

Buddhist Discussion Centre (Upwey) Ltd.
33 Brooking St. Upwey 3158 Victoria Australia. Telephone 754 3334.
(Incorporated in Victoria)

NEWSLETTER NO. 8 JUNE 1982

Monthly Poya of local Sri Lankans at Buddhist Society of Victoria.

The local Sri Lankan Buddhist families arrange monthly Poya at the Buddhist Society of Victoria, 226 Mary Street, Richmond, Victoria.

The Sinhala word "Poya" is derived from the Pali word "Upsatha". (See B.D.C.(U) Newsletter 4, P.2) The Venerable Arahant Mahinda came to Sri Lanka and preached not only the Buddha Dhamma but also taught Buddhist customs and manners to the Sinhalese. The Poya day became a day set apart for religious observances.

The most recent of these gatherings was held on 3rd and 4th July, 1982. Since the Ven. Shanti Bhadra Thero is at present in Townsville, John Hughes of B.D.C.(Upwey) was requested to teach metta meditation on 4th July to the Sri Lankan children present, and agreed to continue teaching on future Poya days.

The 1982 Poya program will be observed on the following dates:-

August	Sat. 7th	Sun. 8th
September	Sat. 4th	Sun. 5th
October	Sat. 2nd	Sun. 3rd
November	Sat. 6th	Sun. 7th
December	Sat. 4th	Sun. 5th

All persons are welcome to practice. For further information contact Mr. Chandra Jayawardene, 20 Baudelaire Ave, Wantirna Victoria. Telephone: 2217513. The B.D.C. (Upwey) is pleased to be able to add the Sinhalese chanting sheets used to our Library resources. It is excellent that the local population preserve their Buddhist practices to share with their children and grandchildren. It is good metta meditation is practiced.

We are living today in a world of turmoil with the notions of some people having a prospect of a third world war looming large. Their notions are harmful if they generate hate for others. It should be everyone's effort to encourage metta meditation as preached by Gautama Buddha twenty-five centuries ago. For hatred ceases not by hatred, but by love alone. Mindwrought notions of unmanageable forces sending mankind to certain doom are not fruitful to those holding them.

In disseminating thoughts of metta (loving-kindness) towards all beings, something can be done for peace and goodwill among all nations, irrespective of race, caste, creed or colour. There is not the slightest evidence that nuclear war is inevitable.

Dhamma Talks at St. Leonard's College, Brighton.

John Hughes of B.D.C. (Upwey) gave a talk on Buddhism to hundreds of senior and intermediate students at St. Leonard's College on 8th July, 1982. This followed talks

given earlier. An introduction to the practice and method of metta meditation was given to the students. This private school studies comparative religion, including Buddhism.

MAY ALL

BEINGS BE HAPPY.

Puja for departed friend.

At the request of some friends of a murdered person who had attended B.D.C.(Upwey) occasionally on the past, John Hughes and two students conducted a Chinese Puja at the house where the departed friend was murdered. Altar puja sand was spread on the location and arrangements were made to ensure the puja sand be placed on the corpse.

A death which is not sudden or traumatic occurs over a period of time. To effect better conditions for rebirth arising from sudden death, and dampen the suffering of one seeing evil omens that are the result of past actions, it is beneficial if life force {Skt. prana. Tib. lung) can be made available for "peaceful" purposes. If mindful care is taken, this can ease such departed friends' plight.

This puja practice for those who have had sudden or traumatic deaths is not recommended to those meditators who themselves fear death..

As a minimum safe requirement for this puja practice, the Ajna Chakra should be stable and the practitioner should have respect for and be respected by Genii (Yaksha-s), Demons (Rakshasa-s) Celestial musicians (Gandharvas) as well as the horse-headed Kinnaras, etc.

The compassion nature should be cultivated under all conditions for the sake of all sentient beings.

In the standard meditation of the Buddhist practice of mindfulness of the thirty-two parts of the "living" body, the first five (head-hair, body hair, nails, teeth and skin) are found to be dead. So, live bodies and dead ones differ only in degree. Loving-kindness and compassion are concerned with the well-being of people's minds and bodies. Buddhaghosa in his "Path of Purification" recommended staring at corpses. By Buddhist meditation on our own bodies, much can be discovered. It is wiser to discover what is to be discovered while your body is living.

Dhamma Talk at Melbourne University

On 29th June, 1982, John Hughes of B.D.C. (Upwey) gave a Dhamma talk to students at Melbourne University Buddhist Society. The talk investigated the differences and similarities between various religions' and Buddhist practices. The postal address of Melbourne University Buddhist Society is Melbourne University, Box 27 Union House, Grattan Street, Parkville, 3052.

Dhamma Talk at Royal Melbourne Institute of Technology.

On 21st May, 1982, John Hughes gave a Dhamma Talk to students of R.M.I.T.

Buddhist Society. Luncheon was served and offerings made to hungry ghosts (pretas). Meditation was taught to stress the practice of metta. The postal address of R.M.I.T. Buddhist Society is: Mr. Allan Wallis, Flat 11, 28 Blessington Street, St. Kilda, 3182.

It is beneficial that such a Society meets in the centre of the city of Melbourne.

Visit of Swami Ranganathananda

Swami spoke at Melbourne State College on 25th June, 1982. John Hughes visited Swami on 27th June, 1982, and discussed the resolutions of the World Leaders and Scholars Conference. The Swami greatly respects the Buddha's teaching.

Swami Ranganathananda belongs to one of the better known and respected movements to have come to the West in recent years to play a role in the spiritual development of our world. The advent of the Ramakrishna Order, named after the saint and spiritual giant of the last century in India, coincided with the historic visit of Swami Vivekananda - a close disciple of Sri Ramakrishna, and perhaps the first emissary of Hinduism to the West - to the World Parliament of Religion in Chicago in 1893. Vivekananda spoke on Vedanta and called for the unity of all religions. The Ramakrishna Mission has since spread its teachings and message to almost all parts of the world, extending its activities to the spheres of education, social and individual welfare, and publishing.

Swami Ranganathananda, himself a sagely figure of some stature, has been travelling and teaching for some decades now. A senior monk in the order, the Swami also is the Head of his own teaching-monastery in India. It is indeed rare that a teacher of such intellectual and spiritual calibre comes by to share his understanding of the spiritual life, in the present rather more critical moments.

Ma'voca pharsum Kanci - Speak not harshly to anyone.

Since the recent statement of a member of the Victorian Returned Soldiers League (RSL) has been adequately answered by the Editorial of The Australian newspaper on 10th July, 1982, we reprint that Editorial for those who may have missed reading it. No further comment is thought necessary.

RSL'S ARYANIST OCKERISM

The Victorian RSL maintains its unenviable reputation for rednecked ockerism. At their conference, delegates lived up to their Caldwellian image by voting to pressure the Federal Government to increase the British, Irish and Caucasian content of the Australian population, and to hold a referendum to decide the source of immigrants.

Sir William Keys remark that this decision "was not terribly helpful to the image of the RSL" is perhaps the understatement of the year. The Victorian RSL's criticism of Asian immigration is as silly as it is racist.

If there is to be a debate about immigration - and the numbers should always be the subject of review - it should not be conducted with racist overtones. Asian migrants from many countries have made a magnificent contribution to Australia, at all levels.

The way in which Vietnam refugees have been absorbed here is a lesson to the rest of the world.

The conduct of the Victorian RSL is little short of a national disgrace. During the conference the delegates failed to pass a motion preventing RSL members from talking to reporters. What a pity! Had it been passed the media could have been excused for ignoring their Aryanist prejudices.

National Languages Policy.

