

## **Buddhist Discussion Centre (Upwey)**

**Ltd.**

33 Brooking St. Upwey 3158 Victoria Australia. Telephone 754  
3334.

(Incorporated in Victoria)

NEWSLETTER NO. 6 DECEMBER 1981

### Five Day Meditation Course 27th to 31st December, 1981 and Chinese Puja

A five day meditation course will be held at B.D.C. on these dates. On 27th December a Chinese puja, which has been translated into English by Francisco So, with help from John Hughes, will be performed. The Sukhavati-Vyuha Mahayana Sutra Puja Prayer Ritual as translated is attached to this newsletter.

The main text of the Smaller Sukhavati-Vyuha used in the Puja follows the translation published by the Chinese Buddhist Society of Australia, Buddhist Publication Series No. 1, First Edition June 2519 B.E. (1975 C.E.) The Smaller Sukhavati-Vyuha was translated into Chinese from Sanskrit by KUMARAJIVA, and translated into English from Sanskrit MSS by F. Max Muller.

In this Dharma ending Age, all Buddhists should strive to preserve Buddhist texts and ensure their recitation.

Vasubandhu wrote a short treatise on the Sukhavati-Vyuha, known in Japanese as the Ojoron, in virtue of which he is considered as the second Patriarch of the Amidist sects, Nagarjuna being the first. (Ref. Japanese Buddhism, Sir Charles Eliot. (London - Routledge & Kegan Paul Ltd., New York - Barnes & Noble Inc. 1969) Vasubandhu was the younger brother of Asanga.

The great difficulties of the practice of the Middle Way in the present Age may encourage some Buddhists to practice to achieve transfer of consciousness to the Pure Land on death in this life. Such an event ensures further Buddhist practice in the next rebirth under excellent conditions. At a Death and Dying Workshop held at Launching Place, Victoria, on 10th to 12th April, 1981, organised by the Australian Association for Buddhist Studies, the Ven. Traleg Kyabgon, Rinpoche, explained the practice for such transfer. John Mahoney of B.D.C. (Upwey), attended this workshop and has transmitted the techniques learned.

If appropriate for those attending the course, this technique may be taught.

### Library Project Workshop, B.D.C. (Upwey)

The last two days of the course will be devoted to a workshop aimed at providing information on the index system of Buddhist material at the mundane level. At another level, the procedures for mindful handling of Buddhist material will be taught. By mindful action in handling Buddhist texts, it is possible to ensure they "appear" in subsequent rebirth. In this way, the Dharma is not "lost" to that sentient being at a future time, due to the merit acquired.

The rereading of a text in future times, under such fortunate circumstances, will ensure a "deja vu" experience of such power as to return the practitioner to the Middle Path "where he left off".

It is for these reasons, that the last two days of the B.D.C. (Upwey) Library Project must be seen as earnest meditation practice and of great benefit to those who can learn respect and refuge in the Buddha's words.

If the B.D.C. (Upwey) Library Project is to be more than self-centred education it should follow the suggestion of C. C. Lu and H. S. Fung, President and Hon. President, Universal Buddhist Temple, WFB Vancouver, Canada Regional Centre, that Buddhists should "introduce the Bodhisattva doctrine into the minds of all mankind through education, through the popular channels of media, such as newspapers, magazines, radio or T.V. etc." (ref. W.F.B. Review Vol XV111 No. 2. Mar - Apr 2524/1981 pp. 32 - 35, A Buddhist Way to Avert the Present World Crisis).

A Buddhist Resource Library, which is adequately indexed, could be useful in providing accurate material for such projects.

It must be remembered that the true "Dhamma" is discovered for oneself, and texts are strictly "preliminary" Buddhism. For those with fighting spirit, who are determined on transferring the Dhamma from the Scriptures into their minds, the B.D.C. (Upwey) Library Project is dedicated.

#### Cable & Subscription T.V. Inquiry by Australian Broadcast Tribunal.

On 12th November, 1981, John Hughes of B.D.C. (Upwey) attended the Public Hearing in Melbourne, and put forward argument and recommendations for community access on any proposed system. It was indicated to the Board of Inquiry that if production facilities were provided, B.D.C. would prepare Buddhist programs. The main line of argument of the submission was as follows:-

It would be impossible to count the material possessions of the people in Australia. It would be even more difficult to document the ideas of people.

