because you cannot meet the suitable timelines of what must be done.

It is like balancing the books at the end of the financial year, it must be done at the right time.

We obey this rule and prepare our final balance sheet of assets and liabilities at the end of each financial year on 30 June and prepare quarterly Profit and Loss Statements.

At other times, we must make the financial effort to have funds at the right place at the right time if we are to win peace of mind.

On the Vesak full moon in May we celebrated Lord Buddha's birth anniversary at our Centre. Members and Friends offered dana to four visiting Monks.

New persons at our Centre who attended the celebrations found, to their surprise, they could practice with ease and gain many insights on that day.

This uncomplicated fact of right timing has been known to Buddha Dhamma practitioners for thousands of years.

Vesak month celebrations continue at our Centre and throughout the world for this turning point in world history.

Last weekend, as part of their practice, Members labelled copies of our flagship Buddhist journal, *Buddha Dhyana Dana Review*, ready for posting on 31 May.

This day was our publication deadline for that issue.

We paid postage and handling costs of \$269 for copies posted within Australia and \$1,007 for those sent overseas.

The money for these costs was raised by our Members.

Giving money to print and post good information is one way we make merit to ensure we meet with Buddha Dhamma (Buddha's Teachings) again and again both in this life and in future lives.

This action is a cause to obtain writings about Buddha's Teachings.

Our Members win by their good actions taken over time.

Consider our library.

Our library website at [www.bdcu.org.au](http://www.bdcu.org.au) can now be accessed through the Australian Libraries Gateway at [www.nla.gov.au/libraries](http://www.nla.gov.au/libraries).

Our Teacher has stated this good entity link is caused by the wholesome causes of giving out free Buddha Dhamma writings to many persons over decades.

The link that has been created is a blessing to us because it will have the effect of increasing the number of new books and journals we receive which are needed to build up our library resources.

Many nice things happen when you are concerned with helping inhabitants in our secular country access good information about our training methods.

Our development plan has the integrity, wisdom and maturity for accumulating sufficient library materials from all over the world, which enable us to become a third rate library by world standards.

Even though the full moon of Vesak has waned, our Members continue to practice and their determination does not wane like the moon. If anything, our Member's clarity about what is practice and what is not has become better understood this Vesak moon month.



Dhamma in the mind brings such a sweet feeling that often it has been compared to tasting honey.

We would like to call Vesak the "honey-month" except that it might be mistaken for the old English term "honey-month" that was in vogue from 1696 to 1710, which referred to the first month after marriage (or "honeymoon" as we call it today).

According to Johnson, the compiler of the first English dictionary, originally the term had no reference to the period of a month, rather it compared the mutual affection of newly-married persons to the changing moon which is no sooner full than it begins to wane.

Talking of honeymoons, what is called for when the honeymoon time for gambling relationships is over?

According to the teachings of Korean Dharma Master Ji Kwang Dae Poep Sa Nim, persons have a hard time making decisions in their relationships, especially romantic relationships.

When the honeymoon phase is over in our friendships and one of the friends thinks the time has come for cutting off a relationship, the Buddha Dharma teachings can help.

The Venerable taught that a difficult situation in this life is the result of not having a good relationship in a former life.

The persons have made kamma (action - wise or unwise), in former times which they now inherit as events experienced together in these times. The phonetic spelling of the word for "action" in Sanskrit K -A -R -M -A may be spelt in Pali K -A -M -M -A.

At our Centre, in general, we treat both words as if we were in the ancient times, where they had identical meanings.

In more recent times, the word karma K-A-R-M-A has been used by Hindu practitioners to refer to their word Kama K-A-M-A.

You must make an effort to eliminate or moderate your karmic output.

The person who has a good relationship has a great energy advantage.

Therefore, you might observe if you had not been friends in past lives, unless you do something different, it is unlikely you will become friends this life.

So when you have problems getting along, do not argue over the situation, just try to respect each other and the solution will come automatically in most cases.

But remember, problems may not be resolved by pleading that you love someone and for that reason alone he or she should treat you in some different manner.

The strength of feelings between persons, like everything else in the world, is subject to change.

The Pali word "anicca" which means change is a fact of all our lives.