Since World War II, Australia has greatly benefited from the arrival of over three million immigrants from a vast range of countries. Although over 100 languages are spoken in Australia, not enough attention has been given to them by government or society in general. A great need exists to recognise the importance and usefulness of all community languages. In recent years, there has been a lot of discussion about: Community Languages, foreign languages, English as a second language (E.S.L.), Ethnic schools, . . . However, Australia does not have a national policy which covers all of these areas. This is the task of the proposed National Languages Policy Conference, being organised by the Federation of Ethnic Communities' Councils of Australia in October. Such a National Languages Policy is very important in Australia's further development as a Multicultural Society.

Members of B.D.C. (Upwey) attended the Victorian State Language Policy Conference at Prahran College of Advanced Education on 22nd and 23rd May, 1982, to provide information on Buddhist use of language by ethnic groups in Australia.

The State Conference recommendations include the notion that all Australians become at least bilingual, and the second language learnt should be selected having in mind the major ethnic group in the particular area of a school.

A discussion paper: "Towards a National Language Policy" was prepared by the Commonwealth Department of Education, Canberra, May, 1982, and is available for inspection at B.D.C. (Upwey). The concepts of multiculturalism and the global community have linguistic implications for Australian education and Australian social life which have not yet been fully explored. It might be unwise for Buddhists to promote the notion that Pali should be taught, because at present there are only a handful of scholars in this country familiar with Pali.

In the long term, it would seem desirable to encourage Pali studies at tertiary level in Australia, and encourage Australian Buddhist Societies to run their own studies in Pali, and invite members of the Pali Text Society to Australia.

Vesak 1982.

Members of the B.D.C. (Upwey) celebrated Vesak on Saturday, 8th May, by taking 8 precepts and practicing mindful action throughout the day. Achaan Lee's book, "Keeping the Breath in Mind", translated by Thanissaro Bhikkhu, (copies sent to this Centre by him) was read in full by some students during the afternoon.

On Sunday, 9th May, the Buddhist Society of Victoria celebrated Vesak as an open

day at Buddhist House and the Sri Lankan community provided food for over 200 people who attended. A number of recorded talks were played and walking meditation and Metta meditation was practiced throughout the day. Several members of B.D.C. (Upwey) attended.

Notice of Annual General Meeting of The Buddhist Discussion Centre (Upwey) Ltd.

Notice is hereby given of the Annual General Meeting of all members which will take place on 23rd July, 1982 (Friday), at 33 Brooking St, Upwey, at 5 p.m.

Agenda

1. Apologies.
2. Minutes of last meeting (15.8.81)
3. President's address.
4. Facilitator's report.
5. Financial statement.
6. Election of Office bearers.
7. Election of Office bearers of The Counselling Centre Upwey.
8. General Business.

All members are requested to be present.

9.7.1982

Insurance and Superannuation

If your insurances are not handled to your complete satisfaction, John Hughes offers his services of Local C.M.L. Representative as an alternative. Areas covered are:-

Contents (replacement - new for old)	Mortgage Insurance
Buildings	Personal
Superannuation	
Personal Property	Sickness &
Accident	
Cars, caravans and boats	Term Insurance
Personal liability	Life Insurance
Fire, loss of profits	Savings and
Investment	
Burglary, plate glass	Partnership
Insurance	
Key Man Protection	Children's Policies
Employee & Directors' Superannuation	Funeral Expenses

Now, or on renewal, please feel free to ring for no obligation details on 754 3334.

Programme 1982

These activities are open to everyone at no charge.

Monday & Friday 8 p.m. Meditation and discourse with John Hughes.

Pujas are conducted at various times throughout the year.

Meditation Courses held throughout the year

1. Two days August school holidays. Please ring Centre for dates.
2. Five days Christmas holidays

Land Offer at Kapilavastu.

The following is an article printed in The Mounteasterly Newspaper on 22nd June, 1982:-

A Buddhist discussion centre at Upwey has been offered land for a temple on sacred land in India.

The offer was made to the leader of the Buddhist Discussion Centre, Mr. John Hughes, during his visit to Sri Lanka earlier this month for an international Buddhist congress.

Thirty blocks have been set aside on the sacred ground for use by Buddhist groups from around the world.

Mr. Hughes, a member of the national committee co-ordinating the visit to Australia later this year of the Dalai Lama, will have the opportunity to organise the only Australian representation in the complex.

The land was offered by the International Centre for Asoka Culture in Bombay and is at Kapilavastu, an ancient city from more than 2000 years ago.

Buddhist relics were discovered at the site in the mid 1970's. The Buddha spent the first 29 years of his life in the city.

Mr. Hughes said the land, for an Australian temple and pilgrim's rest had to be purchased. "A temple will be built to enable Australians to mix in this international setting, practise meditation and create international goodwill and understanding," he said.

During his visit to Sri Lanka Mr. Hughes was guest of the Government and participates in two international broadcasts during his stay. The first involved a discussion on techniques of Buddhist meditation, the second was a talk on the morality of Buddhism.

Mr. Hughes group at Upwey is often visited by touring Tibetan and Chinese lamas who are attracted by the form of meditation taught there.

In Sri Lanka, Mr. Hughes taught his meditation style to many monks from around the world.

Plans for the Upwey centre involve a new meditation hall and monks' quarters.

In the meantime, people with different language skills are needed to help index the comprehensive library of books on Buddhist topics. The library is in many languages

with texts not available elsewhere in Australia and enables people to read the Buddha's message in their own language. Mr. Hughes can be contacted on 7543334.

Hatha Yoga classes conducted by Franny Sime

Monday	6.00p.m.	Tara House
Tuesday	9.00a.m.	Selby House
	6.00p.m.)	
	7.30p.m.)	Mt. Waverley
	8.30p.m)	
Wednesday	10.30a.m.)	Mt.Waverley
	11.30a.m.)	
	7.15p.m.)	Upwey South Primary School
Sunday	8.30p.m.)	
	3.30p.m.)	Richmond
	5.30p.m.)	

Please ring 7543334 for details.

TRANSCRIPT OF TAN ACHARN BOONYARITH'S LETTER:

How are
all your friends?
Blessing
to them all."

Adelaide, Visakka Day 2525 (1982)

Blessing to you Therese,

It looks like a very punya (good) kamma of yours (in a long past) - or as they say in the west a (good) destiny that you not yet drop out the struggle to do the hard work of clarification of the mind". This is the highest enterprise of spirit or mind that the Lord Buddha had discovered. It is naturally at the end section of the Way to come to the end of Ignorance - Desire that cause Suffering. Two sections are before this. "Don't do the immoral (bad)", and "Do the good merits)". That is that most Buddhists forget. Without confidence in the ethically good (moral, 5 precepts) the Lord Buddha (that means heart pure from Ignorance, Desire, Greed, Hatred, Delusion), in His Teaching that corresponds with state of Nature or truth or state of all beings, and the coming to end the Delusion and realise the Unconditioned unconditioning unrelative. The Truth that is only one the Nirvana- so the Wrong View of Nature and oneself could end with the end of Pain! definitively = that is the Dhamma - His Teaching Truth could not be 2, as could not be 2 Therese! Have also the confidence of the possibility to come to that end by having the respect and thinking with confidence about the Sangha - the enlightened disciples in the Lord Buddha time and after - even now - if even very few - from the Stream Winner (Sotapanna) up - who by the practice of the Middle Way - or "not do the bad" "do the good" "purify the mind from greed, anger, delusion" come to realise the end of Delusive idea "I" "ego" "self" "Big Self"- projections of "I" self delusion - realise the Dhamma, states of natural happening - as sound touches ears now "hearing now" happens - even thinkings -bad-good-neutral as they are now,

at any time, happening disappearing naturally and end Desire for them all. They are Dhamma natural states free to come to disappear by natural conditions - not You! If by ignorance about that - dream about them, follow them, desire them - so the mind mad will run after all stars - space - What is the sense in this? So with all natural phenomena - mind-body-sense (eye-ear) (even mind ideas) - life. The same.