The ideas that people have and that are accepted in their societies may be true or false judged from some standard or other. Sociologically speaking, it is important to recognise that both kinds of ideas influence human conduct.

The task of classifying ideas is a complex one; and the concept of norms serves as a label for a large component of culture. This refers to ways of doing. It might be said conduct runs in grooves and these channels constitute the norms.

If we consider the rules of communication at present available in Australian society, we arrive at an immense list. Cable & Subscription T. V. has a great potential for providing ideas, true and false, to influence human conduct by access from community groups. It is this access that this submission is seeking. On page 2 of my earlier written submission, reference was made to R2.4 of the Victorian Enquiry into Teacher Education. In the Final Report, September, 1981, the Committee endorses

this recommendation and strongly supports its implementation. In Chapter 3, the Committee, referred to the Australian Telecommunications Commission TELECOM 2000 (1975), refers to 'connectedness' in society and Alvin Toffler (Future Shock 1972) argument that the rate of change may outstrip our ability to deal with new realities. It is suggested it is needed to re-emphasise the importance of the continuum.

The background being accepted as a possible future means a deliberate balance should be made by allowing community groups free time to present their views and/or information services to prevent the norm channels from being too rapidly changed.

The power of a system to alter lifestyles rapidly for those using Cable T.V. gives rise to a new culture which proceeds by imperceptible familiarization, that is to say, by diffuse and implicit educational action, since it offers information which can be received and acquired only by people who are subscribers.

The instruments necessary for the reception of its message are held by this culture. The effect, I would predict, would be a broadly two culture society in the widest sense. To overcome this effect, it would be desirable that cable T.V. information services be available in public places, maybe of a "coin in slot" basis to enable non-subscribers access to data, and so allow their cultural change not to lag behind those of subscribers to any large degree. The notion of cultural capital would then be spread at low cost. The provision of such outlets to the public at large makes good marketing sense since it should create demand for "personal" use.

It should be clear that no "restrictive" public use provisions be in any intended legislation (RECOMMENDATION 1.)

However a ruling class is defined, it has a relatively indirect relationship to the means and forms of cultural reproduction. It is the various strata of the middle class which have a direct relationship to the means and forms of cultural reproduction. It is thought the middle class are the most likely users of Cable T.V. To prevent complete levelling of all values to those of contemporary populism, in its desire for wholesale egalitarianism, it is suggested free "airspace" be given to community groups for their cultural transmission of their values. What is important is that society, to the fullest extent possible, be a genuinely open one. In this way, it is thought the possibility could exist where one cultural group respects (although may not praise) another cultural group. By providing access to information of community groups' activities on a regular basis, cable T.V. could have a powerful effect on "connecting" limbs of Australian society in a multicultural setting.

RECOMMENDATION 2. Community group information be given free "air space" in information networks available.

University of Sydney - Department of Religious Studies - Directory of Buddhism in Australia

Mr. Peter Masefield is compiling a Directory of Buddhism in Australia. It is intended it should list all the known Buddhist groups and organisation, at the same time giving some indication of the type of Buddhism taught (sic) by each, the various courses and facilities each has to offer, and so forth. This could then be made available to those

seeking such information.

If you know of any group which has not completed the preliminary questionnaire advise

Mr. Peter Masefield, Religious Studies, The University of Sydney. N.S.W. 2006. Such a Directory would be useful, and the merit of such work would be great.

#### Proposed Religious Visit of His Holiness The Dalai Lama to Australia - 1982

The Melbourne Committee has been meeting regularly to arrange this visit Satisfactory progress on preliminary planning has been made. The Australian Itinerary proposed is from August 11th, 1982, to September 1st, 1982.

#### Knox-Sherbrooke Alcoholism and Drug Dependence Centre

Melvyn Bowler, who is a Buddhist, has been active locally in the field of alcohol and drugs since 1974. He has practiced at B.D.C. (Upwey). His new centre at 69 Sandells Road, Tecoma, Victoria, 3160, Tel: 754 5944, has been started to help alcoholics, drug addicts and their families.

The dimensions of this alcohol and drug problem in Knox and Sherbrooke have been compiled by Melvyn Bowler, of the above Centre.