As a wise Monk in Thailand put it: "You must remember if two persons sit down to eat, one must finish first".

You are not greatly different from the person with whom you are having difficulties.

In some cases, you may need professional help if you are too far gone into mad, bad or sad scripts of functioning.

When you are well-practised, you can put mental states of loving kindness or compassion or sympathetic joy or equanimity into a given situation so you do not walk away leaving hate behind you.

Sooner rather than later, hate will be associated with other sicknesses which make it difficult for you to reason.

Remember, just as we service our car or our printer, we must make sure to have a medical check-up from time to time. So remember to see your doctor.

Sooner or later, persons ask our Teacher if they have to make merit every day and practice the various perfections.

Although, obviously, the authentic answer is: "Yes! - if you wish to come out of suffering"; our Teacher seems to know when a person has a longing to fall back to a gambling fantasy world.

Questions which are framed on a thesis statement to begin with may just be a path to reach the antithesis.

When the antithesis you are looking for can be shown not to be captured on a morality sieve, then if you are wise you would be better to revert to the thesis which will not fall through such a sieve.

The methods of Buddha Dhamma are a much broader field than the arguments and reasoning used by the ancient Greeks.

Although the Buddha was the son of a King, and on occasions, advised Kings, and gave advice to the four classes of persons, he was not involved with too much discussion of what we call the social contract.

Professor George Catlin in his book published in 1950 on a history of political philosophers gives five references to Buddha Sakyamuni.

In his introduction, he asks: "(Was) Buddha or Christ (concerned) with party membership? Were they 'dividers of goods'?"

He suggests that Buddha "...led one of the greatest of all religious secessions. A route away from the oppressions and injustices in caste-organised society was found..."

The Buddhist sage strove for neither power or wealth. He suggests Buddha was uninterested in war and in calls of "justice and honour" between nations.

In Catlin's view, Buddha was uninterested in money and in "social justice" as a matter of wealth between men (sic).

He was uninterested in "liberty" and caste or servitude or emancipation.

Catlin's view is that Buddha was uninterested even in the striving to perpetuate human life, whether of the individual or the species.

In his reading, Catlin concludes that the perfection of goodwill is the end of striving and that what he calls "primitive Buddhism" was not interested in any talk of gods or spirits, immortality or sacred writings and that it had no bearing on emancipation in this life and in this world.

In his text, Catlin italicises the words "IN THIS LIFE AND IN THIS WORLD".

Catlin asserts that the self-hypnotising theory of periods of ruin of civilisation and of degeneration came from Zoroastrianism and the thesis is that truth is found, lost and is found again.

It is perhaps of no small importance that Europe tended to accept this idea (although this tendency was intensified by Christianity).

The pacifist tradition of Buddha Dharma was not adopted in Europe.

Our program today is not to dispute with the views of Catlin.

We suggest that there are now certain ways of thinking about national boundaries and about work, even part-time, in one country while being a citizen of an adjacent country, which were not found in historical practice.

The notion of being able to cross frontiers without a visa is a revolutionary change in Europe.

In some ways, the European Common Market tends not to reject pacifism and some persons think that the new order promises the best chance in 20 centuries of a period of peace in Europe.

According to Huxley, the maxims of Christ were anticipated by Plato and Buddha and the teaching of the sages is astoundingly uniform over time.

We praise developments which are well thought out and transcend gambling on outcomes, because the question "how" was asked, not just "why".

Conversation that focuses not on faults but on ways of overcoming them is within our culture.

Discussion is fine, plans are fine, but the work remains to be done. Grand schemes are just things unless they can be funded without gambling.

Some of our present systems are not scalable beyond a certain point so they cannot handle a task when it increases in quantity.

Our present library system software can handle, say, 5000 books but we doubt it may be suitable to handle, say, 100,000 books.

So, sooner, rather than later, we are planning to install a new library cataloguing system using ATHENA software which we can purchase for \$5000. However, we will keep our heritage system in place for some time.

We hope to be organised enough to introduce our Members to a demonstration of the ATHENA software during our five day bhavana course held between 11 to 15 June 1999.

We have decided to follow the library knowing-doing practice rather than the old-fashioned slow practice of sending persons to seminars and training programs.

