

Buddhist Discussion Centre (Upwey) Ltd.

33 Brooking St. Upwey 3158 Victoria Australia. Telephone 754 3334.
(Incorporated in Victoria)

NEWSLETTER NO. 14 May 1984

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Fund Raising Sale at B.D.C.(Upwey) for Bangladesh Orphanages

On 10th and 11th March, 1984, a fund-raising sale was held at B.D.C.(Upwey) to raise money for Bangladesh Orphanages. The form of fund raising was a "garage sale" which is similar to a market, where we sell donated goods at low prices.

The local newspaper, the "Free Press", assisted by publishing a short article illustrating the orphanages' needs for financial support and encouraged local residents to donate goods for the sale, thanks to Margo Coward of the Mountain District Free Press, Belgrave.

As a result of this action, the effort and generosity of local residents and members of this Centre, over \$400.00 (Aust) was raised. This money has since been forwarded directly to the people responsible for the orphanages in Bangladesh with which this Centre currently corresponds.

Buddhist Discussion Centre (Upwey) appeals for help in financing these organisations' great work. Donations may be sent to B.D.C.(Upwey). The Centre will arrange to forward any monies directly to the people responsible in Bangladesh. Please mark envelopes "For Bangladesh Orphanages". If you wish to correspond directly with these orphanages, the addresses are as follows:-

1. Agrasara Bouddha Anattalaya Orphanage,
Sudharshan Vihar, G.P.O. Box 491,
Chittagong, Bangladesh.
Venerable Sugatananda Mahathero (General Secretary)
2. Chittagong Buddhist Temple and Bangladesh Buddhist Association (W.F.B.Centre)
Buddhist Temple Road, G.P.O. Box 1204
Chittagong, Bangladesh.
Ven. Bhikshu Sumangal.
3. Dhammarajika Orphanage,
Bangladesh Bouddha Kristi Prachar Sangha,
G.P.O. Box 4142,
Dhaka, Bangladesh.
Venerable Suddhananda Mahathero (General Secretary)

May all beings be well and happy.
R.A.

Buddhist Council of Brisbane

The Council was convened in mid-1982 to discuss interests in common to the various Buddhist organisations in Brisbane. Membership stands at seven groups, each of which nominated two delegates to regular meetings. Member groups are:-

Brisbane Buddhist Vihara; Buddhist Society of Queensland; Brisbane Zen Group; Chenrezig City Centre; Dhammadinna House; Loden Compassion Mahayana Centre; Vietnamese Buddhist Association of Queensland.

Chairman: Rev. Loden Sherab (Loden Compassion Mahayana Centre)

Secretary: Mr. Klaas de Jong, Dhammadinna House, Buddhist Study and Research Centre, P.O. Box 4, Spring Hill, Queensland, 4000.

R. A.

The Queensland Buddhist News ceases publication

B.D.C. (Upwey) has been advised by Mr. Klaas de Jong, who was editor of The Queensland Buddhist News, that he has decided to cease publication of his quarterly journal with issue Vol. 5, No. IV, November, 1983.

Mr. Klaas de Jong has been given the great honour of editing the oldest Australian Buddhist Journal, Metta, (est. in June, 1953), and has lack of sufficient time to produce both journals. The Queensland Buddhist News had been the leading Buddhist Journal in Queensland for five years. Mr. Klaas de Jong is co-ordinator of Dhammadinna House Buddhist Study and Research Centre, P.O. Box 4, Spring Hill, Queensland, 4000, Australia.

METTA is the Journal of the Buddhist Federation of Australia, and is no longer edited by Elizabeth Bell (who is still Chairperson of the Buddhist Federation of Australia) nor is it published in Melbourne any more. The Buddhist Society of Queensland has taken over the administration of the Buddhist Federation of Australia.

B.D.C. (Upwey) express their gratitude to Elizabeth Bell for her great work as Editor of METTA over many years, and welcome the appointment of METTA's new Editor.

The Buddhist Society of Queensland Journal "Vimamsa" in an article entitled "Farewell to the Queensland Buddhist News" commented: "The Queensland Buddhist News raised many issues which other Buddhist Journals steered clear of. These included the plight of the Aboriginal people of Australia, the question of disarmament and world peace, the ending of State privileges for favoured religions and the cause of secularism in general, the plight of children, especially in poor countries, and the promotion of a true brotherhood amongst peoples. It also campaigned for more immediate issues, like the centenary of the arrival of Buddhists in Queensland, the exposing of the attempts of those seeking to divide and undermine the Buddhist movement from within (unfortunately not completely successful), and the promotion of co-operation and dialogue between the various genuine Buddhist groups (which culminated in the establishment of the Buddhist Council of Brisbane)".

May all beings grow in the Buddha Dhamma.

J.D.H. & R.A.

Australian Buddhist Groups' Newsletters Addendum

In B.D.C. (Upwey) Newsletter No. 13 (Dec. 1983) pp, 8 - 10, appeared a list of Australian Buddhist Groups' Newsletters and Journals. We invited readers to advise of any omissions or corrections for this list, and we wish to thank these persons who supplied the below information. Any further additions/alterations would be welcomed.

New South Wales

MIND, MOON, CIRCLE,
Journal of the Sydney Zendo,
Sydney Zendo (Sydney Zen Centre)
7 Provincial Road
Lindfield, 2070,
New South Wales, Australia.

Queensland

TIBETAN BUDDHIST SOCIETY NEWSLETTER,
Loden Compassion Mahayana Centre,
10 Lomond Terrace,
East Brisbane, 4169,
Queensland, Australia.

Correction:

BUDDHIST TEMPLE PROJECT NEWS
Queensland Sangha Trust,
G.P.O. Box 1803,
Brisbane, Australia. IS NOW CALLED

BRISBANE BUDDHIST VIHARA (TEMPLE) NEWS,
78 Hampstead Road,
Highgate Hill, Brisbane, 4101
Queensland, Australia.

Correction:

METTA (Editor: Elizabeth Bell)
Box 2568W, G.P.O.,
Melbourne, 3001,
Victoria, Australia. SHOULD NOW READ:

METTA,
Journal of the Buddhist Federation of Australia (Editor: Klaas de Jong)
P.O. Box 4,
Spring Hill, 4000
Queensland, Australia.

Brisbane Zen Group,
P.O. Box 20,
Toowong, 4066,
Queensland, Australia.

Victoria.

EWAM (E-VAM), (Quarterly)	
Kagyü E-Vam Buddhist Institute,	\$3.50 non-members
30 Oak Street	(\$9.00 subscription)
Hawthorn, 3122,	\$2.50 members
Victoria, Australia.	(\$6.00 subscription)

KAGYU E-VAM,
Buddhist Institute Newsletter,
Kagyü E-Vam Buddhist Institute,
30 Oak Street
Hawthorn, 3122,
Victoria, Australia

R.A. & J.D.H.

B.D.C. (Upwey) Program for 1984

Meditation will be held at B.D.C. (Upwey) on Monday and Friday evenings from 8p.m., and also, on Wednesday mornings from 10a.m. to 12 midday.

Vesak Ceremonies will be held at the Centre on 15th May, 1984.

These activities are open to everyone at no charge.

R.A.

Full Time Teaching available at B.D.C.(Upwey)

Because of fruiting of his kusala kamma, and the generosity of members, it has become possible for B.D.C.(Upwey) Director, John D. Hughes, to be available for guiding full-time at the Centre.

To celebrate this auspicious event in December, 1983, a second Shrine room has been established in the Centre.

By this activity, certain Tibetan Images and Relics which are useful in Mahayana and Tantra practices were separated from the other Shrine Room which houses Images and Relics useful for Theravadin practices. The re-arrangement is in addition to the existing altars. As a result, B.D.C. (Upwey) has six altars.

Since this special development at B. D. C. (Upwey) represents potentially great Dhamma work opportunities, the special Padmasambhava Prayer Flag given for a great occasion by Kalsang Tsering's brother (ref. B.D.C.(Upwey) Newsletter No. 11, March,

1983, p.15) is being flown at the Centre.

The new Shrine Room has been dedicated principally to Padmasambhava Guru (Mantra: OM AH HUNG GURU PADMA SIDDHI AYUKHE NRI DZAH) and Manjusri Bodhisattva (Mantra: OM AH RA PA TSA NA DHI).

The full-time availability of the Director has enabled a great increase in activities in the months of February and March, 1984. Records of these two months as B.D.C.(Upwey) show the following activities of members' hours spent at the Centre:-

Newsletter: Research, writing preparation and circulation	125 hours	
Counselling:	125 hours	
Maintenance of altars and premises:	109 hours	
Current Project Activity		286 hours
Other Activities		27 hours
Total Hours (2 months)		<u>1477</u>
<u>hours</u>		

N.B. The Director's hours are not included in these figures, nor those of other members spent in activities as newsletter preparation, typing and circulation which were not done on the Centre's premises.

May the merits of these activities help sustain the Buddha Sasana in this Dhamma-ending Age.

J.D.H.

Vesak 1984 Program

Buddhists view Vesak as an auspicious time to pay homage to the Buddha and especially the most recent Buddha. The Sri Lankan Government have announced Vesak times as 12th to 15th May, 1984.

B.D.C.(Upwey) will celebrate Vesak on the 14th and 15th May, 1984. Our regular meditation meeting on Monday, 14th May, will be continued over night into 15th May. During the day of 15th May, chanting and practice will continue into the evening.

Some aspects of the importance of Vesak were discussed in B.D.C.(Upwey Newsletter No, 4 (June, 1981).