Based on a population of 120,000 people, with 20,000 teenagers and 80,000 adults, it is conservatively estimated that 1 in 20 teenagers has problems. Of 80,000 adults, it is estimated that 75,000 of them drink alcohol. Of those who drink, approximately 1 in 10 will be having problems, or causing problems. This gives 7,500 alcoholics. For every person with a problem, there will be at least 2 other persons affected in the family or social life. So there is a total of 25,500 people in Knox and Sherbrooke adversely affected by alcohol and/or drugs.

This is approximately 21% of the population.

The Knox-Sherbrooke Alcoholism and Drug Dependence Centre requires donations to allow it to continue. DANA should be forwarded to Box 330, Belgrave, Victoria, 3160, Australia.

Beings should be grateful for the wisdom of the Buddha in spelling out the precept to abstain from intoxicants, and this precept should be remembered and followed.

#### Buddhist Society - Royal Melbourne Institute of Technology

A Buddhist society was established at R.M.I.T. on 9th October, 1981, by Alan Wallis. Alan is a Committee member of B.D.C. (Upwey). The society is free and open to all students and staff, and people who do not attend R.M.I.T. are welcome.

The initial meetings were well publicised, and attendance was from a broad area of people.

The postal address is P.O. Box 2476V, G.P.O. Melbourne, Vic. Phone: Sunanda Chan, 416 230, or Victor Toh 267 5316.

The society aims to introduce Buddhism and its cultural aspects to a wide range of people. There are many religious and interest groups on the R.M.I.T. campus. Melbourne has a large multi-cultural population. Many students who attend the Buddhist society are Malaysians, and are happy to find Buddhism and the rich mind nourishment that is the flavour of Buddhism.

The Buddhist Society R.M.I.T. is affiliated with the R.M.I.T. Student Union, and it is through this body that funds may be acquired.

The Society meets on Wednesday lunchtimes from 12.15 p.m. to 2.15 p.m. for informal talks and discussion, and on Friday night from 5.00 p.m. to 6.30 p.m. for chanting and meditation.

On the 25th November, 1981, a one day meditation course was held by the society. The course started at 10.00 a.m. with the erection of an altar, offerings of candles, incense and flowers, followed by pali chanting and meditation. In the afternoon, Ven. Shanti Bhadra, a monk from the Victorian Buddhist Society, gave a talk on the cause of suffering, and the means of relieving suffering and attaining peace. This talk and the presence of Ven. Shanti Bhadra was very much appreciated.

#### Puja for His Holiness Karmapa, and His Holiness Trijang Rinpoche

Both passed within hours of each other - both were Root Gurus to the two traditions. Kyabje Trijang Dorje Chang was the junior tutor of His Holiness the Dalai Lama, and was the highest incarnate Lama of the Ganden Shartse monastery. He was a prolific writer on the lam.rim, and the Heruka and Vajrayogini tantras.

His notes of teachings given by his root guru Kyabje Pabongkha Rinpoche in the 1940's are published in the article "The Three Scopes, in Teachings at Tushita, Mahayana Publications 1981." Indraprastha Press New Delhi.

He was Dharma holder and a root guru, and studied all the texts. He was also expert in fields of Tibetan Arts, medicine and other studies.

The beginnings of Tibetan Buddhism formed from India by the followers of Padmasambhava. The bKa'.brgyvd.pa was established by Mar.pa (1012 - 1097) Marpa was instructed by his guru Naropa (ca 1016 -1100), the highly revered abbot of the famous Nalanda monastery. His most important disciple was Mi.la ras.pa. (1040 - 1123). The proper successor of Mi.la ras.pa was sGampo.pa (1079 - 1153). Among his most important pupils was Kar.ma.pa Ran.chun Dorje (Dus.gsum mKhyenpa 1110 - 1193) who founded the Karma b'Ka.brgyvd.pa.

The line of Karma.pa Lamas consists of a single unbroken succession of reincarnations down to the present. The present Karma.pa Lama resided in Sikkim, in exile from Tibet. According to tradition, the famous black hat of the Karma.pa Lamas came from the hair of Dakinis. The hat is regarded in Tibet as one of the four blessings of a sacred locality.

Members of B.D.C. (Upwey) attended two Pujas, which were held at Loden Gaden

Mahayana Centre, 87 Westbury Street, Balaclava, on the 15th and 16th November, 1981, and one Puja held at Tara House, 12 Miller Grove, Kew on 17th November, 1981. May the merit of these Pujas help many beings. Ven. Geshe Acharya Thubten Lodon led the pujas.