What we prefer is the need to be driven by a love of libraries and the words of Walter Cronkite: "Whatever the cost of libraries, the price is cheap compared to that of an ignorant nation".

While we can still remember history, such as the burning of the great library at Alexander, we can understand that little seems to be truly modern.

For example, last year, in the Buddhist country Cambodia, Irish librarian Anthony Butler completed an assignment to reorganise the library of the Royal University of Fine Arts in Phnom Penh, which had been ravaged by the Khmer Rouge under the leadership of Pol Pot.

Butler's progress report was dedicated to the librarians slain during the upheaval.

In Bosnia and Hertzegovina, efforts are being made to resupply libraries destroyed by fighting.

Last year in Guinea-Bissau, soldiers seized the National Institute of Studies and Research and reportedly destroyed most of the contents.

So, we see what the ancients see and most of us do not feel comfortable with this type of behaviour.

A burst water main caused more than \$10 million worth of damage to the Boston Public Library in August last year.

Far too often, natural forces such as volcanoes and hurricanes, destroy libraries.

On the other hand, we think that duplication of resources, as information, from our viewpoint, has certainly reached break-even point compared with printed paper on our Internet site.

Through our website at [www.bdcu.org.au](http://www.bdcu.org.au) we are now able to deliver good information about Buddha Dharma to a wider audience than we could when using only printed library materials.

The honeymoon period with our library passed decades ago.

Our vision for our library, termed THE JOHN D. HUGHES COLLECTION, remains with the will to continue to develop the collection so that it remains as a satisfactory 20th Century Centre for Buddha Dharma studies.

We want to run a third rate library to serve our fellow Australians by making more data available about the contents of our library.

Our motive for this view will be explained at the five day course from 11 June to 15 June. In addition, we will develop our Occupational Health & Safety inspections in our workplace.

At the five day course, you will be taught to balance your plus and minus energy without gambling and let your minds settle by using a skilful manner of making fresh kusala kamma. This will help end some of your troubles.

There is no charge for the five day course although any donations will be accepted.

A Monk is in residence at our Centre.

Please contact our Centre at 33 Brooking St, Upwey, or phone (03) 9754 3334.

MAY ALL BEINGS BE WELL AND HAPPY

**Challenges Faced by Buddhism in Sri Lanka**  
by Palitha Mapatuna

This paper was written in response to an article titled "Unethical Conversions Spotlited at Discussion on 'Challenges Faced by Buddhism'", printed in *The Island* newspaper on 23 May 1999.

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**1. Differences Between The Buddha Dhamma and Christianity**

**Fundamental Differences**

With regard to those who may say that Buddhism and Christianity are the same, I wish to say that the very fundamentals of the Buddha Dhamma and those of Christianity are completely different.

A fundamental assumption of Christianity is the existence of an eternal God.

However, a person who follows the Buddha Dhamma, may, abiding by the advice in the Kalama Sutta taught by the Buddha, examine this critically and conclude that if God is eternal, he cannot be subject to time (as time involves change and ultimate destruction), whereas it is a matter of common experience that existence is subject to time. In this situation, to hold the view that an eternal God exists is the same as saying that what is regarded as not subject to time is subject to time, which is a self-contradiction. Therefore, the inevitable conclusion is that if God is eternal, he cannot exist, and if he exists, then, he cannot be God. We may also conclude that this same position holds good in regard to the existence of an eternal soul the Christians believe in (This analysis of the time and the notion of eternity is based on a section in the book, *Clearing the Path - Writings of Nanavira Thera (1960 - 1965)*, Path Press).

On the other hand, the basis of the Buddha Dhamma is not speculation, but is a self evident truth, verifiable in experience. This truth is the law of impermanence and it's manifestations in unwelcome things, such as old age, sickness and death, with its inevitable implication of the absence of a self, a master, because such manifestation and mastery are incompatible. Thus, there is the basic law in the Buddha Dhamma, which is that all determinants are impermanent, what is impermanent is sorrow and what is sorrow is not self.

With regard to the final goal of Christianity, this goal is what they call eternal life.