Practice mindfulness, knowing only "nothing to do with", about each actuality (as hearing now, seeing now, - thinking now) And have nothing to do about them all. Keep Buddha, Dhamma, Sangha ideas or Nirvana Truth in heart - Without Shame of bad action - could not go out of badness at all - so observe the Five Precepts, practice Right Meditation that is the Middle Way in the Four Noble Truths that the Lord Buddha teached - summed up in "right Mindfulness" on the six senses - by looking, observing the actuality of Impermanence (anicca), Free Nature changing (annatta) (No-self) (no fix I) of fix self. Dukkha (Pain) - and Let them alone! By realising "Dhamma is Dhamma" including all body-mind-lives - all this are natural - Normal things.

So Desire of any kind - to like them to be like this, like that or Desire the Natural to not be like this like that will naturally finish. End all Doing, Desire, Intention, kamma, wish them all!

Hope you still progress well,

Tan Acharn.

PS. The good work is always difficult, but good peoples do. Others follow the easy way of following all worldly desires and believes. - Struggle, Struggle. - Domhata, Killing - What a Desolation? They like that! Their Kamma no one could help.

Some Activities of Buddhist Discussion Centre (Upwey)

We are a body incorporated under the Companies Act as a Limited Liability Company without shares. Our present and future activities are: -

1. Meditation Classes (all no charge services) open to the public as a general Community Counselling Service and training service.

2. In-house counselling services (all no charge services)

 2.1 General Counselling in co-operation with other agencies.

 Reference service to and from other bodies and includes:

 (a) Drug and Alcohol dependence:

 (b) Marriage guidance and domestic problems

 (c) Financial Counselling

 (d) Referrals to local, state, federal agencies (FACS, CABB, etc.,)

2.2 We are a resource Centre for "Ethnic Affairs" and are a member of the Ethnic

Community Council of Victoria.

2.3 A quarterly newsletter is distributed free (Category A) throughout Australia and

20 overseas countries.

2.4 Public information Centre including a multi-cultural and multi-lingual library.

2.5 Provision of Delegates and finance to International Conferences: e.g. Conference of World Leaders and Scholars - Sri Lanka, in June, 1982, with 17 participating countries- "The Second Colombo Plan".

3. Accommodation and expenses of counselling Monks. No-charge service to provide

expert training for:

(a) Counsellors for other Centres and other organisations involved in counselling services.

(b) Meditation teachers.

4. Donations to (and support for) General Community Projects and Appeals.

5. Organising and financing Major Buddhist Projects.

5.1 e.g. Visit of H.H. Dalai. Lama. - August, 1982.

5.2 Provide financial support and facilities for communities to, through self-help, obtain services of Monks and/or counsellors both from within Australia and overseas.

6. Further Project - WORLD BUDDHIST BANK.

Coming out of the Conference in Sri Lanka in June, 1982, as the main organ of the "Second Colombo Plan" is the formation of the World Buddhist Bank which would have an Australian branch which may, if possible through present Australian Legislation be administered by our organisation, i.e. "a Charitable Bank", some features are expected to be:-

6.1 Restricted as to type of project funded (no weapons of war, etc.). Mainly low interest, self-help Capital works of charitable nature.

6.2 Contributions may come from:-

(a) From our own organisation and other charitable organisations for which permits or tax-deductibility of donations may apply (at low interest rates 1 - 4%)

(b) Private persons (at low interest rates 1 - 4%)

(c) Other commercial institutions at commercial rates of interest, even if used to fund low interest and long term projects.

J.D.Hughes

Director

Schools Commission Project - Reduction of Racial Prejudice.

Part 3. The author of this article, John D. Hughes, Associate Dip Chem. T.T.T.C., of the Buddhist Discussion Centre (Upwey) Ltd. 33 Brooking St, Upwey, 3158, Victoria, Australia, is a Buddhist of many years standing, and teaches meditation in the Buddhist tradition at this centre. He is well known by the leaders of all Buddhist groups in Australia and has their co-operation in the documentation of each Australian group's teaching.

This project was supported by a grant from the Commonwealth made under an innovation program of the Schools Commission. The views expressed here do not necessarily represent the views of the Commission.

Due to the length of this section, which is on Chinese Buddhism, it has been presented in two parts, this being the second part. The first was produced in the March, 1982, newsletter.

CHINESE BUDDHISM - INFORMATION SHEET 3.2 - TEACHER'S GUIDE.

The Traditional Chinese Buddhist Temple and its images. Introduction.

You may wonder what a Chinese Buddhist Temple was like and how does it compare with the Temple in Australia. Generally speaking, in Chinese Buddhist Temples had three blocks of buildings separated by walks.

At the entrance of the front hall were four great images of the four Celestial Kings, the Guardians of the Four Points of the Compass. For details, see table (1)

THE FOUR CELESTIAL KINGS (SER T'AR)

<u>Sanskrit Name</u>	<u>Appearance of Image</u>	
<u>Direction</u> (Buddhist)		
DHRITARASHTRA	Carries guitar.	EAST
VIRUPAKSHA	Has jewel in left hand and serpent in right hand.	WEST
VAISRAMAN	Banner in right hand and stupa in left hand.	NORTH
VIRUDHAKA	Trampling a demon under his feet.	SOUTH

Along the walls and in the middle, you would find Maitreya, the future Buddha. The arrangement and selection of the altar gods varies from temple to temple.

The most frequent arrangement places Sakyamuni in the middle between Amitabha Bhaishajayaguru (Yo-shi-wing).

To the right and the left of the altar are found two Bodhisattvas, Manjushri (Wen-shu) and Samantabhadra (P'u-hien). In the back part, there would be another altar with

other images usually of a Bodhisattva. Different schools of Buddhism had different arrangements. There were four popular Bodhisattvas in China. They are Kuan-yin (Avalokitesvara), Wen-shu (Manjushri), P'U-hien (Samantabhadra) and Ti-Tsang (Kshitigartha). These were given places of residence in the four corners of China. Kuan-yin lives in the East. Wen-shu in the North, P'u-hien in the West, and Ti-tsang in the South. These were famous pilgrimage places in China which were called the Four Mountains of Great Renown. It was the hope of devout Chinese Monks to visit all the "four famous mountains" each sacred to a Bodhisattva. The locations are shown in table (2).

TABLE (2) LOCATION OF THE FOUR MOUNTAINS OF GREAT RENOWN

<u>Sanskrit Name</u>	<u>Chinese Name</u>	<u>Corner of China</u>
<u>Location</u>		
AVALOKITESVARA Island of P'u-t'o	KUAN-YIN	EAST
(Chekiang) SAMANTABHADRA 0-mei shan	P"U-HIEN	WEST
(Szechwan) MANJUSRI Wu-t' ai-shan.	WEN-SHU	NORTH
(Shansi) KSHITIGARBHA Kir-hua Shan	TI-TSANG	SOUTH
(Anhwei)		

THE CHINESE BUDDHIST SOCIETY OF AUSTRALIA TEMPLE AND ITS IMAGES

The Temple is called PRAJNA HALL and is located at 56 Dixon Street, Sydney, N.S.W. The Sanskrit word Prajna means Wisdom. A plan of the Prajna Hall is shown in figure (3).

As you see from the plan, three images on the altar are in the middle between the images Avalokitesvara and Kshitigartha.

BODHISATTVA ROLES AND FUNCTIONS
KSHITIGARBHA (TI-TSANG in Chinese)
The Bodhisattva of the Great Vow.

In the Chinese Buddhist Society's Temple Prajna Hall, an image of Kshitigartha (Ti-Tsang) was installed on the left side of the hall. The ceremony of "Dotting the Eyes" of the image was conducted on the 10th November, 1974. Ti-tsang can be called "Instructor of the Region of Darkness".