The Buddhist Society of Victoria, 226 Mary St., Richmond, Victoria, ph: 428 2406, will be celebrating Vesak on Sunday, 13th May, 1984.

J.D.H.

Birthday Celebration at B.D.C. (Upwey)

On 24th February, 1984, members of B.D.C.(Upwey) celebrated the 26th Birthday of Roger Armitage, a Committee Member of the Centre and Sub-Editor of this Newsletter.

Roger spent his birthday at the Centre, printing images of Manjusri Bodhisattva from a traditional Tibetan woodblock, supplied by John D. Hughes. Roger had the good fortune to be able to share the benefits of his practice that evening. Each person who attended the Friday night meditation received an image of Manjusri Bodhisattva printed during that day. The benefits of Birthday practice were discussed in B.D.C.(Upwey) Newsletter No. 6 (December, 1981) on page 6.

May the benefits of this good practice bring Wisdom to all beings.

B.D.C.(Upwey) will provide any interested person, on request, with a Manjusri Bodhisattva print free of charge.

R.A.

Buddhist Summer School 1984

This School was held at St. Hilda's College, The University of Melbourne, College Crescent, Parkville, Victoria, from 9th to 20th January, 1984.

The presentation of "Buddhist Summer School '84" by Kagyu E-Vam Buddhist Institute was the first such event to be held in Australia. The School's main objectives were to provide a forum of uniquely qualified teachers to present the diversity of Buddhism; to present the Teachings of Buddha-Dharma in a style compatible with modern Western education; to facilitate an appreciation of the spectrum of Buddhist history, philosophy, culture, art and practice; and to clear the misconceptions that individuals may have of Buddhism.

It was a successful event and objectives were well accomplished. The School attracted about 100 students. The subjects covered the philosophies under Theravada, Mahayana, Vajrayana and Zen. The course also covered the relationship between Modern and Buddhist Psychology. Buddhist art was presented through Zen Calligraphy and Sumi-e painting. The practice included meditation and meditation technique.

The subjects were presented by the well known scholars and meditation masters, like Dr. Tissa Rajapatirana from Canberra, Phra Khantipalo, Geoff Dawson and Paul Maloney from Sydney, Ven. Traleg Kyabgon Rinpoche, Madame Shigyoku, John Guy, Richard Liddicut, Tom Szymanski and David Templeman.

The Kagyu E-Vam Institute hopes to continue to present Buddhist Summer School in the future. The subjects, the time and the venue for Summer School 1985 are currently under review. The Institute is marketing cassettes of two of the courses conducted by Ven. Traleg Kyabgon Rinpoche and Tibetologist David Templeman. These are available either in a course package or individually. These are:

1. Impact of Yogacara on Buddhist Mantra
by Ven. Traleg Kyabgon Rinpoche Price: \$128
non-members
(9 talks, 11 cassettes)
\$104 members
2. The Mahasiddha Tradition
by David Templeman Price:

\$56 non-members

\$45 members

For additional information please contact :

The Education Director,

Kagyü E-Vam Buddhist Institute

30 Oak Street

Hawthorn, Victoria, 3122, Australia. Tel: (03) 861 9983

Z.S.

Please refer Graphical Image No: N14.?1

Reprinted Photo is a collage prepared by the Mount Easterly photographer, and presented in The

Independent

Mount Easterly, Monday, February 20, 1984, No. 177 on page 13 together with the article below.

Buddha for the forest?

If Upwey Buddhist leader, John Hughes, could have one of his most cherished dreams granted, visitors to Sherbrooke forest will bathe in the karma of a 15 metre statue of Buddha.

John believes that the Buddha would have a peaceful and uplifting influence on the area and would complement the beauty and serenity of the forest.

When you pay respect to a Buddha the spiritual impact on the individual can be quite strong", says John who runs the Buddhist Discussion Centre in Upwey. Apart from the spiritual power which John believes would radiate from the statue he also thinks the Buddha would be a major tourist drawcard.

Buddhist visitors to Melbourne, particularly people from Asia would certainly be attracted to the hills to pay respect according to John.

He also considers it would be a stimulus to Australian Art.

"The techniques involved in constructing such a large clay statue are unknown in Australia and it would provide a great opportunity to learn them from Chinese craftspeople who I would invite here to carry out the work", John said.

John's plans also include provision for other religions to display their individual spiritual symbols in the same place as the Buddha statue.

"This would give the selected area a multicultural focus and by concentrating the outward symbolism of various religions in one area you can achieve much to

encourage understanding and tolerance between different religions and racial groups", he said.

John D. Hughes wishes to make it clear that his proposal for the project includes housing the Buddha Image in a building which would be provided with an attendant to ensure any visitor observed the usual proprieties; the details of conventionally correct or proper conduct, such as, for example, the removing one's footwear. This proposal would regulate the conduct of tourists.

J.D.H.

Submission relating to the recommendations of the Committee of the Australian Institute of Multicultural Affairs.

The Minister of Immigration and Ethnic Affairs (Hon. Stewart West MD) requested the A.I.M.A. Council to conduct consultations relating to the recommendations of the Committee of Review of A.I.M.A.

John D. Hughes, in consultation with members of B.D.C. (Upwey) prepared a submission for Dr. Kenneth Rivett, Acting Chairman, A.I.M.A., Box 2470V, Melbourne, 3001, Victoria.

The main part of the B.D.C.(Upwey) submission is shown below. Buddhists familiar with Paticca Samuppada may recognise some use of that sequence in the body of the submission.

The perspective of the Committee of Review is that: "If multiculturalism is not fashioned in the future as an effective vehicle for social change,.....it will fail to rectify social inequalities, to the detriment not only of migrant groups but of Australian society as a whole". (ref. Chapter VIII ("Issues and Prospects for Multiculturalism") Note: Ch. VIII is included in a separate document).

These amendments were accepted by the Ethnic Communities Council at their meeting held on 10th April, 1984, and will be included in their submission.

2.0 SCOPE OF THIS SUBMISSION.

In Objects and Functions (3.1 of Committee Recommendations of Vol 1 of the Report of the Committee of Review of A.I.M.A.) it is to be argued;

That 3.1 (A) should be amended to read -

To promote equity and access for those whom society disadvantages because of their ethnic or cultural or religious differences.

That 3.1 (B) should be amended to read-

To combat prejudice and discrimination against members of cultural and ethnic and religious minority groups.

3.0 THE DEPENDENT ORIGINATION OF ETHNIC, CULTURAL AND RELIGIOUS DIFFERENCES.

Any exploration in a community will reveal the presence of religious institutions and the cultural aspects of the religions of a community find expressions in the pluralistic nature of Australian society.

Any religion or ideology is set within a particular culture, both shaping and being shaped by it, and no society is uninfluenced by religion or ideology. A close relationship exists between religion and art, architecture, music and literature. The various dimensions of a religion influence attitudes which include a recognition of the importance of value systems.

3.1 RECENT CONSIDERATIONS CONCERNING RELIGIONS

The Russell Report on Religious Education Victoria 1974, covers certain ideas concerning the importance of undertaking religious education.

The Healey Report of the Committee on Religious Education 1976-1977 dealt with certain considerations on this difficult and controversial issue.

The theme of Inter-religious harmony is important within the Australian community in the field of multicultural affairs.

Because of the expertise which has been developed by this Centre in the field of assisting persons who are disadvantaged, much data has been collected on the underlying tensions which surface when the knotty problem of involvement of ethnic groups try to interact with some areas of a complex society such as exists in Australia.

3.2 INHERENT DIFFICULTIES IN PREDICTIVE MODELS.

Simple analytic schema of the way structure can affect an individual's behaviour is of little use.

A more complex model is required to show how an individual finds it impossible in Australia to achieve something which is simple in his country and how this disappointment causes disastrous effect to the feelings and mental well-being of that person and may lead to depression and in some cases lead to suicide.

Complex problems in the sociology of social consciousness have a tendency to be simplified by the dominant groups in societies to legitimize the social structure that results from their own model of social consciousness and when this model is given the force of legislation, society structure can continue to exclude meeting the needs of the disadvantaged individual because his needs are outside the constructed social reality.

So volitional acts condition consciousness to such an extent that the consciousness becomes incapable of understanding the needs of individuals who do not fall within the institutionalized structures.

An example of this conditioning is found within the Committee's Recommendations of the Objects of the Commission to exclude specific reference to religion.

3.3 THE EFFECTS OF SECULARISM.

The Shorter Oxford English Dictionary defines secularism as;

"The doctrine that morality should be based solely on regard to the well-being of mankind in the present life, to the exclusion of all considerations drawn from belief in God or in a future state".

The conditioning of Australian culture can be seen clearly when it is realized that such portfolios as "Minister of Religious Affairs" appears at Cabinet level in some overseas countries whereas no such title exists in this Country.

The reason for this type of thinking can be traced back to the term 'secular instruction' which appeared within the original wording in section 23 of the Education Act 1958 which should be regarded as having the same meaning as that which is expressed in section 12 of the Education Act 1872.

The Crown Solicitor's Opinion 22nd Dec. 1976 appendix 7 of the Healey Report contains many interesting observations in this regard.

The effect of a century of this type of policy has resulted in a systematic disregard for the ability to maintain mental and physical health.

The various objects present in the external world within a rich country like Australia give rise to impressions which condition feelings. These feelings condition desires.

The instinct to attack and destroy anything that shows a difference, even if it is one of the herd in other respects can be noticed. For "difference" spells "danger" to the herd instinct.

Religious experiences counteract this tendency.

3.4 PSYCHOLOGICAL FRAMES OF REFERENCE.

Psychology is a subject which has been approached by Western workers in a manner quite different from that traditional to the Eastern hemisphere.