Now, again, a follower of the Buddha Dhamma may critically examine this goal to determine whether a thing called an eternal life is possible. He or she may question as to how one could spend such a life, because, **eternity**, by definition, is **not expendable**. How can one have an eternity which can be spent in any way? Furthermore, in

the Mahavedalla Sutta of the Majjima Nikaya it is said that life depends on heat. He or she may also have heard that there would be no life without the heat giving sun. Therefore, life would have to get consumed in due course and end in death, which too makes an eternal life an impossibility. Thus, he or she may look for an attainable goal.

The goal of the Buddha Dhamma is the knowledge and seeing of the Four Noble Truths - sorrow, its arising, its cessation and the path to its cessation. This Path is the Noble Eightfold Path, which when acquired and developed would lead to the cessation of sorrow by way of abandoning greed, hatred and delusion, which is a definition of Nibbana.

He or she may agree with the Samma Ditthi Sutta of the Majjima Nikaya that whatever unskillful things that may arise are rooted in greed, hatred and delusion and that the Noble Eightfold Path, discovered and taught by the Buddha, is indeed a progressive method for the destruction of these roots. He or she may also see the inseparable relationship between birth and death, the dependency of the latter on the former, and the complete logical consistency of the Buddha Dhamma, in that it says that, to get rid of death, one has to get rid of birth. There cannot be any other way.

### **Other Differences**

Coming to some matters of conduct, according to *The World Book Encyclopaedia (International)* between the year 1484 and 1782, per some historians, the Christian church had put to death about three-hundred thousand women on the grounds that they practised witchcraft. It is also indicated in the relevant section in this *Encyclopaedia* that the reason for this persecution had been that it had been stated in the Old Testament of the Christian Bible (Exodus 22:18), as "Thou shall not suffer a witch to live". This particular statement seemed to prove to those who believed in the Christian Bible that there were in fact witches and persecuting them was justifiable. If the reader wishes to have more details on this particular subject, such as the methods which had been used to decide whether a particular person was a witch or not, he or she may refer to the contents under the title "Witchcraft" in *The World Book Encyclopaedia (International)*, 1990.

Christians do not believe that any wrong is done by killing animals for food. However, the Buddha teaches one to practice compassion to all living creatures, whether they be human or otherwise. The reason for this is that all living beings, of whatever mode of existence, fear and dislike pain and harm to themselves. Therefore, in the practice of harmlessness, the level or the mode of existence is simply irrelevant, irrespective of what may be said in a book.

The path to Nibbana is constituted of the three major categories of virtue, concentration and wisdom. There are several levels of concentration, and wisdom acquired and developed by the analysis of experience into form, feeling, perception, determinants and

consciousness and seeing them as determined, dependently arisen, impermanent, sorrow and as not self. As far as I am aware, no such things are found either in the Old Testament or the New Testament of the Christian Bible.

Many more differences could be indicated. But, what is given above ought to suffice to show that the Buddha Dhamma and Christianity are poles apart.

## **2. Unethical Conversion**

### **Attempts at Conversion by Deception**

In spite of the obvious fundamental and other differences between the two views with regard to existence, it would appear that, if anyone says that Christianity and the Buddha Dhamma are the same, it would mean that either such a person is ignorant of what the Buddha had taught, or of the ideas of Christianity, or of both, or such a person is merely making an attempt to practice deception of others.

However, as the basic ideas of Christianity and of the Buddha Dhamma seem to be known to many in the present day, it seems more likely that the intention behind saying glibly that Christianity and the Buddha Dhamma are the same is deception, and practised with the hope that it would make a gullible person think that he or she has nothing to lose by converting to Christianity, as the two religions are the same. The use of Buddhist nomenclature may be part and parcel of the same intention, as it may aid its furtherance by causing confusion.

If anyone tries to justify these attempts at deception, alleging that it would, nevertheless, assist co-existence, such justification does not appear to be valid, because co-existence implies existing together **in spite of differences**. It does not imply having to falsify the truth of the differences in order to co-exist. It appears that the common factors of birth, old-age, sickness and death, to which all beings are subject, should be adequate reason to co-exist without harming each other and adding to the misery.