Incalculable ages ago, Ti-tsang was a young Brahman who was converted by the Buddha of that time. He took a Vow for himself to be a Buddha one day, but not before he had saved all beings and had led them to the happy lands.

In one of his existence's, he was a girl whose mother delighted in killing human beings to eat them. When her mother died she prayed for her salvation that she fell into a trance. A demon disclosed that her prayers had released her mother from the deepest hell.

Ti-tsang has many different forms and by supernatural powers can be present in many different places at the same time.

He generally holds in his right hand the Khakkara, a metal rod having little tingling rings which the Buddha ordered his monks to carry and shake at house doors to announce their presence when they go begging for their food. It serves 'Ti-tsang to open the doors of the other world.

In his left hand he holds the pearl of price which lights up the darkness of hell and stops pain of the damned. The Chinese like to regard him as continually going to and fro throughout the underworlds. Each time, he visits, he delivers the damned so that they can be born again. The ministers of the Underworld are under his orders and must obey him.

His Birthday is the last day of the seventh month on the Chinese calendar (about 30th July). On his birthday Avalokitesvara is the most well known Bodhisattva in all of Buddhism. The five-foot image of Kuan-yin was installed on the right side of the Hall in 1973, one day before the Festival of the Bathing of Siddhartha.

Forms of KUAN-YIN.

Just as there are many forms of Ti-tsang, there are 32 forms of Avalokitesvara. Each is specially concerned with loving beings engaged in ways of birth and death. These forms are not distinct or separate beings. They are shapes which arise by Kuan-yin employing supernatural powers for giving great compassion for all beings. He takes many other shapes besides. The most popular Buddhist of the 32 forms is called Kuan-Yin. Bringing children (SUNG-TSI-KUAN-YIN) or The Lady who Brings Children (SUNG-TSI NIANG-NIANG).

The Chinese name of the mild aspect of Tara (who the Tibetans call the White Tara) has the Sanskrit name of PANDARAVISINI (Meaning clad in white). The Chinese had translated this exactly. Images of her were represented as clad in a white dress and holding a white lotus flower to symbolise pureness of the heart.

Kuan-Yin Clad in White was introduced in the middle of the 8th century and became very popular, to become the Kuan-Yin Who Brings Children. The image is rarely seen in Temples but representations of it are very popular.

It may be said that the form taken by the Bodhisattva depends on the nature of the problem to be solved and the nature of the person seeking the help of the Bodhisattva.

Kuan-yin is also known as Kuan-shin-yin. Kuan-yin or Kuan-shin-yin is a Chinese translation of that of Avalokitesvara. Avalokitesvara is one of the two assistants of the Buddha Amitabha - the Sovereign of the Pure Land in the West. The other assistant, Mahasthamaprepta (Ta-she-che in Chinese) plays no part in the popular religion.

Avalokitesvara is the Sanskrit name of the Bodhisattva who is the personification of Compassion (Karuna. in Sanskrit). His main activity is to survey the world in order to find out beings who need his help.

It is said none of the Buddhas possess Clairvoyance equal to his. He enters into various hells and relieves the sufferers of their suffering. It is thought Kuan-Yin was not recognised in female form until the 12th Century, although there are Chinese paintings belonging to the 7th and 8th Centuries which are markedly feminine. The forms are many.

Avalokitesvara's translated name varies, although the Sanskrit words are clear when taken separately. Some of the translations are: "Lord of what we see", "Lord of the view" "Lord who sees" "Lord who is seen or manifested or is everywhere visible", "Lord of the Compassionate glances", "The Lord who is seen from on high"

However, none of these are accepted as final. Therefore each person has to consider the possible meaning for himself or herself.

THE VARIOUS TITLES OF AMITA

In full, the original Sanskrit name is assumed to have been AMITAYUS - BUDDHA. "Buddha of the Infinite Life". The Tibetan word equivalent has the meaning "Immeasurable Life". The name "Wu-Liang-chuang-fu" for Amita Buddha appears in the titles of various Chinese translations around the 1st Century. Other Chinese titles translate as "Amita Buddha of Immeasurable Purity", and the "Immeasurably Enlightened One" and the "Immeasurably Honoured One".

As Amita Buddha's light outshines that of other Buddhas, many titles are given which have to do with light. For this reason the "Buddha of Infinite Life" is called the "Buddha of Infinite Light", or the "Buddha of Boundless Light", "the Buddha of Incomparable Light", the "Buddha of Pure Light", the "Buddha of Joyful Light", the "Buddha of Wisdom's Light" the "Buddha of Unceasing Light", the "Buddha of Unthinkable Light", the "Buddha of Inexpressible Light", the "Buddha of Light that Outshines the Sun and the Moon".

The translation by Kumarajive of the smaller Sukhavativyuna Sutra simply uses A-mi-t'o as the transcription of the Sanskrit terms for infinite life and infinite light.

There are so many titles given to Amita Buddha that they probably run into hundreds.

Western scholars have proposed theories that the cult of Amita Buddhism originated outside India, perhaps in Persia.

Besides Amita, numerous Buddhas and Bodhisattvas are conceived in Mahayana

Buddhism. There are theories which consider that Amita Buddha is the Dhamma itself recollected by Buddha Sakyamuni in his perfect enlightenment.

The particular vows of Amita are divisible into three groups. Vows about Buddha Virtues, about the Pure Land and about Sentient Beings. The central idea of all the particular vows, 48 in number in their most developed form, is revealed in the Gatha. Amita is described as a Buddha of Bliss - (Sambhogakaya) who took the original vows in his career as a Bodhisattva named Dharmasara. He performed for enormous times various practices, and obtained the reward of Buddhahood some 10 kalpas ago. A kalpa is about 10 to the power of 27 years. His life is also immeasurable and immense. Some scholars contend that it is not that Amita's life is actually immeasurable, but it is not measured by any ordinary timescale'.

AMIDA (AMITIBA or AMITABHA or AMITAYUS)

Amida is the Japanese pronunciation of the Chinese transcript O-mi-t'o of the Sanskrit Amitabha. O-mi-T'o-fo is Chinese for Amida Buddha.

The Paradise to which the souls delivered by Ti-tsang go is the World of Delights of the Western region, Si-fang ki-lo shi-kiai (in Sanskrit: Sukhavari, the happy) or the Pure Earth, Ts'ing-tsing t'u, where the Buddha Amitabha reigns.

The five foot central statue at PRAJNA HALL is Amida. Three of Buddha's relics are enshrined in the cavity at the top of the statue. They were brought to Australia by a British monk, Ven. Phra Khantipalo on 9th June, 1975.

The worship of Amida (Sanskrit: Amitabha/Amitayus) is difficult to trace but before the 1st Century A.D. books appeared dealing with the Western Paradise. In the oldest Buddhist text of India, Amitabha is unknown and when he does appear, his importance is not stressed. Knowledge of Amitabha was introduced in China at an early date. He dwelt in a Western Paradise and he was identified with long life. Hui-yian is credited with the real founding of the Pure Land Sect, as it is called. About the 4th Century a definite school is said to have been organised by Hui-yian.

AMIDA'S WESTERN PARADISE - THE PURE LAND.

There were in the Pure Land, Amida's Western Paradise, beings who all enjoyed wonderful powers of Body and Mind. Sometimes the Pure Land is considered as a place where beings dwell for all eternity, although this is a later popular concept. In the Sutra, (the Buddhist texts) it is a place of peaceful and blissful holiday on the way towards Nirvana or even Buddhahood.

There are three main Sutras dealing with the Western Paradise. Sutras are teachings of the Buddha written down after his death.

One of these Sutras is called the Smaller Sukhavati-Vyuha and tells of a world called Sukhavati (meaning the happy country) where lives Amitayus, a Tathagata (a Sanskrit word meaning a fully enlightened being).