The Western method seeks to analyse individuals in terms of the results arising from their behaviour and reaction to set problems and stimuli.

The Eastern method, and particularly the Buddhist approach, seeks to interpret the very thought of the individual in terms of root structure bearing in its very nature the tendency and bias which will warp the absolute clarity of experience.

A warping which renders us all, to a greater or lesser degree, what one might in Western terminology call "psychopathic".

The approaches to this subject are clearly quite different and the results may appear at first sight sometimes to be at variance with each other.

To illustrate this, consider the use of alcohol. A Buddhist Lay person in most countries undertakes the precept of totally abstaining from alcohol. In China the precept for a Buddhist Lay person is not total abstinence, but not to consume enough to alter the consciousness. As a result drunken behaviour is not a problem in Buddhist communities.

The Australian community admits the problem by such legislation the 0.05% legal blood alcohol level permitted for drivers.

It is presumed on the basis of a psychological study of boredom by Erich From that there is a relationship between stimulation and boredom, and alcohol addiction is an attempted compensation for boredom.

The 'hide and seek routes', of boredom are many, and they are the temporary palliatives that people seek. If excessive and novel forms of sensuality cannot drown their boredom, they seek it in alcohol consumption and the use of psycho-drugs, and even the compulsive use of television.

3.5 COMMUNITY EFFECTS OF UNWISE ACTIONS.

The resources of the community devoted to the rehabilitation of persons having alcohol problems could be better directed to a preventative program which could in theory eliminate the problem in one generation by structuring society to ideas having their origin in religions of various types.

At this point in time this would seem to be a practical impossibility within Australia. Some benefit may however arise if the idea could be promoted widely. The fact is that new sets of values have been implanted into children when their minds are young and receptive, so that when they grow out of their teenage years, these attitudes harden and are forged for a life-time.

A projection will lead one to the conclusion that it would be impossible to find a sober person in Australia within the next few decades. Bibulous deliberations in Parliament could well become the norm under these projections.

It is our view that the Objects of the A.I.M.A. should be such as to encourage such directions as would bring rationality to the Australian multicultural society at large.

It should be apparent that there is a consensus in the community with regard to the use of alcohol that has philosophical implications for physical health and recreation patterns of Australians.

The alteration of that consensus to one where a new consensus is arrived at where a sober Australia is seen as desirable could be one difficult but worthwhile objective for A.I.M.A.

Recent work on the ethnic aged has shown alcoholism to be a problem in some communities. Refer ETHNIC COMMUNITIES AND THEIR AGED by Susan Hearst, pub. C.H.O.M.I. and E.C.C. (Vic) 1981.

3.6 STRATEGIES FOR CHANGE

If A.I.M.A. could become a 'change agent' in this area, many other of its Objects and Functions would automatically be achieved.

Our people living in a democratic society would not be satisfied with nationalism in education that was dictated by a minority. However, where the consensus of the citizens of a democracy is of such a nature as to work against the common good in physical health and recreation, it is extremely difficult to promote saner policies.

It is not our intention to devote much space to the issues that stand in the way of a change of consensus but to point out that we believe excellence is necessary in order to preserve our way of life and that the pursuit of excellence may incorporate values arrived at from religion.

It is not the religion itself that is to be promoted but an increased awareness that the criteria for sane living should embody religious traditional values expressed in terms to guide behaviour.

Although it may be theoretically argued that social, cultural and economic development policy can occur on a set of standards unsupported by religious experience, the facts are that without the energies arising from religious practice these cannot be sustained.

We have used the term energies, since Buddhism does not accept the notion that man's affairs are determined by a creator God but rather are determined by the conditioning effects of the physical environment, the physiological condition of body, the social environment, one's own present actions and Karma or by way of any combination of these.

Without elaborating we might say that a factor in the instability of families in Australia arises from not keeping the precept of not committing adultery and it would appear from recent changes in Family Law legislation that there is a consensus that adultery is accepted even though the act of adultery conditions consciousness resulting in anguish and consequent family unit dissolution.

The strategies of A.I.M.A. as a 'change agent' could be utilised to alter the present consensus. Similar consensus exists in regard to lying and stealing and these areas require a similar approach.

For these reasons, and having regard, to the foundations of other religions in Australia, we consider the term 'religious' should be added to A.I.M.A. Objects and Functions.

We also recommend that the UNESCO Recommendations On The Development Of Adult Education adopted by the General Conference at its nineteenth session, Nairobi, 26 Nov, 1976, should be used as guidelines in any of your activities relating to adult education.

Australian Scholarship in the Field of Psychology describes Ariya-Iddhi Phenomenon.

Ven. Nyanaponika Thera stated in discussing Ariya-Iddhi "noble magic" or "the Power of the Noble Ones" as "a kind of subtle 'magic of transformation' by which habitual emotional attitudes can be changed at will, or replaced by complete equanimity..... "By that training full control of emotive reactions to one's environment can be achieved, and complete independence from the influence of habits and passions" (ref.(1) The Heart of Buddhist Meditation (Ven) Nyanaponika Thera (1962) Pub. Rider Pocket Edition, 1983, ISB 0 09 152331 1, on page 207).

A thesis (for the degree of Master of Education (October, 1982) Monash University, Victoria, Australia) entitled THE PHENOMENAL SELF: A PHENOMENOLOGICAL ESSAY IN COUNSELLING, by Ms. J. D. Sussems, B.A., Dip. Ed. Psych., which involved a study of a well-known Australian Buddhist Meditator referred to as "George Wade" in the thesis is the first western psychological study to give recognition to the Ariya-Iddhi phenomenon. The thesis involves concepts only recently introduced into psychology from phenomenological and existential philosophy. Based on descriptive

material provided by "George" two biographies were constructed - one public, the other phenomenological. A portrayal of his life experiences was represented detailing a number of major themes. This portrayal is thus regarded as a first step in a relatively undeveloped branch of psychology. "Whether or not phenomenological psychology will become human science or establish itself as an independent discipline has not yet been decided" (ref. Thesis p, 49).

"Psychology, phenomenologically conceived, is not bound by the methodological criteria of the natural sciences" (ref. Thesis p. 51). "The phenomenologist advocates then, that the psychological experiment is an attempt to make descriptively explicit all that is going on in the experiment and/or situation" (ref. Thesis p. 54).

A phenomenologically based psychology would be interested in "trying to capture or interpret the lived meaning of the phenomenon (as revealed through the facts)" (ref. Thesis p. 55).

White (1966) believes that "man's understanding of himself is one of the central problems of our time" (cit. Thesis p. 64). As Buddhists appreciate, the message of the Buddha gives help to the mind. This Truth was maintained by Ven. Nyanaponika Thera:- "with all due appreciation of the great curative and theoretical results achieved by modernpsychology.... (which) . . may well supplement" , the mind-doctrine of the Buddha; it may translate the latter into conceptual language of the modern age" (ibid. ref (1) p. 23).

Ms. Sussems' thesis goes quite a way to achieving this concept. It is certain the investigator, Ms. Sussems, or her supervisor, Dr. Philip Greenway, have never heard of the term "Ariya-Iddhi"; since "George Wade" deliberately kept Pali terms to a minimum during the many hours he taped data for her thesis. This recorded "data" is; transcribed in the 85 page appendix of the printed thesis and is basically "Dhamma". Although it is not reported, the investigator was guided in meditation by "George" over the period of her work to enable her vision to clear sufficiently to experience some insight. She was not aware that her thesis work arose from a karmic link with "George" in former lives when she vowed she would try to understand his mind in the future. Nor was she aware that "George" had given a Buddha Image print to the campus of her University some years ago with a dedication of merit to wish some study of the Dhamma occur on that campus.

Because of these auspicious circumstances, this major work became possible and the investigator could discover some items as:- "...recycling the misery of others, by which he means that instead of reflecting back to others the pain which he receives from them he emanates 'loving kindness'" (ref. Thesis p.157) and "To be able to act in a way which creates coherence, creating wholesome effects in the minds of others is both enlightening and moral. This quality of mind is the privilege of those with hidden insight and knowledge. Such people however are able to perceive a reality separate from what George calls the "table and chairs" reality. This other reality is characterised by peace and tranquillity. (ref. Thesis p. 137), and "peace comes from the mind when the mind is detached and does not direct the body...

But life is suffering disguised as desire. Somehow sensitivity to suffering causes him not to take rebirth again" (Ref Thesis p.160) and " Life is lived for George through energy, his conscious state of mind, his perceptions, his actions being altered by modulation of his inner energy" (Ref. Thesis p 151) and "For himself he shapes his own destiny in meditation and by sending 'loving kindness' to individuals both known and unknown to him (Ref. Thesis

p.152), and he is then on a pilgrimage across lifetimes towards perfect tranquility" (Ref. Thesis p.153).

The full force of George's account of watching "millions of lives" and realising "the Buddhist teaching about undoing the causes of rebirth which is only craving, hate, greed and ignorance" brought up a feeling in Ms. Sussems described as 'apocalyptic' (ref. Thesis p.155).

The portrayal of "George" must therefore be taken as an attempt at research within a relatively undeveloped branch of psychology.

As many Buddhists understand, 'George Wade' will be identified as the author of this article.

May the merit of this work help many beings find peace.

J.D.H.

Working Group and Meditation Weekend 25/26th February, 1984.