Similarly, the 'Dialogue', referred to in the item of news, under reference, may be merely an attempt at a pretension of friendship, to bring about, among Buddhists, a false confidence in the other party to the so-called dialogue, in order to bring about a reduction of vigilance among the Buddhists against attempts at conversion.

### **Conversion by Material Inducement**

There is a civil war going on in Sri Lanka at present and many people are adversely affected, financially and otherwise by it, and may be badly demoralised. This provides an ideal opportunity to enemies of the Buddha Sasana to take mean advantage of the situation in the country to undermine the position of the Sasana.



In this connection, one has heard and read that undue advantage is being taken of the vulnerability of poor people in Sri Lanka by certain 'religious' groups to get them to give up Buddhism and take up their religions by giving them material inducement, such as money, goods, and promises of employment. If this is so, it would amount to degrading the victims to the level of commodities and those who may be practising it to the level of vultures, in the sense that they prey on the victims of poverty.

The Buddha says that gains, favours and flattery are dire and compares them to a flesh-baited hook cast into a pool of fish by a fisherman (Nidana Vagga of the Samyutta Nikaya).

If anyone uses the means of material inducement to get another to follow his or her views, then, the personal qualities and motives of the person who does so are extremely suspect. Even though such a person may appear superficially to be driven by, for example, charitable motives, he or she may, in fact, be driven **by his or her own needs**, such as a burning longing, a craving, a desire, a hunger, to procure more followers of his or her views. Such a person would merely be, on the pretext of charity, looking after his or her own needs, because his or her methods have all the ingredients of a commercial transaction.

A genuinely religious person would, if another is not prepared to listen to, or accept, his or her views, have the strength of his or her own purity of intention to accept the position with equanimity rather than try to impose his or her views by improper means, whether they be gross or subtle.

### **3. Religious Freedom and its Abuse**

It seems to be most unlikely that conventions in regard to religious freedom were drafted with the intention to allow a person, of whatever religion, to, on the pretext of using such freedom, use methods such as material inducement, threats, or deception to procure followers for his or her religion.

The Buddha Dhamma, the Teaching of the Tathagata, spread, wherever it did, in a dignified manner, as indeed truth would do because it can depend on its own merits. However, if improper means are adopted to promote a particular religion, it may mean that its doctrine cannot be accepted on its own merits as it does not make sense. Therefore, unacceptable means may have to be used to prevent, or minimise, a critical examination of the views sought to be promoted. Thus such means, if adopted, may in fact interfere with and hinder another's religious freedom to dispassionately examine these views before deciding whether to accept them or not.

### **4. The Protection of the Buddha Sasana and the Propagation of the Buddha Dhamma**

It appears to be very necessary that Buddhists take whatever steps are necessary and proper to protect it from its enemies, and

propagate the Buddha Sasana and the priceless Buddha Dhamma for the profit of the people of today and of those to come.

Some of these steps which may be necessary are given below. It is possible that some, or all, of these steps have already been taken or are in the process of being taken. However, some of these steps appear to be:

- Unity among all Buddhists, irrespective of whatever other differences there may be, political or otherwise, as far as the protection and the propagation of the Buddha Sasana is concerned.
- A clear and a coordinated program of work among the Sangha and the Buddhist lay organisations.
- Knowledge of the Buddha Dhamma. It appears that many Buddhists are not aware of the Dhamma the Buddha has taught. This is very sad. Therefore an attempt should be made to make a thorough study of the Dhamma directly from the suttas, ie. the Discourses of the Buddha and some of his Noble Disciples. It does not appear to be prudent to depend on secondary sources for understanding the Dhamma. There may be about 5000 Discourses and these are found mainly in the Digha Nikaya, the Majjima Nikaya, Samyutta Nikaya and the Anguttara Nikaya. Due to the sheer volume of the discourses of the Buddha, it may sometimes be impossible to study all of them. Therefore, as many as possible may be studied. These suttas are available in translation, including in English and Sinhalese.
- Strict adherence to the Vinaya by the Sangha.
- Practice, as far as possible, of the Dhamma to realise the value of it. It is with practice that one would experience its true value.
- Protection of, and assistance to, vulnerable people, such as those who are materially very poor.
- Protection of children, by providing them with a good grounding of the fundamentals of the Buddha Dhamma, suitable to their level of comprehension.
- Being aware of the threats that may arise against the Buddha Sasana and making them known, as widely as possible. In this connection today there are many Buddhist organisations all over the world. Keeping as many as possible of these informed of any serious threats may be useful, as there may be those who wish and are able to help in whatever way they can.
- Provision of prudent and sincere leadership to the Buddhists.
- In teaching the Buddha Dhamma, distinguishing very carefully the meaning of a particular term, if it is now being used by another religion, too.
- Encourage the study of Pali and also the Mahawansa, as the latter deals mainly with the Buddhist heritage of Sri Lanka.
- Make representations to the Government not to provide visas to, or cancel the visa of, any foreigner who is known to abuse religious freedom, say, by way of providing material inducement, as an incentive to follow his or her particular views.