The attendance of Ven. Traleg Kyabon Rinpoche, Ven. Geshe Thubten Dawo and Kalsang Tsering ensured a powerful Puja.

#### Buddhist Society of N.S.W. Material for Schools

Project materials for schools has been prepared by the Buddhist Society of N.S.W. and Malcolm Pearce has sent copies to B.D.C. (Upwey). The text is very simple and short, and includes "comic strip" drawings of the story of Panthaka the Fool. The Buddhist Society of N.S.W. are supplying the project free of charge to students and teachers, and they are also supplying it with "Scripture classes" of South East Asian children.

Copies may be obtained by writing to Malcolm Pearce Buddhist Society of N.S.W. Box 89, P.O. North Sydney, 2060, N.S.W.

These materials appear useful, and could be used in conjunction with the material prepared by John Hughes Australian Schools Commission project, which are being published in stages on B.D.C. (Upwey) Newsletters.

When one generation hands on its cultural heritage to the next, these elements include not only what we habitually think of as customary behavior but also generalised goals and aspirations; in short the weltanschauung of every social group.

It is desirable that Buddhist cultural orientations in writing be as free from fiction, error and superstition as possible. The Buddhist Society of N.S.W. achieves this goal. "There is no track in the sky. There is no Saint outside" are the Buddha's words in the Dhammapada.

The Venerable Bhikkhu Buddharakkhita's comment on the word "outside" was it means outside the spiritual dispensation of the Buddha (Buddha-sasana) (Ref: Dhammapada Maha Bodhi Society Bangalore, Published 22nd May, 1959 (2503 Buddha Jayanti) ).

The use of curriculum material, designed to alter attitudes, must be evaluated at the point of "consumption" in regard to feasibility, effectiveness and educational value. If these are shown, the projects' strategy will lead to significant number of schools implementing the curriculum strategy as intended (not just adopting the project's name and materials.)

An evaluative technique for Buddhist material has been developed by John Hughes in the course of his Schools Commission Project, and is available, on request, by any school.

The notion that Buddhist materials are best prepared by Buddhists, must be extended to the notion that the evaluation of use of Buddhist materials must developed by

Buddhists. If this step is not taken, different ways of thinking about the nature of the society in which the educational process takes place could override the "Buddhist Aims".

If Buddhism is to be "an agent of social change" for youth in this country whose development is inextricably woven into the pattern of the community activities in which they live and grow, then it follows that lay Buddhists must take part in community activities and be seen to be wholesome by keeping the precepts.

Keeping of precepts should not be done in such a manner as to imply world-negating and life-denying attitudes. If lay Buddhists are seen to be content, they can be seen as examples for the youth.

### Birthdays

The saint-scholar Tsong Khapa stated, all precepts when realised, are found free from contradiction, and every teaching is a precept for actual practice.

The circumstances of participating in a Tibetan liturgy (puja), which is mainly mantric in character, and accompanied by hand-bells and damarus (small, hour-glass shaped hand drums, which can be played with one hand), are likely to arise rarely.

The circumstances of attending a puja on one's birthday with a Tibetan Lama of the status of Ven. Geshe Acharya Thubten Loden of the Loden Gaden Mahayana Centre at 87 Westbury Street, Balaclava, Victoria, are likely to be even rarer.

Three of the highest blessings, listed in the Mangala Sutta, are opportune hearing of the Dhamma, sight of the samanas, and religious discussions at due season.

John Hughes, Founder and Director of B.D.C. (Upwey) was fortunate that these rare blessings arose on his birthday, since he attended such a puja at that time. It was considered appropriate since the inaugural meeting of B.D.C. (Upwey) Ltd. was held on 9th September, 1978, in the presence of Tan Achaan Boonyarith.

Other birthdays have been with Buddhist Monks or Lamas, practicing DANA.

It may be worthwhile if Buddhists considered how they can arrange practice on their own birthdays.

As a further example of how Buddhists can consciously generate merit for the benefit of others, eight members of B.D.C. (Upwey) attended John Sadler's birthday party on 5th December, 1981 and chanted NAMO TASSA BHAGAVATO ARAHATO SAMASAMBUDDHASA and the three refuges in Pali. The merit was then transferred to those present. Other persons at the party would not use the label Buddhist to apply to themselves, but felt the peace and goodwill generated by this action. The members of B.D.C. (Upwey) wish to thank Dorothy Sadler for making the party possible.