Many students of B.D.C.(Upwey) took the opportunity to attend the weekend working group combined with meditation practice. A list of jobs was compiled including painting the back wall of the house, cleaning all windows, slashing blackberries, etc. All jobs listed were completed. At intervals the members stopped for teaching and meditation and felt gratitude for the opportunity to be learning Dhamma and practicing the path that leads to enlightenment in this Dhamma ending age. The meditation taught by John D. Hughes related to the nature of sankharas (volitional acts).

There are four conditions necessary to make kusala (good) kamma:

- (1) Opportunity: An opportunity to do good needs to arise, and does so during most people's day. Be aware - act on that good thought right away, as it may soon pass and the opportunity be lost.
- (2) Motive: Right Motive is important. Do the action with loving kindness (metta), sympathetic joy (mudita) and mindfulness. Practice 'doing only', 'no clinging;' and stay in the present. For Loka kamma do with intention.
- (3) Material: To achieve kusala kamma, we need objects - such as paint, flowers, water, etc. as we live in a world of objects, and through good use of these we build up our sila base. Therefore, with gratitude, we mindfully use these tools for the enrichment of others.
- (4) Action: The job is not done without action - complete the task.

All four conditions are necessary. May all beings take the opportunities that arise in the day to do good, so the sila made will lay a good, solid foundation for meditation, and their Path to Enlightenment.

Y.D.M.

Individual Meditation Course

John D. Hughes, Director of B.D.C.(Upwey) is conducting two-day individual meditation courses at the Centre for interested students of Buddhism. These courses have no formal structure as the teacher is adapted to the needs of the particular student.

As with all Buddhist Teaching (Dhamma) the object is to guide the student to understanding not only at the intellectual level but at every level. (to know the Path, to realise the Path, to follow the Path).

The day consists of periods of meditation, discussion of the meditation experiences, discourses by John and the reading and discussion of passages from relevant works. An "Analysis Sheet" is prepared with columns with headings such as Time, Concentration, Awareness, Persistence, Feelings, Memories etc., and a space for comments. One Student used a 16 column and another a 24column sheet.

This would be filled in after each meditation using a simple code for speed and convenience. This serves as a reference at a later time to enable the student to recall the insights and details of the day's activities.

The preparation and eating of meals becomes an exercise in mindfulness, an opportunity to be gratefully aware of the myriad beings involved in bringing the food, the finer purpose of eating; and the making of offerings.

The time spent each day is flexible and with the energies generated during these activities, an alert state of mind can be maintained for extended periods. Every activity during the duration of the course becomes a learning experience.

Students find the course a unique, personal experience creating a deeper perspective on which to build their future practice. The two days are a practical example of John Hughes' exhortation to his students "Learn twice as much in half the time".

As with all John Hughes' Dhamma teachings, no charge is made, but any donation (Dana) will help the Centre to continue and earn much merit.

Due to John's many commitments bookings must be made in advance by phoning him on 754 3334.

B.C.H.

Appeal for Melbourne Addiction Recovery Service and Parents Drug Education Service

Melvyn Bowler, well known contributor to the Australian Buddhist Journal, "Metta", has been an alcoholism and drug dependence counsellor since 1976. He has a Certificate in Arts-Drug Issues and a Graduate Diploma Human Relationships Education.

Melvyn Bowler has recently resigned from the Agency which has been paying his salary for services, and has formed two new services; one is the Melbourne Addiction Recovery Service and the other is the Parents Drug Education Service. As things stand at the present, since he has no Agency funding, he has to charge for counselling.

B.D.C. (Upwey) invites readers to assist Melvyn Bowler with donations to enable him to continue his work at his home. Donations may be sent to:
Melvyn Bowler, 69 Sandells Rd., Tecoma, 3160, Victoria, Australia, tel: (03) 754 5944.

R.A.

Six Day Meditation Course at B.D.C.(Upwey)

A six day Meditation Course was held at B.D.C. (Upwey) from Friday, 20th April to Wednesday, 25th April, 1984. Twenty people attended the course, including members of B.D.C.(Upwey).

The topic of Meditation was the Maha Satipatthana Sutta, the Greater Discourse on The Foundations of Mindfulness being the 2nd Text of the collection of Long Discourses of the Buddha (Digha Nikaya). An English translation of the Text appears in "The Heart of Buddhist Meditation" by Nyanaponika Thera, first published in 1962 and reissued as a Rider Pocket Edition, 1983 (ISBN 0 09 152331 1).

In the Maha Satipatthana Sutta, the Buddha exhorted his Monks to practice the Four Foundations of Mindfulness, stating: "This is the sole way, Monks, to purification of beings, for the overcoming of sorrow and lamentation, for the destroying of pain and grief, for reaching the right Path, for the realisation of Nibbana, namely, the Four Foundations of Mindfulness. What are the four? Herein a Monk dwells practicing body contemplation the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world; he dwells practicing feeling contemplation on the feelings, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world; he dwells practicing mind contemplation on the mind, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world; he dwells practicing mind-object-contemplation the mind objects, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world".

John Hughes, Director of B.D.C.(Upwey) stressed the importance of practicing on line with the Buddha's words; "Ardent", "Clearly Comprehending" and "Mindful". In order to come to understand the correct intention of the Buddha's Teaching, the student must have and intense longing for release from suffering.

Having come to a clear understanding of the importance of practicing with Ardour, the earnest student comes on line with the Buddha's Teaching, having set his sights not short of the attainment and realisation of Nibbana.

During the six day course, through the practice of the instructions contained in the Maha Satipatthana Sutta, two meditators attained and realised "stream entry", or Sota Patti" where final deliverance is irrevocably assured, at the latest after seven existences". Also a Deva attained a higher level of realisation.

It is wonderful indeed that in this Dharma ending age, beings can find intact the full teachings necessary for the overcoming of sorrow and lamentation, "For the destroying of pain and grief, for the reaching the right Path, for the realisation of Nibbana".

R.A. and F.T.C.

Information required - Buddhist Architecture

Mr. Nam Sanh Tran, Room Q35 Arscott House, Belconnen, 2617, A.C.T. Australia, Ph: (062) 51 1943, who is doing a Degree of Architecture at Canberra University, requires information on Buddhist architecture and plans of retreat centres for his Thesis dealing with this topic. On 1st May, 1984, B.D.C.(Upwey) library provided him with several references, but he requires other information which readers might like to forward to him on this topic.

J.D.H.

76th Birth Anniversary of the Most Venerable Mahasanghanayaka Visuddhananda Mahathero

Our President and Teacher, John D. Hughes, was personally invited to the 76th Birth Anniversary of the Most Venerable Mahasanghanayaka Visuddhananda Mahathero, an outstanding, internationally known, living Buddhist Monk and Philanthropist of Bangladesh. The Anniversary was held with respect and solemnity for the Most Venerable Mahasanghanayaka Visuddhananda Mahathero from the 23rd to 28th February, 1984, in Dhaka, Bangladesh.

The Centre was unable to finance John D. Hughes' air fares because it was decided the money could be used for other purposes. However, participants were requested to contribute articles on the life and activities of the most Venerable Mahasanghanayaka Visuddhananda Mahathero to be used as part of the program. The following article was sent to Dhaka by John D. Hughes:

A Tribute to the Selfless Esteem of Venerable Mahasanghanayaka Mahathero, by John D. Hughes, Dip, App. Chem. T.T.T.C., Director of B.D.C.(Upwey)

"Hirisedha puriso
Koci lokasmimvijjati
yo nindam appabodhati
asso bhadro kasam iva"

"Rarely is found in this world anyone who, restrained by modesty, avoids reproach, as a thoroughbred horse the whip" Ref. Dhp.14,143

"A brightening mind occurred when I came near Mahathero for the first time this was noted before these eyes could see his form. When seeing his form, body and mind paid respect three times automatically. This Mahathero looked somewhat familiar, yet I had not met him before in this life.

"A kindly smile came from his eyes. He looked about to see if I was paying respect to some other Monk. Mentally I assured him that the respect was directed towards him. The Mahathero explained it was not necessary to pay respect. His voice sounded with a quiet modesty.

"I continued to pay respect upon each meeting with the Mahathero and the feeling of respect grew deeper. This modest selflessness of a Noble Person alive and living in the Dhamma Ending Age was remarkable.

"I returned to Australia refreshed by the experience. Good fortune allowed me to visit Bangladesh to meet the Mahathero again. Always the same modest selflessness was evident. I was privileged to stay at the Mahathero's Monastery to practice meditation before Atisa's relics.

"There can be no doubt that the relics were destined to arrive in Mahathero's Bangladesh Monastery because of the sustained, singleminded loving-kindness of the Mahathero over many years towards Atisa Dipankar Srijan. These same thoughts later became cause for Buddhists throughout the world to visit Bangladesh for the 1,000th Birth Anniversary Celebration of Atisa Dipankar Srijan in 1983.

"A thousand years ago, this great Son of Bangladesh must have foreseen this present saintly figure of the Mahathero and sent blessing forward to him.

"It is with great respect I pay honour to Mahathero on his 76th Birthday and can testify and declare that this man has perfected the rarest of qualities, selfless esteem, which is the true and great modesty.

"Let this Birth Celebration be a turning point in the history of progress and advancement for the Bangladesh people and let them know that Mahathero's fame will be celebrated one thousand years hence.

"Our hearts know the great perfection of modesty of the Mahathero is a greater achievement than any worldly acclaim we could possibly give this great man".

Y. D.M.

Bodhisattva Gatha to Inspire the Congregation

Happiness is a wild bird
The unwise give it fruit
It feeds
Then flies away
The unwise watch it eat
With momentary pleasure
Regret its departure
And pine its return
The wise cultivate vast fields of fruit
each day
With such cultivation
They watch
Flocks of wild birds
Become tamed
And find a refuge

J.D.H.