In conclusion, it is hoped that there would be very many people who would unitedly take whatever proper steps that are necessary to

safeguard the Buddha Sasana and propagate the Dhamma, given to the world by the Buddha out of genuine compassion. Such compassion only the Tathagata, or another Arahant can have. This is because they have destroyed the view of 'self' and the conceit 'I am', and, thereby, have done away with the need for conversions as 'conquests', to nourish the notion of 'self', of 'master'.

**Sri Lanka News - World Fellowship of Buddhists' Dhammaduta  
Activities Committee**

This article summarises the report submitted by the Chairman of the WFB Dhammaduta Activities Committee to the 20th General Conference of the WFB, held in NSW, Australia, 1998.

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Since the 19th WFB Conference in Thailand in 1994, the Dhammaduta Activities Committee undertook to help missionary activities in the African continent. The three resident monks in the Temple at Daar-ele, Salam, Tanzania headed by Ven. Wimalajothi Thero, have worked very hard and developed good rapport with locals, enabling them to expand their religious service. Sixty local devotees have been given admission to the order as Samaneras. The Temple plans to set up a monastic education centre to train the Samaneras. In the near future African monks themselves will take over the responsibility of managing missionary activities on the continent. The Committee expresses its deep appreciation of the services rendered by the monks lead by Ven. Wimalajothi.

The Committee has continued with the help of the Bukkyo Dendo Kokhai Association to distribute the *Teachings of the Buddha* to hotels. This service has been greatly appreciated by hotel management and their clients who have requested further literature in order to expand their knowledge of Buddhism.

We have continued sending Dhamma books to countries such as Cambodia and South Africa. This gift of Dhamma is a necessity and there is an increasing demand for Buddhist literature in these countries.

The Malalasekera Institute of Buddhist Education and Culture, opened by the WFB President, His Eminence Sanya Dharmasakthi, at the 14th WFB General Conference in Sri Lanka, is now temporarily closed. We hope to re-open it soon to the benefit of those Dhammaduta monks. We are glad that a similar institute is functioning in the Iriyawaty Temple in Sri Lanka under the guidance of Ven. Hewampola Ratnasara Thero, who is the Sangha Nayake of the United States of America.

The Loweda Sangara Dhamma Competition was a project we started in 1984 to make young students interested in Buddha Dhamma through all island schools. The Competition was a success and finished on 22 October 1998 with the distribution of the final university student prize at the Weedagama Temple, under the patronage of Ven. Walgama Ratnasara Thero. The final winner was Miss I. M. K. Jayaratne of the Peradeniya University.

It is with deep regret that we record the passing away of three great monks who have been of much service to our activities - Aggamaha Pandita Most Ven. Balangoda Ananda Maitreya Nayaka Thera; Aggamaha Pandita Prof. Dr. Walpola Rahula; and Ven. Piyadassi Nayaka Thero.

[I take] this opportunity to thank everyone for being very helpful to me in the performance of my duties as the Chairman.

## **Appeals For Others**

### **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

### **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. 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. 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

### **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

### 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 per year. It is published three times per 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**

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Please Return ...

To make your donation for any of these appeals please complete and return this form to: The Secretary, Buddhist Discussion Centre (Upwey) 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.

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Appeal 2 - Building Extensions	\$.....
Appeal 3 - General Funds	\$.....

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TOTAL

Name/organisation .....

Address .....

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