The reason it is called the happy country is that there is neither bodily nor mental pain

for living beings. It is adorned with terraces, gems, lotus-lakes and there are heavenly musical instruments playing, It rains flower petals three times a day.

Those born in the Buddha country of the Tathagata Amitayus are purified Bodhisattvas who are bound by one birth only. To enter this country, it is necessary for a person to hear the name of Amitayus, and having heard it, keep it in mind with thoughts undisturbed for seven nights. If this is done, the person shall depart this life with a tranquil mind and be reborn in the world Sukhavati. By mental prayer for the Buddha country, it can be entered after death. The same Sutra mentions there are other Buddha countries in the East, South, North, in the Nadir and in the zenith.

The Sutra explains the reason for the name in Sanskrit, Amitayus, is actually two words in one. One word refer to the length of life (Ayus) while the first word refers to immeasurable (Amita), The word Amitayus is therefore connected with the idea of very long life. His other name, Amitabha, is explained by the word splendour (Abha) and is therefore connected with the idea of very great brightness. As part of the services conducted in Prajna Hall, the persons taking part in the ceremony chant:-

Yuan Sheng hai fang ching t'uchung - which means:
I vow to effect my birth in the Western Sukhavati (Pure Land).

In other parts of the services, Na-mo o-mi-t'o-fo is chanted many times. Since O-mi-t' o-fo is the Chinese name for Amida Buddha, this helps the persons taking part to keep the name in their mind with thought undisturbed, as is recommended by the Sutra.

THE INTRODUCTION OF BUDDHISM INTO CHINA.

The following information is from a Chinese text "The History of Chinese Buddhism Volume 1 by Chiang We Chio". This text has not been translated into English but is considered to be the best history of Chinese Buddhism according to the Chinese Buddhist nun, Venerable Shig Hui Wan, who is with the China Academy Institute for the Study of Buddhist Culture, Taiwan. The information supplied here is a true translation of the text which has been arranged by the author (J.D.H.) The psychic manifestations written of in this text have similar phenomenae in all religions.

In the Han Dynasty, during the third year of the reign of the emperor Ming Di, he dreamed that a golden sixteen foot tall man with a bright halo around his head flew past the Imperial Palace. The emperor asked the meaning of this dream of his staff. One member of his staff, Fu Ye, advised him that the man had come from India. As a result the emperor sent a mission of eighteen persons headed by Lt. General Chai, Dr. Kin and Dr. Wong to India. They returned to China with the Buddhist texts that they were given there, carried on a white horse. Two Buddhist monks, Saman Chei Yem Ton and Tsu Fa Lan returned with the mission. A Buddhist temple was built, originally called the Tzu Ti Temple which later became known as "The White Horse Temple". An order of Monks known as the "High Quality" Order was begun. In later times a book on this Order was written. The name of this book was "History of the High Quality Monks".

Eighteen Tao priests wrote to the emperor seeking permission to have a discussion debate with the Buddhist Monks. The emperor agreed and it was arranged that the

debate should take place in the White Horse Temple. Three pavilions to house the six hundred and ninety -six Taoist priests were constructed. One pavilion built on the south side of the White Horse Temple contained charms to dispel evil. A second pavilion housed the Taoist books of Whong Liou. The third contained food and utensils. Before the debate and after much prayer the Taoist priests tested the outcome of the debate by placing bones in a fire. The oracle bones, which the Chinese call Chia Ku, were mostly made from plastron or the scapulae of cattle. Their use goes back as far as the Shang Dynasty (16th-11th Century B.C.) Roughly 100,000 genuine oracle bones have been excavated and analysed. The Taoist priests reasoned that if the bones stood up in the fire the books (meaning the Taoist Doctrine) would be safe. The bones did not stand up in the fire. The Buddhist monks were judged to have won the debate after they had exhausted all the arguments presented by the Taoists. The sky became a brilliant colour and one of the Buddhist monks levitated into the sky. From that time many persons followed the Buddhist teachings, including about two hundred and thirty person from the Imperial Court. Ten temples were built, seven for monks and three for nuns. Buddhism was now established in China.

SECOND COLOMBO PLAN - SRI LANKA ALIGNS WORLD BUDDHIST LEADERS GOODWILL.

John D. Hughes, Australian Delegate to Conference of World Buddhist Leaders and Scholars.

For the first time in modern world history, Sri Lanka assembled and hosted the largest ever group of Buddhist Leaders and Scholars in Colombo from June 1st to 5th to "examine the present condition of the world Buddhists and plan for a future course of action. The Conference was attended by 162 participants representing organisations from 17 countries. Inaugurating the Sessions, His Excellency J.R. Jayewardene, President of Sri Lanka, concluded that the Word of the Buddha cannot be changed to suit national or political theories.

It will be remembered by older Australians, and our Asian neighbours, it was J.R. Jayewardene's proposal which lead to the Colombo Plan in 1950 which had a wide effect on development.

The total expenditures under the Plan, encompassing both capital and technical assistance have exceeded \$50 billion.

From 1951 to 1974 alone, 105,880 students and trainees from the region received scholarships and awards to improve their knowledge and skills. The Asian students have benefited from the Colombo Plan than any other organisation. The same goes for experts.

History could well admit that J.R. Jayewardene's greatness was climaxed by his skill in arranging what could be called the Second Colombo Plan- The Conference of World Buddhist Leaders and Scholars, Colombo, Sri Lanka, 1982.

Buddhists from China, Russia, U. S. A. , Australia, Germany, Japan and all Asian countries reached agreement that steps be taken by the World Buddhist community and Government of Sri Lanka in particular, to explore possibilities of establishing a

World Buddhist Peace Foundation to work in collaboration with the World Fellowship of Buddhists and other International Buddhist Organisations.

Study would be made to survey the position of Buddhists as regards human rights vis-à-vis other religious communities in the respective countries, and findings would be disseminated to awaken world opinion of the practices. Solidarity with Korean and Vietnamese Buddhists was expressed.

It is recommended that the world Buddhist community exerts its influence to ensure an international Convention be signed that will outlaw nuclear weapons in particular and all other conventional weapons, declaring armament to be a crime against humanity.

Recognising that the majority of the Buddhist countries have remained poor, it is urged Buddhists launch an effort to co-ordinate social and economic development.

International Buddhist Bank

In helping Buddhists to self-reliant development, it was recommended one or more Buddhist countries take steps to establish an International Bank for the purpose of providing capital assistance and experts in agriculture, industry and technology, business enterprises. On lines which are inoffensive to man and nature, the bank would also fund trade and commerce, travel and tourism and communications. The proposed Bank may well become a major institution.

World Buddhist Womens Federation

To utilise women's resourcefulness, it was recommended Sri Lanka Headquarters be set up to organise women.

It is thought training of Buddhist nuns and laywomen could be helped to prevent crimes in society. Such fields as juvenile delinquency, alcoholism, drug addiction, hospital services and health care are seen as areas where Buddhist women could help. A regional council of Buddhist youth is also recommended as are the establishment of Buddhist Youth Training Centres.

These youth training centres would impart to the modern youth basic tenets of the Dharma and Vinaya (Rules of Monks).

All the thinking is for the survival and development of humanity in general.

Buddhism, the oldest religion in the world, had extended over more than half the world in ancient times. Its tolerance is its hall-mark. Due to the appallingly bad communication among the modern Buddhist populations scattered throughout the world from Iceland to Tasmania, and Japan to South America, none knows of the existence of the other. A Central Bureau of Information has been recommended to be established in Sri Lanka. The generous support of His Excellency the President J. R. Jayewardene, will implement this Bureau. It would have the ability to answer any questions raised from any quarter in regard to the Buddha Dhamma.

It is expected the Buddhist Discussion Centre (Upwey), founded by John Hughes, will network its Australian records into this system to allow Australia to take advantage of this world resource.