Visit by Traleg Rinpoche to B.D.C.(Upwey)

Traleg Rinpoche visited B.D.C.(Upwey) on 11th April, 1984, for discussion on Buddhist matters with John Hughes. He was given gifts of a Manjusri Print and some Dharma books.

D.J.S.

Killing in Self-defence

In B.D.C.(Upwey) Newsletter No.12 (September, 1983), an article entitled "Conscientious Objection and Buddhism" by John D. Hughes stated (page 3) that "Stream Enterers are generally incapable of killing, with intention, even if their own lives are threatened".

It has been noted, with interest, that the most recent Wheel Publication (No. 298/299/300) "Thoughts on the Dhamma" by Mahasi Sayadaw, Buddhist Publication Society, Kandy, Sri Lanka, 1983, contains an article entitled "Killing in Self-Defence" (Discourse on the Hemavata Sutta) on page 38. This article reads:

"Once, a writer said in one of the journals that a stream-enterer (sota-panna) will not kill others, but if anyone comes to kill him, he will kill his attacker. That writer declared that he made that statement after research of the nature of the human mind.

"That is ridiculous. I just wonder whose mind he had made a research of, and how he could do that. He must have made a research of his own mind.

He might have thought he was a sotapanna. He might have asked himself if he would allow the attacker to kill him when he had an effective weapon to return the attack by way of defence, and it might have been his own answer that he would attack the attacker first. From his personal attitude he obtained the conclusions which he expressed in his article. According to the tenets of Buddhism, this is a ridiculous statement.

The very fact that one thinks one can and should retaliate if attacked proves that one is not a stream-enterer, for according to Buddhist tenets, the person entertaining such a notion is a mere puthujjana, an ordinary worldlyling, definitely not a stream-enterer. A real sotapanna would not kill even a flea or a bug, not to say a human being. This fact must be remembered once and for all."

J.D.H.

Panatipata Veramani

The following is taken from the article "'The Five Precepts - Panca Sila" by Maha Upasaka U Nu, published in "The Young Buddhist 1982", the annual journal of the Singapore Buddha-Yana Organisation (GDYO).

"The beneficial results of refraining from taking another being's life:" "The Person who vigilantly and steadfastly observes the Precept of refraining from taking another being's life reaches the world of Devas on his death. When he expires in the world of Devas, and is reborn in the world of human beings, he is endowed with the following

qualities:

1. having no physical defects or deformities;
2. being proportionate in physical stature and form;
3. being swift in movement;
4. having well proportioned feet;
5. having a pleasant figure;
6. gentleness;
7. cleanliness;
8. courage;
9. strength;
10. ability to speak well and smoothly;
11. being the object of affection and regard by others;
12. having a united following;
13. not having a rough brutal body;
14. being free from harm at the hands of others;
15. not being subject to death by others' weapons;
16. having a large retinue;
17. having a beautiful golden complexion;
18. having a handsome appearance;
19. being free from disease and illness;
20. being free from anxiety and grief;
21. being able to associate with loved ones always; and
22. being long-lived.

Panatipata

"The bad results of taking another being's life": The person who takes another being's life will be reborn in one of the four lower planes of existence on his death. If he should later be reborn in the human world, after suffering in those lower planes, he will have a short life, and may even die soon after birth.

Milinda Panha (Questions of King Milinda)

"The Greek King, Milinda, or Menander, ruled North-western India about the middle of the Second Century B.C. According to the text, he was converted to Buddhism by a Buddhist Monk named Nagasena". (1)

The King was a well informed scholar, philosopher, debater, and being well versed in many branches of learning. He had also the ability to probe vigorously any subject.

The dialogue presented below, demonstrates Ven. Nagasena "possessed wisdom that transcended reason itself...(born of direct)...experiential data rather than metaphysical" (2).

"Reverend Nagasena" said the King, " when a man is born does he remain the same (being) or become another?"

"He neither remains the same nor becomes another".

"Give me an example!"

"Suppose a man were to light a lamp, would it burn all through the night?"

"Yes, it might."

"Now, is the flame which burns in the middle watch the same as that which burned in the first?"

"No, Your Reverence,"

"So, is there one lamp in the first watch, another in the middle, and yet another in the last?"

"No, the lamp gives light all through the night."

"Similarly, your Majesty, the continuity of phenomena is kept up. One person comes into existence, another passes away, and the sequence runs continuously without self conscious existence, neither the same nor yet another."

"Well said, Reverend Nagasena. Reverend Nagasena" said the King, "is it true that nothing transmigrates, and yet there is rebirth?"

"Yes, your Majesty."

"How can this be? Give me an illustration."

"Suppose your Majesty, a man lights one lamp from another - does the one lamp transmigrate to the other?"

"No, Your Reverence."

"So, there is rebirth without anything transmigration!"

The King asked: "Do those who have not won Nirvana know how happy a state it is?"

"Yes, they do."

"But how can one know this about Nirvana without having attained it?"

"Your Majesty, do those who have not had their hands and feet cut off know how bad it is to have them cut off?"

"Yes, they do."

"And how do they know it?"

"From hearing the sound of the lamentations of those whose hands and feet have been cut off."

"So it is by hearing the words of those who have seen Nirvana that one knows it to be a happy state."

"Very good, Nagasena!"

The King asked (3) "For what reason does the common worldling suffer both physical and mental pain?"

"Because his thought is so undeveloped....Someone whose thought is undeveloped gets agitated in his mind when pain arises in him, and his agitated mind bends and contorts his body. Undeveloped in his mind he trembles, shrieks and cries with terror."

"The thought of the Arhats is developed, well developed, it is tamed, it is obedient and disciplined. When invaded by a painful feeling, the Arhat firmly grasps at the idea of impermanence, and ties his thought to the post of contemplation. And his thought, tied to the post of contemplation, does not tremble or shake remains steadfast and undisturbed: '....Just as when "there is a gigantic tree - if it were hit by the force of the wind, its branches would shake, but would the trunk also shake?"

"No, Venerable Sir!"

From the King's experience, notwithstanding many years' training the mind in worldly pursuits, he was obviously unable to fathom Truth directly for himself."

At this point the reader may be inclined to the view that intellectualism is a totally inadequate way of understanding reality, of developing sanity. In itself, intellectualism does not generate wisdom, however there are many roads that can lead a person to find the Dhamma. In the King Milinda's case he did, as a result of his discussion with Ven. Nagasena, perceive the worthiness of the Buddhist Path and subsequently became a lay follower of the Buddha. It is

written that he attained the level of Sotapan (Stream Enterer) on his deathbed - the first level of realisation in Buddhism.

Also a person can remove the delusion that knowledge is wholly or mainly derived from pure reason by trying to do it! There will be the dissatisfaction produced by not being able to know reality directly and, at that point, an aspect of the First Noble Truth will be understood experientially.

This discovery is often the first step towards perceiving Buddhist Teachings as plausible. Further investigation may prove to be an excellent vehicle to gain understanding of Buddhism and thus develop confidence in the practice.

The B.D.C. (Upwey) library has a copy of "Milinda Panho", Pali Edition, edited by V. Treckner (Published 1880 and reprinted 1963 for the Pali Text Society by Luzal and Company Ltd., 46 Great Russell St. London, W.C.) available for free loan.

Also available for free loan are the following books as footnoted from this article:

(1) "The Buddhist Tradition - in India, China and Japan" p. 21, Edited by William Theodore de Barry, 1969. First Edition 1972. Published in U.S.A. by Random House Inc., New York, ISBN 0-394-716 06-5. A "Vintage" book.

(2) "A King's Dialogue with a philosopher Monk" by Nanda Leang Mei Yoke, pp. 95, 99. Article published in "The Young Buddhist" Prince Siddhartha's 26th Birth Centenary Commemoration issue. Published in 1976 by the Singapore Buddhist Youth organisation - 31 Hari Raya, Singapore 20, ML (P) 482/76.

(3) "Buddhist Scripture's" Edward Conze, p, 161. ISBN 014 044 0887, Penguin Books Ltd., Harmondsworth, Middlesex, England. First published 1959 and reprinted 9 times up to 1977.

F.T.C.

Waisak - Indonesia - 2527 (1983)

As reported in our last newsletter (December, 1983), this was the first year that Waisak received recognition as a national holiday in Indonesia. Thanks to Travel Indonesia (March, 1984 issue) some details are now available of the Waisak celebration at Mendat and the Borobudur sanctuary, which had been reopened after a massive restoration program. (The ancient monuments of Buddhism are considered part of the cultural heritage of the people and are preserved under government supervision).

7,000 attended the May 27th ceremony, co-ordinated by the Indonesian Buddhist Association (WALUHI). Bhikkhu Piyadasi from Sri Lanka and eight other Monks officiated.

Pre-Waisak activities commenced with the ritual drawing of holy water from the Tingal spring, and the cleansing of the Borobudur, Mendat and Pawon temples a few days before Waisak. The celebration of Waisak began at midnight with a candle-lighting ceremony, followed by samadhi meditation and the recital of parittas (protection chants) by the Bhikkhus. This was held at the Mendat Temple where statues of Buddha, over 1,000 years old, are the finest in Indonesia.

So many were at this small Temple that each group had to take its turn to enter the inner sanctum of the Temple for prayer. They paid respect to the image, chanted, offered flowers and joss sticks, and each filled a flask with holy water to be used for special occasions or healing.

As the lunar zenith neared, the people were seated, the Bhikkhus climbed to the Temple terrace, communal prayer was held and 20 minutes meditation was followed by parittas till almost 2.00 a.m.