On Saturday evening, 14th November, 1981, a birthday party was arranged at the Centre for Franny Sime. Franny is very helpful in the Centre's activities. Chanting and

meditation were practiced at that time.

Practice on a birthday is very auspicious, and is commended to Buddhists. It is particularly stressed here that food may not be eaten before it has been offered to the Buddha and Sangha.

It is important to consider the reasons one was born a human being. If we come to human life for the purpose of establishing merit, and benefiting those who come after us, then there is meaning. For various reasons, it is generally easier to practice on one's birthday. A particularly firm resolve should be made to observe VESAK, the Buddha's birthday, each year.

#### Visit to Istituto Lama Tzong Khapa. - Italy

Vincent Cavuoto, a Committee member of B.D.C. (Upwey) visited this Buddhist Centre during his Italian tour last month. A small Buddhist image was given from B.D.C. (Upwey), and donated to the Italian Centre.

Vince donated a set of their Italian publications to this Centre's Library project. To transfer merit, we are printing the Introduction taken from the 1981 Istituto Lama Tzong Khapa Handbook in the Italian language. If readers know Italians, please pass this information to them.

The Italian population is the largest non-British ethnic group in Australia. The 1976 census gives a figure of 102,714 Italian-born people living in Melbourne, and 116,712 Italian-born people living in Victoria.

#### BUDDHISMO

Il Buddismo e un modo di vita completo, basato sull'intero sviluppo dell'individuo.

Piuttosto che incoraggiarci a fuggire i nostri problemi, ci mostra come vincerli,  
] comprendendone ed eliminandone le cause.

Mentre, di solito guardiamo alle circostanze esteriori, per cercarvi l'origine dei nostri problemi, Budda insegno a guardare dentro di se. Egli indico il modo in cui i nostri sentimenti di insoddisfazione sorgono da cattivi stati mentali, anzitutto l'ira, l'attaccamento ossessivo e l'ignoranza, e diede dei Metodi per eliminarli attraverso lo sviluppo della Compassione, dell'Equanimita e della Saggezza.

Coltivando queste qualita gradualmente scopriamo uno stato interiore di pace e di forza.

Budda insegno questi metodi ai suoi discepoli, molti dei quali li realizzarono e, a loro volta, guidarono altri sui sentiero. Gli Insegnamenti sono stati trasmessi da un



Maestro che ne aveva avuto esperienza al suo discepolo, in una linea che e continuata, ininterrotta, sino ai giorni nostri, ed in questo modo sono stati preservati per duemilacinquecento anni. Nel Buddismo Mahayana, la motivazione che sta dietro lo sforzo di allenare la mente e di aiutare gli altri a ottenere uno stato interiore di calma e felicita.

Gli insegnamenti di Budda Sakyamuni, dapprima sviluppatasi in India, vennero poi estesi alla regione himalayana, e, quindi, al Tibet vero e proprio.

Qui, vennero integrati nella pratica della vita quotidiana, si da non sembrare affatto un rigido sistema di dogmi, astratti e lontani da qualsiasi riscontro reale, bensì un "corpus" di modelli di pensiero e d'azione e quindi, in stretta relazione con l'esperienza, che tramite questi si puo comprendere e trasformare.

Gli insegnamenti della tradizione tibetana sono stati tramandati oralmente, di Maestro, da Budda Sakyamuni sino ai Lama che oggi detengono la linea di questi insegnamenti.

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### Superannuation and Insurance

All types of Insurance, Personal and General, are available from the Centre. Contact John Hughes, 754 3334.

### Programme 1982.

These activities are open to everyone at no charge. Donations are welcome and tax deductible.

<u>Monday 8 p.m.</u>	Meditation and Discourse with John Hughes
<u>Friday 9.30 a.m.</u>	Pali and English chanting.
<u>Friday 8 p.m.</u>	Meditation and Discourse with John Hughes
<u>Sunday 11 a.m.</u>	Sanskrit classes conducted by Zarna Somaia at her home. ] Tel: 870 7287.

Pujas are conducted at various times throughout the year.

### Meditation Courses held throughout the year.

- 1) Four days Easter - April.
- 2) Three days Queen's Birthday weekend - June.
- 3) Two days August school holidays.
- 4) Five days Christmas holidays.