The full text of the Report is available from John Hughes, B.D.C.(Upwey),
33 Brooking Street, Upwey, 3158. Telephone: 754 3334.

COMMITTEE FOR THE VISIT OF HIS HOLINESS THE DALAI LAMA

MELBOURNE: 87 Westbury Street, Balaclava, Vic. 3183. Ph (03) 527 8010

SYDNEY: 175 Denison Road, Dulwich Hill, N.S.W. 2203. Ph: (02) 569 0918

BRISBANE: 10 Lomond Terrace, East Brisbane, Qld. 4169. Ph: (07) 3915723

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PERTH: 106 Point Walter Road, Bicton, W.A. 6157. Ph: (09) 3391752

FIRST AUSTRALIAN VISIT OF HH THE XIVth DALAI LAMA OF TIBET

His Holiness the Dalai Lama, spiritual and temporal leader of the Tibetan people, is to make his first visit to Australia in August this year.

Invited by the Buddhists of Australia who are sponsoring this visit, His Holiness will spend almost two weeks in our country. During that time he will visit Melbourne, Sydney, Canberra, Brisbane and Perth.

He will give public talks in each city, teachings on Buddhist philosophy and psychology, meet members of the Southeast Asian communities, visit universities, and have discussions with churchmen, scholars and scientists.

THREE-DAY SERIES OF TEACHINGS IN MELBOURNE.

The major event of His Holiness' tour will be a three-day series of six lectures on Buddhist philosophy:

"Emptiness and Great Compassion: the Psychology of Selflessness"

The teachings on Emptiness and Great Compassion lie at the heart of all the Buddhist traditions.

They are at the same time philosophical and practical; both satisfying to the intellect and providing a solid basis for Buddhist practice.

They are much loved by His Holiness who has taught them to many western audiences over the past decade, perhaps most notably at Harvard University's School of Divinity in 1981.

Though many people attending these lectures in Melbourne will already be Buddhists or with a keen interest in Buddhist philosophy, all people are welcome. People of any faith (or none) will find that these teachings have direct relevance to daily life.

"In Buddhism, particularly in the Bodhisattvayana, there are many profound techniques for training the mind and developing qualities like love, compassion and wisdom. Each Buddhist should, in his own practice, experiment with these and find out which are the most useful for his personal spiritual life; which are the most

effective in generating spiritual qualities within him. Every person who thus experiments and implements what is most useful to his situation not only benefits himself but contributes to the strength of Buddhism itself.

Now, while we practice as Buddhists, we must also abide in heartfelt respect for and understanding of other religions, such as Christianity, Islam, Judaism and so forth. We should recognise the contribution that they have made to human society over the centuries. As the aim of all religions is only to benefit humanity, at this point we can think of different religions as being members of a joint effort to spiritually uplift living beings. There are now many new Buddhists in the West, and I think it is very important for them to cultivate this attitude of tolerance and respect."

His Holiness the Dalai Lama, speaking at
the Concert Hall,
University of
California, Los Angeles, 1979.

HIS HOLINESS' PUBLIC ITINERARY IN MELBOURNE

Tuesday 10 - Thursday 12 August

Three-day series of teachings on "Emptiness and Great Compassion:
the Psychology of Selflessness" For further details, see below.

Thursday 12 August

Public Address. Camberwell Civic Centre. 6.00PM.

Friday 13 August

Opening Address to the 7th Annual Conference of the Australian Association for the Study of Religions.

Public Lecture Theatre, Melbourne University, 7.00 PM.

ARRANGEMENTS FOR THE THREE-DAY LECTURE SERIES IN MELBOURNE

Place Kew Civic Centre, Cotham Road, Kew.

Time Tuesday 10th, Wednesday 11th and Thursday 12th August. Morning lectures begin at 10.00AM, afternoon lectures at 2.30PM.

Transport Tram no. 42 from Collins Street. Alight at stop 37 in Cotham Road.

Lunch Participants will find a variety of shops, cafes and restaurants in the Kew shopping centre should they wish to purchase lunch.

Accommodation The series of lectures is non-residential but visitors to Melbourne should find no difficulty in obtaining suitable accommodation. The Victorian Government Tourist Offices in each capital city have lists of variously priced accommodation in the city and suburbs, and will make bookings if requested. The Youth Hostels Association of Australia has two hostels in North Melbourne providing cheap, self-catering accommodation. (It is recommended that people intending to stay at a hostel join the YHA in their own state before coming to Melbourne.)

Registration Kew Civic Centre has a limited capacity and intending participants are asked to register for the course by filling out and returning the form below. Seating will be numbered ticket. Seats will be allocated in order of registration.

There will be no charge for these or any of His Holiness' teachings in Australia. Any donations to the "Committee for the Visit of H.H. the Dalai Lama" to help defray costs will be gratefully received and acknowledged with a receipt.

Please detach

I wish to attend the three-day lecture series in Melbourne, "Emptiness and Great Compassion: the Psychology of Selflessness", to be given by His Holiness the Dalai Lama on 10th, 11th and 12th August.

Name: Phone:

Address: Code:

Number of Tickets Required: If more than one, please attach a list of names and addresses of people who will be using tickets (in case of loss, etc)

Will you be attending all three days? If "No", please specify the day (s) for which tickets are required.

Please enclose a stamped, self-addressed envelope for the return of tickets and forward without delay to:

Committee for the Visit of H.H. the Dalai Lama,
87 Westbury Street,
BALACLAVA, Vic, 3183.

THE DIVINE MANTRA

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.

The Buddhist Discussion Centre (Upwey) has gratefully received the Mantra in June, 1982, from Thanissaro Bhikkhu (Geoffrey De Graff) of Wat Asokaram Samut Prakaan, 10280, Thailand.

We thank Thanissaro Bhikkhu for this very important contribution to our Library Project. In forwarding this Mantra, Thanissaro Bhikkhu commented: "I made this translation a couple of years back, for my own benefit, without any plans to send it to anyone, because I didn't think anyone in the West would be ripe for it. But after reading copies of your newsletter, the thought occurred to me that your group might appreciate it"

"Treat it with care."

Earlier, B.D.C. (Upwey) had freely distributed Thanissaro Bhikkhu's translation from the Thai of Tan Ajaan Lee Dhammadharo's book "Keeping the Breath in Mind", and a photograph of Tan Ajaan Lee is kept in the Temple.

In the same month of June, 1982, John Hughes of B.D.C. (Upwey) was offered land at Kapilavastu from the International Centre of Asoka Culture. (See item in B.D.C. (Upwey) Newsletter No. 8.). As will be seen from Tan Ajaan Lee's writing, it was at Kapilavastu that the Kapila Hermit chanted the Divine Mantra. So, if the Kamma conditions are good enough, it could be the Divine Mantra could be properly chanted by B.D.C. (Upwey) students at Kapilavastu once again.

Now, it is necessary to give A WORD OF WARNING to those who might wish to practice this rare and precious mantra.

The Kaya siddhi which develop in this practice are powerful, and must NOT be played with by the meditator. The siddhi play of an ego will nearly always lead to poor rebirth and suffering in this very life. The seventh step in Part III Meditation of uniting the breaths in the body must be done without play or expectation of any 'ego' benefits. A few years ago at this Centre, when instructing a very virtuous young woman meditator in this step, her "ego mind" rejected what it misunderstood as helping sentient beings to follow the path, and this rejection took the form of wanting to forget the First Noble Truth "Life is Dukkha" which the young woman meditator had clearly in mind. The result was she experienced the rupa symptoms of a stroke which left half her body paralysed for a week or so, then fully recovered, Western doctors could find no physical cause and were amazed at her recovery. If that virtuous young woman had not had much 'wholesome kamma", this life would have been troublesome.

I would say to anyone who plans to use the Mantra to safeguard themselves by carefully keeping the five precepts at all times. There is no short cut to Nirvana which can be safely followed in this Dhamma-ending Age. Treat the Divine Mantra with care.