Next day at Borobudur, Monks and priests proceeded slowly, chanting, clockwise around the terraces of the Temple. This is Pradaksina, the "Noble Silence". The group then congregated for prayers. White and red flower petals were strewn over the Buddha sitting turning the Dhamma Wheel, and a garland was placed around his neck.

"This is not a place of worship", Mr. Suparto of the Indonesian Buddhist Association said, "This is a place of prayer. Buddha himself is not a God, but an example for us to follow, and people feel Borobudur is the highest place they would like to pray."

L. A.

The above article is an extract from the article "Waisak Under the Full Moon in May", printed in the magazine "Travel Indonesia" (Vol. 6 No.3, March, 1984), and presented in this newsletter with their permission. The following article is also an extract from the above magazine taken from the article entitled "Buddhism in Indonesia."

A History of Buddhism in Indonesia

The spread of Buddhism into the Indonesian archipelago came in two phases. The first phase started as a religious and cultural movement into Sumatra from India in approximately the 1st century A.D. It coincided with a lesser wave of Buddhism from China where Mahayana Buddhism had been established for many years.

The second phase of Buddhism was entirely different. Its point of origin was China, but it was not teachers and monks who came to enrich the Buddhist culture, but seamen and merchants who simply brought their religion with them during the migrations from China in the 18th century.

Chinese chronicles, the writings of the rulers of Central Java from the early years of the Christian era until the 16th century, and the architecture bas reliefs and inscriptions of the last remaining Buddhist temples, are the only witness to what social and religious role Buddhism played in Java. Even the building of Buddhism's largest monument, the Borobudur sanctuary, is certain of neither date nor architect.

It is known that the Indian prince, Aji Saka, was the first Buddhist evangelist of importance to come to Indonesia. At a time when there was no accepted religious philosophy in the region, he introduced the philosophy of traditional Buddhism (67 A.D.) In the same century, King Asoka of India sent two Buddhist monks named Soma and Utara to Thailand. They then proceeded to Swarna Dwipa (later called Sumatra after the two monks where they spread the traditional school of Theravada Buddhism. Meanwhile from the south of China,

Java was receiving the message of Mahayana Buddhism which had split from the traditional school of thought at the Second Congress of Buddhism in 300 A.D.

In 450 A.D. the Monk Gunawarman, once a Kashmiri prince, was responsible for converting the kings of Java Dwipa (Sumatra and Java) to Buddhism, although the kingdom of Jambi in Southeast Sumatra resisted change. It is recorded that a Chinese historian, I-Ching, found one thousand Buddhist Monks and a Buddhist university teaching Buddhism when he visited the kingdom of Sriwijaya. But there is little documentary evidence from that time until the discovery of inscriptions dated 732 (Sanjaya dynasty) on the mountain, Gunung Wukir, near Borobudur in Central Java. Until the mid 7th century, Javanese Buddhism was probably solely of the Theravada School.

Meanwhile, it is known that in that in that period Mahayana Buddhism had spread to Sumatra as a result of the re-emergence of Hinduism as a popular force in India. From Sumatra it gained a foothold in Malaysia and then in the early 8th century it finally made its way into the Indonesian archipelago.

In Java at this time, two kingdoms shared power; the Sanjaya Dynasty and the Sailendra Dynasty. Although the Sailendras were dominant, there appears to have been little animosity, and Hindu and Buddhist fortunes depended very much on the fortunes of these two political forces.

The Sailendra Dynasty quickly adopted Mahayana. Temple building was taken up in earnest by both dynasties. The earliest example of a major Buddhist Temple of the 8th century is the Sanjaya Temple at Kalasan; between Yogyakarta and Prambanan. Inscriptions found on the temple commemorate the building of a Temple (probably Borobudur) dedicated to Tara. It is usually held that Borobudur was laid down under Sailendra sponsorship in about 780 A.D. It was the crowning glory of the Sailendra Dynasty and its completion marked the rapid decline of Buddhism in Java.

Although glorious in its prime, the Mahayana Buddhist period was short lived. By 930 A.D., when the political and cultural capital of the region had moved to East Java, both Buddhism and the Sailendra Dynasty had withered. Then, in the year 1006, came the final blow. An earthquake shook Central Java, and the nearby volcano, Merapi, belched a blanket of rock, mud and ash across the Kedu Plain, choking Borobudur and smothering the farmland of its local people. They fled, and although there is some evidence that the Temple continued to be used, this symbol of Buddhism in Central Java fell into virtual oblivion for almost 800 years, suffocated by volcanic deposits and the ravages of time, climate, and the encroaching jungle.

From the 10th century, the dominant religion of Java was Hinduism which thrived uninterrupted until the arrival of Islam.

Chinese, mostly of Hokkien and Hakka descent, arrived in Indonesia during the Dutch colonial period. Eventually, the Chinese formed their own communities, and their Taoist and Confucian beliefs, mixed with the Buddhism exported to China from India one thousand years previously, blossomed.

Now there are over seventy temples in Jakarta alone. The oldest, dating from the mid-17th century, are in Jakarta's Glodok and Ancol districts.

Mr. Suparto, President of the Theravada School in Indonesia and Chairman of the Indonesian Buddhist Council said: "It is hard to say how many Buddhists there are in Indonesia now. But we know there are 56 branches of GUBSI, the Indonesian Mass Buddhist Association, all over Indonesia and there are 2,000 priests to serve them. There are both men and women priests - the men wear yellow robes and women wear white. In addition there are 15 full-time Monks, distinguishable by their shaven heads. They live in monasteries". He explained that, since there so many Buddhist Viharas and so few monks, many of the regional communities had to wait for a Monk to travel to them before they could celebrate Waisak.

D.J.S.

Discovery of Buddhist Relics in Bali

The discovery of Buddhist remains at Pura Pengulingan, Bali, earlier this year is expected by experts to lead to proof that Buddhism once existed in Bali.

The recent archaeological finds were of hundreds of clay tablets bearing engravings of the Buddhist holy scriptures, an octagonal foundation of stupa and hundred of other ornaments and objects.

"The findings are extraordinary," stated Prof. Sukmono, well-known Indonesian archaeologist who headed the reconstruction of the Borobudur Buddhist monument in Central Java, as this is the first time that a stupa foundation has been found in Bali which is predominantly Hindu.

The discovery consisted of 18 separate clay tablets and others which were attached to stone cases that protected them. There were also fragments of statues, scales of silver, bronze and gold with ancient inscriptions and were believed to be of the same age as the octagonal foundation nearby.

Prof. Sukmono who has made surveys of Bali's archaeological remains since 1949 noted a certain trend of temples built near sites where discoveries were made. Also that the caretaker of the pura (temple) often had knowledge of these archaeological remains around his pura, and this was also the case with the recent findings at Pura Pengulingan.

The discovery drew great attention from scholars of ancient Balinese history and according to Prof. Sukmono the clay tablets bore a familiarity to those found by Dr. Stutterheim, a Dutch archaeologist, in 1930. In the villages of Pejeng, Tatiapi and Blahbatu in Bali. While he uncovered hundreds of stupikas (small stupas), there was no octagonal foundation. The clay tablets however, were of the same size --2 by 4 cms -- and engravings had been made while the clay was still soft. Prof. Sukmono said that the inscriptions were expressions of faith in the teachings of the Buddha. He acknowledged the fact that he could not explain the history of Buddhism in Bali, nor whether it came straight to Bali from India or from Java. According to other inscriptions of the ninth century, Bali was Hindu at that time and ruled by a Hindu king.

He pointed to the fact that most archaeological sites were in the vicinity of temple buildings and that the interests of archaeologists and historians had to be put aside in favour

of their religious importance to the people. All archaeological remains are part of a living tradition in Bali and serve a special religious function while in Java Sumatra and other islands the archaeological remains are "dead monuments". So any findings have to be preserved with the participation of the local people who should be involved in their care, renovation and study.

At present 133 archaeological sites are being surveyed by Balinese archaeologists while study of ancient statues, inscriptions and other movable objects are being carried out in Jakarta.

Prof. Sukmono declared that it was time to uncover the history of ancient Bali, the glory of its kingdoms and urged for all parties to make an integrated effort.

The above article is reprinted with the permission of the Australian Indonesian Tourist Office from the publication "Travel Indonesia" (Vol. 6 No. 3, March, 1984). Travel Indonesia is an official publication of the Directorate General of Tourism, Jalan Kramat Raya 81, Jakarta, Indonesia.

The Australian Indonesian Tourist Office is: Garuda International Airway 4 Bligh Street, Capel Court Bligh House, Sydney, New south Wales 2000.

The Passing Away of Lama Yeshe

Lama Yeshe was born in Tibet in 1935. He spent twenty years studying at one of Lhasa's great monastic universities, Sere Je. Since his exile from Tibet in 1959, he was based first in India and then in Nepal from where he travelled extensively each year, teaching at the request of his large number of Western students.

On Saturday, 3rd March, 1984, an hour before dawn and the beginning of the Tibetan New Year, Lama Thubten Yeshe passed away in Cedars Sinai Hospital in Los Angeles, U.S.A.

Many Buddhist journals have documented his many activities such as the remembrance issued by the Dorje Chang Institute, 14 Carrick Place, Mt.Eden, Auckland, 600-442, New Zealand. Some members of B.D.C.(Upwey) undertook Tibetan puja on the evening of his passing away.

J.D.H.

Inauguration of Buddhist Temple and Welfare Centre

On 20th May, 1984, Melbourne T.V. Channel 0/28 showed the site of the proposed Vietnamese Buddhist Temple and Welfare Centre which will be built on 1/2 hectare of land at Bonnyrigg in New South Wales. The Foundation Stone was laid the previous weekend just prior to Vesak. It is anticipated that the buildings will be completed within one year's time. The Zen Buddhist Monk Ven. Le-Boa-Lac who arrived in Australia three years ago is the present resident Monk at this Centre.

B.D.C.(Upwey) congratulates the Vietnamese Buddhist Society of New South Wales on their enterprise in arranging such a significant Australian project which will bring blessings to all people in Australia.

This project reflects the growing maturity of Buddhism in Australia in this Dharma ending Age.

J.D.H.

Proposed Buddhist Temple and Meditation Hall in Victoria

On Saturday, 12th May, 1984, about 14 members of B.D.C.(Upwey) attended a meeting of the Buddhist Foundation of Victoria (in formation) at the Prince Phillip Theatre, Architecture School Building, Melbourne University.

In Melbourne there are at least ten Buddhist groups for the study and practice of the Dhamma. These groups have so far been functioning more or less in isolation. However some of them have independently felt the growing need for the establishment of a Buddhist Temple in a country area for retreats and for more intensive practice of meditation. With this aim, some of the Buddhist groups, including Australian, Khmer, people, Laotian, Malaysian Sri Lankan groups, and Thai, in consultation with Ven. Khantipalo of Wat Buddha Dhamma of New South Wales, have organised themselves to form a body known as "The Buddhist Foundation of Victoria Inc." to plan and carry out this project. The inaugural meeting was held in February, 1984, and interim office bearers elected. A draft constitution has already been prepared.

The immediate goal of the association is to raise funds and acquire a suitable property for the establishment of the Forest Retreat Centre. The main purpose of such a centre would be to provide:

1. A residence for Buddhist Monks and Nuns, and a separate residential area for the lay community.
2. A retreat where Dhamma and meditation can be taught and practiced in quietude and solitude.
3. A site for Buddhist festivals and ceremonies.
4. A place where Buddhists can obtain ordination.
5. A Centre for all Buddhists, regardless of nationality, sect or school of Buddhism.

Their aim is to enlist as many members as possible from all Buddhist groups as well as others interested in Buddhism so that the association is widely represented.

This is an appeal to all Buddhists and those interested in Buddhism to actively participate and support the project by obtaining the membership of the association and/or donating generously.

Those interested in becoming a member of The Buddhist Foundation of Victoria Inc., may send membership fees or donations to The Secretary, The Buddhist Foundation of Victoria Inc., 1 Evelyn Road, Ringwood, Victoria, Australia, tel: 870 7287, giving their full name, private address, telephone no, and occupation. Annual membership fees are: Single member \$5.00; Family \$8.00; Student, pensioner, unemployed \$2.00. Mrs. R. Hood is the President of the B.F.V.

Two Theravadan Monks were present at the ceremony on 12th May, 1984. The ceremony commenced with those present paying homage to the Buddha and offering candles, flowers and incense. Dr. Mendis introduced the aims and objects of the Foundation, followed by a circumambulation ceremony with a candlelit procession.

This Vesakh celebration will be remembered as an historic step forward in the gathering together of various Buddhist traditions flourishing in Australia. The organisers of this auspicious occasion are to be congratulated and all Buddhists are urged to support this great work by becoming members of the Buddhist Foundation of Victoria Inc.

J.D.H.

Wesak Celebrations (B.E. 2527) at Buddhist Society of Victoria

Several members of B.D.C.(Upwey) attended the Sunday, 13th May, 1984, Wesak celebrations at the Buddhist Society of Victoria Vihara, 226 Mary Street, Richmond, Victoria.

The Ven. Dhammika Thero arrived in Melbourne on 11th May, 1984 and will be resident at the Buddhist Society of Victoria Vihara for over one year.

Persons interested in the program at that Centre can ring Mary Street, Richmond on 428 2406, or contact either Mr. Chandra Jayawardene (tel: 221 7513), or Mrs. Kumudini Jayasekera (tel: 551 5487).

J.D.H.

Serpentine Buddhist Monastery - An Appeal

Ten years ago, the Buddhist Society of Western Australia was formed in Perth, and four years ago a permanent Centre was established at 4 Magnolia Street, North Perth. Two years later, Venerable Ajahn Jaharo and another western Buddhist Monk came to reside at the Centre. Both Monks had trained for many years in North East Thailand under the Thai meditation Master Venerable Ajahn Chah. Many have been inspired by the presence of the resident Monks living by an exemplary code of discipline and giving their spiritual guidance freely.

In December, 1983, the Buddhist Society purchased 97 acres of undulating, well-forested bushland in the hills near Serpentine, one hour's drive from the city of Perth. A Buddhist Monastery of the "forest" tradition will be built in this setting. Here, those Australians, from any background, who wish to ordain as Monks or Nuns, will have the opportunity to practice the Teachings of the Buddha. They will become the Buddhist teachers of tomorrow. The Monastery will also be freely available to all lay-people as a place of retreat, whether for a few hours, days or weeks.

The facilities for residents and visitors will be simple but convenient. A combined toilet and shower block, a dormitory, a kitchen, a meditation-meeting hall and about 12 individual small huts hidden in the quiet corners of the forest for solitary meditation are planned. In the near future it is hoped to finish the two most urgently needed buildings - the combination toilet and shower block and the dormitory, also that the Monks can take up residence for the coming winter rains retreat (July- October)

The materials for the combined toilet and shower block will cost around \$10,000 and the dormitory approx. \$5,000. In addition, the Buddhist Society has to repay \$12,500 of interest-free one-year loans, borrowed to buy the land last December. Where possible, labour to construct the buildings will be performed by members of the Buddhist Society and their friends as an act of Dana.

Donations can be sent to "The Forest Monastery Building Fund", The Treasurer, The Buddhist Society of Western Australia (Inc.), 4 Magnolia Street North Perth, 6006, Western Australia, Australia (Tel: (09) 444 7013. Donations of \$2.00 or more are tax deductible.

The building of a forest Monastery in Western Australia will be of benefit to many beings, and all donations will greatly assist this meritorious project.

D.J.S.

This newsletter contains Dhamma material. Please keep in a clean place.

List of Contributors to Newsletter - Key to Initials

L.A.	Leonard Armitage
R.A.	Roger Armitage
F.C.	Frank Carter
B.C.H.	Bernie Herlihy
J.D.H.	John Hughes
Y.D.M.	Yvonne Mahoney
D.J.S.	Dorothy Sadler
Z.S.	Zarna Somaia

Schools Commission Project - Reduction of Racial Prejudice

Part 6: 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 Japanese Buddhism, it is being presented in three parts, this being the third. The first and second parts were produced in our September, 1983 and December, 1983, newsletters respectively.

The Introduction of Buddhism into Japan from Korea. 6.5

Tradition has it that Buddhism was introduced to Japan from Korea in 552 A.D.. There is evidence that the Japanese court knew about Buddhism before then.

Korea in the 6th Century was divided into three main states: Koguryo (which the Japanese called Kokuri) in the North, Paikache (which the Japanese called Kudara) in the Southwest, and Silla (which the Japanese called Shiragi) in the Southeast. In 545 A.D, the Paikache King, named Syong-myong, offered a statue of Buddha, sixteen feet high, to the Japanese Emperor, Kimmei. The Japanese records of which we know show no evidence that the statue was received. Later, the Paikache King sent another mission to Japan with a different statue of Buddha and a number of manuscripts of Buddhist Sutras. The Sutras are writings of the dialogues of the Buddha written down many years after he spoke them. Opinions were divided in Japan of how to receive the gifts. It was decided to approve the worship of the Buddha statue as a kind of temporary experiment and watch any sign that native divinities might be offended. Soga no Iname turned his house at Mukuhara into a temple and installed the Buddha image. Hardly had his temple been opened when a disease of plague swept the land, so the temple was burnt and the statue thrown into a canal.

In 577, another mission arrived from Paikache, which included three priests and a nun, a temple architect and a sculptor of Buddhist images.

Soga no Umake, the son of Iname, built the temple as a shrine for the stone image of the future Buddha Mikoku (Maitreya in Sanskrit). Once again a disease broke out and the temple was burnt. In time the plague disease grew worse. People then began to think that the plague was not the fault of the Buddha but rather the result of their rejection of the image. The Sogas received permission to practice the Buddhist religion as a family religion and so Buddhism was formally established in Japan. The Soga family became powerful.

Shotoku Taishi (Prince Shotoku)

Various names are given to Shotoku Taishi. His original name was Prince Umayado, Umayado means "Stable-door". This is explained by a story that he was born unexpectedly while his mother was inspecting the Palace and had just arrived at the stables, his mother was the sister of Soga no Umako and his father was the Emperor Kimmei. He was said to be able to speak as soon as he was born.

A dispute arose on who was to be the next Emperor after the death of Emperor Kimmei. Soga and Mononobe (the person who had burnt the temple and images of Buddha) went to battle to settle the question. Soga and Prince Umayado (the future Shotoku Taishi) made Buddhist vows before going to battle against those opposing them. They promised to build temples to the four Heavenly Kings if they were successful. Soga promised to spread Buddhism. They won the battle and Killed Mononobe.

The Prince built the temple of Tennoji at Osaka on Mononobe's estate. Soga built the temple of Hokoji near Nara. Soga had the new Emperor assassinated and Soga's niece became Empress Suiko. Umayado became Prince Imperial and Regent.

The Imperial Prince, Shotoku, is considered the founder of Japanese Buddhism. His teachers were Korean Monks. Buddhism flourished and temples and images were built. Students were exchanged with China in 608 to study Buddhism. By 623, there were some 46 Buddhist temples, 816 priests and 569 nuns. Shotoku lectured on the Lotus Sutra and wrote commentaries to explain its meaning.