MAY ALL BEINGS BE HAPPY.

J.D.H.

Ajaan Lee Dhammadharo: THE DIVINE MANTRA

I have written this book, The Divine Mantra, as a means of drawing to purity those who practice the Dhamma, because the chant here gives benefits to those who memorise and recite it -- dealing, as it does, directly with matters that exist in each of us. Normally, once we are born, we all dwell in the six elements. These elements are brought together by our own actions, both good and evil. This being the case, these elements can give a great deal of trouble to those who dwell in them., like a child which can be a constant nuisance to its parents. Thus, repeating this chant is like nourishing and training a child to be healthy and mature; when the child is healthy and mature, its parents can rest and relax. Thus, repeating this chant is like feeding a child and lulling it to sleep with a beautiful song -- the Buddhaguna, the recitation of the Buddha's virtues. The power of the Buddhaguna can exert influence on the elements

in each individual, purifying them and investing them with power (kayasiddhi), just as all material elements exert gravitational pull on one another every second. Or you might make a comparison with an electric wire: this chant is like an electric current, extending to wherever you direct it. It can even improve the environment, because it also includes the chant of the Kapila hermit, whose story runs as follows:

There was once a hermit who repeated this chant in a teak forest in India. As a result, the forest became a paradise. The trees, for example, took turns producing flowers and fruit throughout the year. The waters there were crystal clean -- any diseased animal that happened to pass into the forest and drink the water there, would be completely cured of its illness. The grasses and vines were always fresh and green. Fierce animals that normally attacked and ate one another would, when entering the forest, live together in peace, as friends. Life was joyous for animals in this forest -- the smell of dead animals never appeared, because whenever an animal was about to die it would have to go die elsewhere. This forest is where the Buddha's ancestors, the Sakya clan, later established their capital, Kapilavastu, which still stands today, within the borders of Nepal.

All of this was due to the sacred power of the chant repeated by the Kapila hermit. And this is how he did it: First, he faced the east and repeated the chant day and night for seven days; the second week, he faced north; the third week, south; and the fourth week, west. The fifth week, he looked down towards the earth; the sixth week he raised his hands and lifted his face to the sky, made his heart clear, and focused on the stars as the object of his meditation. The seventh week he practiced breath meditation, keeping his breath in mind and letting it spread out in every direction, through the power of a mind infused with the four Divine Abodes: limitless love, limitless compassion, limitless joy in the welfare of others, limitless equanimity. Thus, the chant was named the Divine Mantra.

When all of this was related to me when I was in India, I couldn't help thinking of the Buddha, who had purified himself by virtue of the time-lessness in his heart-- to the point that he was able to invest the elements in his body with power, making them more pure than any other elements in the world. His relics, for example, have appeared to those devoted to him and, I have heard, come, and go on their own, which is very strange indeed.

All of these things are accomplished through the power of a pure heart. When the heart is pure, the elements also become pure as a result. When these elements exist in the world, they can have a refreshing influence on the environment -- because all elements are inter-related. If we Buddhists set our minds on training ourselves in this direction, we can be a powerful influence to the good, in proportion to our numbers. But if we don't train ourselves, and instead run about filling ourselves with evil, our hearts are bound to set the elements in our bodies on fire, and the heat from these inner fires is certain to spread in all directions throughout the world. As this heat gathers and becomes greater, it will raise temperatures in the atmosphere around the world.

The heat from the sun will become fiercer. Weather will become abnormal: the seasons, for example, will deviate from their normal course. And when this happens, human life will become more and more of a hardship. The ultimate stage of this evil

will be the destruction of the world by what are called the pralaya kalpa fires, which will consume the earth.

All of this, from our own thoughtlessness, letting nature by and large go ahead and follow this course -- which shows that we're not very rational because everything has a reason, everything comes from a cause. The world we live in has the heart as its cause. If the heart is good, the world is sure to be good. If the heart is corrupt, the world will have to be corrupt.

Thus, in this book I have written down the way to train the heart, so as to lead to our happiness and well-being in the coming future.

Part 1 Worship

To pay respect to, and ask forgiveness of, the Buddha's relics, relics of the saints, Buddha images, stupas, the Bodhi tree -- all of which are objects that all Buddhists should respect, both inwardly and outwardly:

Araham sammasambuddho bhagava -- To the Blessed One, the Pure One, the fully Self-Awakened One, Tam bhagavantam abhivademi -- To that Blessed One, I bow down.

(Bow)

Svakkhato bhagavata dhammo -- To the Dhamma well-taught by the Blessed One, Tam dhammam namassami -- To that Dhamma, I bow down,

(Bow)

Supatipanno bhagavato savaka-sangho -- To the Blessed one's followers, who have conducted themselves rightly, Tam sangham namami -- To those followers, I bow down.

(Bow)

Namo tassa bhagavato arahato sammasambuddhassa. (Thrice)
Ukasa, dvaratayena katam, sabbam aparatadham khamatha me bhante.
(If two or more people are chanting, change to "khamatu no bhante".)
Vandami bhante cetiyam, sabbam sabbattha thane, supatitthicam
sariranka-dhatum, mahabodhim buddharupam sakkarattham,
Aham vandami dhatuyo. Aham vandami sabbaso. Iccetam ratanattayam,
aham vandami sabbada. Buddhapuja mahatejavanto, dhammapuja
mahappanno, sanghapuja mahabogavaho. Buddham, dhammam sangham
jivitam yava nibbanam saranam gacchami. Parisuddho aham bhante,
parisuddhoti mam, buddho dhammo sangho dharetu.
Sabbe satta sada hontu, avera sukhajivino -- May all living beings always live
happily, free from animosity.
Katam punnaphalam mayham, sabbe bhagi bhavantu te -- May we all
share in the blessings springing from the good I have done.

(Bow three times)

Part II: Chanting
(Investing the six elements with the Buddhadguna)

Namo tassa bhagavato arahato sammasambuddhassa (repeat thrice)
Buddham ayuvaddhanam jivitam yava nibbanam saranam gacchami.
Dhammadayuvaddhanam jivitam yava nibbanam saranam gacchami.
Sangham ayuvaddhanam jivitam yava nibbanam saranam gacchami.
Dutiyampi buddham ayuvaddhanam
Dutiyampi dhammadayuvaddhanam
Dutiyampi sangham
Tatiyampi buddham Tatiyampi dhammaday..... Tatiyampi sangham

A. Breath

1. Vayo ca buddhagunam araham buddho itipi so bhagava namamiham. Arahama
sammasambuddho, vijjacaranasampanno sugato lokavidu, anuttaro purisadamm
sarathi sattha deva-manussanam buddho bhagvati. (Think of the Buddha and
his purity.)
2. Vayo ca dhammetam araham buddho itipi so bhagava namamiham.
Svakkhato bhagavata dhammo, sandithiko akaliko ehipassiko, opanayiko
paccattam vedutabbo vinnuhiti. (Think of Sariputra and his Wisdom.)
3. Vayo ca sanghanam araham buddho itipi so bhagava namamiham.
Supatipanno bhagavato savaka-sangho, ujupatipanno, bhagavato savaka-sangho
nayapatipanno bhagavato savaka--sangho, samicipatipanno bhagavato savaka-
sangho, yadidam cattari purisa-yugani attha purisa-puggala, esa bhagavato
savaka-sangho, ahuneyyo pahuneyyo dakkhineyyo anjali-karaniyo, anuttaram
punnakkhettam lokassati. (Think of Moggallana, his supernormal powers
and his compassion.)
Dhatu-parisuddhanubhavena, sabba-dukkha sabbabhaya sabbaroga vimuccanti.
Iti uddhamadho tiriym sabbadhi sabbattataya sabbavantam lokam, metta
karuna mudita upakkha sahagatena cetasa, catuddisam pharitva viharati:
Sukam supati, sukham patibujjhati, na papakam supinam passati, manussanam
piyo hoti, amanussanam piyo hoti, devata rakkhanti, nassa aggi va visam
va sattham va kamati, tuvatam cittam samadhiyati, mukhavanno vippasidati,
asammulho kalam karoti, uttarim appativijjhanto brahmalokupago hoti. Iti
udahamadho tiriym averam avera sukhajivino. Katam punnaphalam mayham
sabbe bhagi bhavantu te. Bhavatu sabba-mangalam rakkhantu sabba-devata,
sabba-buddhanubhavena, sabba-dhammanubhavena, sabba-sanghanubhavena,
sotthi hontu nirantaram. Arahama buddho itipi so bhagava namamiham.

The chant for each of the remaining elements is identical with the chant for the
breath, i.e.

1. The passage on the Buddha's virtues.
2. The passage on the Dhamma's virtues.
3. The passage on the Sangha's virtues,
followed by the passage beginning "Dhatu-parisuddhanubhavena".
Only the name of the element is changed:

B. Fire

1. Tejo ca buddhagunam, etc.
2. Tejo ca dhammetam, etc.
3. Tejo ca sanghanam, etc.

- C. Water --- Apo ca, etc.
- D. Earth --- Pathavi ca, etc.
- E. Space --- Akasa ca, etc.
- F. Knowledge (consciousness of an object) - Vinnananca, etc.

Once you have memorised section A, the remaining sections will be no problem at all, because they are virtually the same, differing only in the name of the element.

These six elements exist within each of us, so when you repeat the chant, you should also think about the element you are chanting about, i.e. Breath -- feelings of movement and energy, such as the in-and-out breath; Fire -- feelings of warmth; Water -- liquid or cool feelings; Earth -- feelings of heaviness or solidity; Space -- feelings of emptiness; Knowledge -- consciousness of or attention to objects. If you think about these elements while you chant, the chant will be very beneficial.

The same chant can be used for the five khandha, the twelve ayatana, and the thirty-two parts of the body. The method of chanting is the same as with the six elements, simply substituting the names of the various khandha, ayatana and parts of the body, as follows:

The five Khandha

1. Rupanca (sense data)
2. Vedana ca (feelings of pleasure, pain and indifference)
3. Sanna ca (names, labels, acts of recognising and identifying)
4. Sankhara ca (mental constructs and forces)
5. Vinnananca (consciousness of or attention to objects)

The Twelve Ayatana

- | | |
|----------------------------------|------------------------------|
| 1. Cakkhu ca (eyes) | 7. Rupanca (forms) |
| 2. Sotanca (ears) | 8. Saddo ca (sounds) |
| 3. Ghananca (nose) | 9. Gandho ca (smells) |
| 4. Jivha ca (tongue) | 10. Raso ca (flavours) |
| 5. Kayo ca (body)
sensations) | 11. Photthabba ca (physical) |
| 6. Mano ca (mind)
(ideas) | 12. Dhammadaramanca |

The Thirty-two Parts of the Body

- | | |
|--|-------------------------|
| 1. Kesa ca (hair of the head)
intestines) | 17. Antagunanca (small) |
| 2. Loma ca (hair of the body) | 18. Udariyanca (gorge) |
| 3. Nakha ca (nails) | 19. Karisanca (faeces) |
| 4. Danta ca (teeth)
(brains) | 20. Matthalunganca |
| 5. Taco ca (skin) | 21. Pittanca (bile) |

6.	Mansanca (flesh) (phlegm)	22.	Somhanca
7.	Naharu ca (tendons)	23.	Pubbo (pus)
8.	Atthi (bones) (blood)	24.	Lohitanca
9.	Atthiminjanca (marrow)	25.	Sedo ca (sweat)
10.	Vakkanca (spleen)	26.	Medo ca (fat)
11.	Hadayanca (heart)	27.	Assu ca (tears)
12.	Yakananca (liver)	28.	Vasa ca (oils)
13.	Kilomakanca (connective tissue)	29	Khelo ca (saliva)
14.	Pihakanca (kidneys) (catarrh)	30.	Singhanika ca
15.	Papphasanca (lungs) the joints)	31.	Lusina ca (fluid in
16.	Antanca (large intestines)	32.	Muttanca (urine)

Part III Meditation

There are seven basic steps:

1. Start out with three or seven long in-and-out breaths, thinking "bud" with the in-breath, and "dho" with the out. Keep the meditation-syllable as long as the breath.
2. Be clearly aware of each in-and-out breath.
3. Observe the breath as it goes in and out, noticing whether it's comfortable or uncomfortable, broad or constricted, obstructed or smooth, fast or slow, short or long, hot or cool. If the breath doesn't feel comfortable, change it so that it does. If for example, breathing in long and out long is uncomfortable, try breathing in short and out short. As soon as you find that your breath feels comfortable, let this comfortable breath-sensation spread to the different parts of your body. Inhale the breath at the base of the skull, and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Then inhale the breath at the base of the skull again, and let it spread down your spine down your left leg to the ends of your toes, and out into the air. (If you are female, begin the left side first, because the male and female nervous systems are different.) Then let the breath from the base of the skull spread down over both shoulders, past your elbows and wrists, to the tips of your fingers and out into the air. Let the breath at the Adam's apple spread down the central nerve at the front of the body, past the lungs and the liver, and all the way down to the bladder and colon. Then inhale the breath right at the middle of the chest and let it go all the way down to your intestines. Let all these breaths spread so that they connect and flow together, and you will feel a greatly improved sense of well-being.
4. Learn four ways of adjusting the breath:
 - a. in long and out long;
 - b. in short and out short;
 - c. in short and out long;
 - d. in long and out short.

Breathe whichever way is most comfortable; or, if possible, learn to breathe comfortably all four ways, because your physical condition and your breath are always changing.

5. Become acquainted with the bases -- the resting spots -- of the breath, and focus your attention on whichever one seems most comfortable.

A few of these bases are:-

- a. the tip of the nose;
- b. the middle of the head.;
- c. the palate;
- d. the Adam's apple;
- e. the breastbone;
- f. the navel (or a point just above it).

If you tend to be nervous or have frequent headaches, don't focus on any spot above the Adam's apple; and don't try to force the breath or to put yourself into a trance. Breathe freely and naturally. Let the mind be at ease with the breath -- without, of course, letting it slip away.

6. Spread your awareness -- your sense of conscious feeling -- through- out the entire body.

7. Unite the breaths throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the parts of the breath you already know, you will come to know other parts as well. The breath, by its nature, has many aspects: the breath flowing in the nerves, the breath flowing around and about the nerves, the breath spreading from the nerves to every pore. The breath, by its nature, can be both good and bad for you.

To summarise: (a) for the sake of increasing the energy already existing throughout your body, so that you can fight off such things as disease and discomfort; and (b) for the sake of clarifying the knowledge that already exists within you, so that it can become a basis for the skills leading to release and purity of heart -- you should always bear these seven basic steps in mind, because they are absolutely essential to every aspect of breath meditation.

Worship, chanting and meditation have to go hand-in-hand before they can truly purify the mind, in line with the basic principles of the Buddha's teachings:

Sabbapapassa akaranam

Do not let anything corrupt or second-rate find its way into your actions, words and thoughts.

Kusalassupasempada

Develop wisdom in all of your actions.

What this means is that in worship we have acted wisely with our bodies, in chanting we have acted wisely with our speech, in meditation we have acted wisely with our thoughts. Once this is the case, we will be able to reach the heart of the Buddha's teachings:

Sacittapariyodapanam

Attain purity of heart.

Everything in the world comes about solely through the power of the heart. A corrupt heart will abuse this power. A well-trained heart can use this power to uplift others, and to gain blessings beyond price.