There was an effort to popularise Buddhism. Although official records show Shotoku following the path of Soga Buddhism, he developed a Buddhism based on his personal study of such Sutras as the Lotus Sutra (Hokke). There are differences between Shotoku's Buddhism and the Soga family Buddhism since the Sogas had overlooked some parts of Buddhism.

Ryobu-Shinno (Twofold Shinto)

Naturally, there was some hostility between the native religious institutions, which were called Shinto. Shinto means "the Way of the Gods" as opposed to Butsudo, "The Way of the Buddha".

Both in China and Japan, it has always been considered natural to follow more than one religion. Early Japanese Buddhism raised no objection to the performance of Shinto ceremonies.

The two religions, although separate, worked together from this time for more than a thousand years.

The Nara Period

Japanese Buddhism from early times had a close connection between the government and religion, Buddhist ritual being part of court ceremonies. Provincial temples known as Kokubunji were built. The Kokubunjis were branches of Todaiju at the Capital city of Nara which was a sort of Buddhist headquarters. The temples became cultural centres. In 710, the capital was made Nara, The Hosso sect was established there. The Emperor Shomu (724-748) built roads and bridges throughout the country. The Priest Gyogi of the Hosso sect helped these projects by dividing his time between religion, art and civil engineering and improved irrigation and communications. The Emperor gave him the rank of Daisojo which is like an Archbishop. He promoted harmony between the Shinto and Buddhist religions. After his death, he was given the title Bosatsu, which is Japanese for Bodhisattva.

The Daibutsu, or Great Buddha was built at this time. This is over 53 feet high and can be seen today. It was installed in 749 and dedicated in 752. Many foreign Buddhist Monks came to Japan for this occasion. Many sects were founded in this period. The seventy-five years or so during which the court was at Nara (710-784) form a well marked period of the history of Buddhism when it was most prosperous.

THE INTRODUCTION OF BUDDHISM INTO JAPAN FROM CHINA

The T'ang Dynasty (618-907) in China had an empire covering the whole of China and part of Central Asia. The T'ang emperors had a policy of religious tolerance. As a result, since Buddhism was widespread, it became very popular. The translations of Buddhist writings were the basis of Chinese Buddhism. Buddhism served all classes of people. The Buddhist festivals provided entertainment for all. Some of the Chinese Buddhist Schools, such as T'ien-t'ai and Ch'an became Chinese in nature.

The T'ien T'ai School

The School of Buddhism was established in China by Chin-i (538-597). At the age of seven

he remembered all the words of a Sutra after hearing it but once. He became a Monk and lived his life at a mountain called Mt. T'ien-T'ai in modern Chekiang.

The School he established is called T'ien-t'ai. He lectured on the Lotus Sutra, which teaches that the historical Buddha, Sakyamuni, was an earthly manifestation of the eternal Buddha. The T'ien-t'ai theory is that there were five periods in Sakyamuni's teachings. He explained that the elementary ideas were taught first and in later periods the higher truths were taught. The T'ien-t'ai slogan is: "In every particle of dust, in every moment of thought, the whole universe is contained". He taught that all persons could become the Buddha, since all possessed the Buddha-nature.

This is put as; i-nien-san-ch'ien (one thought in the three thousand worlds). It means the everyday life of the layman is part of the life of the Buddha. The T'ien-t'ai scripture tells the story of a Monk who asked a person to imagine a single hair pore, and then a distant large city. When the person did so, the Monk drew the lesson that the hair pore and the large city are integrated in the absolute mind. The theory is that everything is a manifestation of the absolute mind therefore, the Buddha-nature is found everywhere.

The doctrines of the Chinese school of T'ien-t'ai or Tendai was formally introduced to Japan in 800, when the Monk Saicho ordained some 100 followers near Heian.

Method of Naming Temples

There is a double title system of naming Buddhist temples. The original centre is a honzon or honji (original yama, also san or zan) or tera (also ji or in). The offshoot centre is a matsu-ji (a branch tera). A matsu-ji as a rule is smaller than the honji and is under the orders of the original honzan. Sometimes a matsu-ji may, in turn, produce another matsu-ji of the third degree, and this can be continued. In fact there are some tera of the fourth or fifth degree. All the sections are called shu. The word shu is usually translated "sect" although this is misleading. The word "branch" or "church" might be a better word.

The Shingon School

The Word Shingon means "True (Shin) Word (Gon)". Like the Tendai, the Shingon School established its independence from the "Nara" sects and established its centre on Mount Koyo. Shingon is a branch of "right handed" Tantrism and places great emphasis on ritual imagery and ceremony. Of equal importance was the use of particular word formulae known as Mantra. The Shingon beliefs were worked out by Kukai. He used secret rites of Indian origin that he learnt in China.

Mantra - Sacred Words of Power

Mantra is a Sanskrit word meaning "instrument of thought". Mantra is a set of sounds or words or part of a Buddhist book (Sutra) which, when chanted, produces good effects for the user. It does not appear that the sound in itself produces the good effects. It is probably something to do with the state of mind of the user.

Some teachers of Mantra attach immense importance to the correctness of sound and vibration. When Mantra is sounded out loud, it can be called "outer" Mantra. Other teachers say it is better to "think" the Mantra silently without saying the words. This method can be

called "inner" Mantra. Which system is best is a matter of opinion, but both an inner Mantra are considered to produce good effects.

Some of the good effects claimed by the use of Mantra are such things as curing illness, protecting the user from wild animals and bringing peaceful feelings to the mind. By reciting a Mantra, sinners can avoid the consequences of their evil doings. In addition, Mantra is said to allow the mind to understand some of the nature of the universe.

Mudra - Symbolic Hand Positions

Mudra, like Mantra, has an important part in some Buddhist rituals. Mudra is a way of holding the hands. There are 295 hand positions listed in the Shingon manual. (In Japanese this manual is called Si-do-in-dzou).

The priest uses these during religious ceremonies. Since they are often made under his robe and done rapidly, those present may, not be aware the priest is using them. The Sanskrit word "mudra" is equivalent to the Chinese word "Yin". This became the word "in" in Japanese and means "seal". Just as a seal guarantees documents to be true, so mudra eliminates the possibility of error. The mudra used by the Shingon school is called Kai-in and that used by the Tendai is called So-in.

KUKAI (Koho Daishi)

Kukai was born in 774 A.D. and was the son of a noble. He went to university to prepare for an official career. He was not satisfied with what he learnt about Confucianism or Taoism and went to live in a Buddhist Monastery. When he was about twenty-one after many years of Buddhist meditation, he saw a vision of a Buddhist saint and became a Buddhist.

He followed Saicho's example and went to China. He studied the form of Buddhism known as Shingon. He learnt the mysteries of mantra and mudra in China. In 719, Vajrabodhi, accompanied by his Ceylonese disciple Amoghavajra, travelled to China from India and introduced the Esoteric system. The word "esoteric" means "designed for an inner circle of disciples". Esoteric teachings can only be communicated or understood by those persons who have been initiated into the secret part of the teachings. In the years 801 and 805, Kukai studied under Hui-kuo (Kei-ka Ajari) who was a disciple of Amoghavajra. So it can be seen that the esoteric teachings that Kukai learnt were relatively new in China at that time, compared to the teachings known in Japan. When he returned to Japan, he founded a Monastery on Mount Koya. He trained a group of disciples. When his rival Saicho died, Kukai was appointed Abbot of a State Temple, Toji in Miyako. Later, he was made a priest of the Inner Sanctuary (called Nai-dojo in Japanese) of the Imperial Court. At the height of his fame, aged 61, it is said that he had himself buried alive while he was in a state of deep meditation. (This state is called Samadhi in Sanskrit). His disciples taught the mysteries of mantra and mudra of this form of Buddhism. These are still practiced today in Japan. The title Daishi (meaning Great Teacher) was given to Kukai and he is known as Koho Daishi.

There are two lines of transmission of teaching; those teachers who propagated the doctrine, and those who handed down the secret rites.

Kukai was a miracle worker, writer, painter and sculptor. He had a number of successors who were to play important roles in Japan. Today in Japan, there are over 18,000 terra and chapels

of Shingon and its branches. There are over 22,000 Shingon priests, nuns and novices at the present time. Over 10,000,000 Japanese persons practice Shingon. This means Shingon is the largest school of Buddhism in Japan

Mandala - mystic circle or cosmogram

Shingon believers hold that art was a means of revealing the essence of the Divine. According to the Shingon concept, the universe was divided into "two parts" (Ryobu) upon which the two mandalas were based.

Closely associated with mantra and mudra is the mandala. This is a diagram that shows the gods in their mystic connections, usually painted on cloth or paper, or drawn on the ground. The gods are pictured in their visible forms or as Sanskrit letters. Tantrists divide the Buddhist ideas into groups, such as for example male and female, peaceful and dreadful aspects.

Entry into the mandala is called abhisheka or initiation into the secrets of the School. According to the Buddhist doctrine of emptiness, the mandala image is merely a temporary form with no reality at all to be abandoned whenever the viewer becomes aware of the Buddha essence within him. The esoteric Buddhist symbol of the mandala is the circle which expands from the core. Some mandalas are of mathematical construction. Mandalas are still painted by Buddhist priests in Japan. Some of these mandala paintings are exhibited at art shows throughout the world. A famous living Japanese artist who paints mandala is the Buddhist Monk Sengai Ato who toured Australia in 1977 and exhibits regularly in America.