### Hatha Yoga classes conducted by Franny Sime.

Monday 10.00 a.m. Tara House

Tuesday            9.00 a.m. Selby House  
                         6.00 p.m. )  
                         7.30 p.m. ) Mt. Waverley  
                         8.30 p.m. )  
Wednesday      9.30 a.m. )  
                         10.30 a.m. ) Mt. Waverley  
                         11.30 a.m.)  
                         7.15 p.m. Upwey South Primary School.

Please ring 754 3334 for details.

### School Commission Project - Reduction of Racial Prejudice

Part 1 The author of this article, John D. Hughes, Associate Dip. Chem. T.T.T.C., of the Buddhist Discussion Centre (Upwey) Ltd., 33 Brooking Street, 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 Buddhist 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.

#### Introduction to Buddhism - Teacher's Guide                      1.1

Materials are 36 slides and an audio tape describing the slides. The tape plays for 8 minutes. Manual slide changing is required. Written material listing the location of various Buddhist Groups in Australia is provided.

A selection of references to useful source material is given. The introduction is to raise the question of how a person could find out what the chanting (in Japanese, in this case) means. The further question is put of how an Australian could find out what the Buddha taught.

One of the main aims of the program is to reduce racial prejudice, and it is for this reason the introduction shows persons who are likely to be classified as Australians. This theme is followed in other parts of the program by showing Australians and Asians together. The aim is to create UNDERSTANDING of and respect for the diversity of customs and cultures, on both the national and the international planes.

Slide Key to the 36 slides in this unit.

All slides are prefixed 1. First slide is 1.1, second 1.2, and so on. All slides provided were taken by the author or arranged by him.

#### Use of Buddhist Terms

Refer to Part 0 (September Newsletter) for explanation of non-use of diacritical marks.

There are many textbooks on Buddhism available, and most have term Indices. Information Sheet 1.3 is the type of information that is freely available. This was made available to the author (J.D.H.) by the Buddhist Society of New South Wales. Terms in Buddhism have a way of changing meaning in use, so it is better the pupils work out their OWN meaning.

A DICTIONARY OF BUDDHISM by T.O. Ling, Pub. Charles Scribner's Sons, 1972, SBN 684-12763-6 is useful as a reference.

The best reference is ENCYCLOPAEDIA OF BUDDHISM, published by the Government of Ceylon. The only trouble is that its many Fascicles have only reached the "D"s after over 10 years' work.

Since much confusion exists in "explanations" of Buddhism, it is suggested "The models of understanding" used in the introduction to the author's book approach be used. See Information Sheet 1.7. This book is in private circulation, but has not been published commercially. There are other listings of possible Planes of Existence apart from the one given in Information Sheet 1.6. This was compiled by Phra Khantipalo.

Most Buddhists follow the five precepts. See information sheet 1.4.

Information Sheet 1.5 is a readable introduction which may be found useful.

#### Buddhist Program - Part 1.2 (Transcript of tape for use of slides.)

The flower you see is a lotus. Buddhist images are often represented as seated on a lotus throne.

This image of the Buddha is from Thailand. The Buddha is seated in cross-legged position with the feet resting on the thighs. This is called the lotus position. The Buddha sits on a flower. This flower is the artists idea of the lotus.

This image is from Tibet and it is made of bronze. Once again the image has the feet in a lotus position and sits on a lotus throne.

This is Chinese image. Can you guess what position the sitters are in? Yes. They are in a lotus position.

Have you ever seen this image? The flowers in it are the artist's idea of a lotus. Western people call this image the Goddess of Mercy. Chinese and Japanese Buddhists would say Kuan-yin.

This is a Chinese Kuan-yin. Notice that the throne is made of the petals of a lotus flower.

This is another Chinese version of Kuan-yin. Kuan-yin is a Bodhisattva which means a knower of Buddhist wisdom.

The next few slides show Buddha images from different countries.

When the Buddha was alive 2,500 years ago, there were no pictures made of him. Since then Buddhist sculptors have made many representations of the Buddha. It is not important to know what the Buddha looked like, but rather what he discovered through meditation. The lotus position assists this meditation.

This Buddha and the ones following are different from the others. They are large and laughing and represent the future Buddha, called the Maitreya.

Here are 11 Buddhist images. How many are the future Buddha, the Maitreya? Can you see six? There are three in each row. The remaining three in the top row were made in Tibet.

This man is a Buddhist monk. He is meditating. His robes are the same as those worn by the Buddha. He is sitting in a lotus position. The aim of his meditation is to obtain the Buddhist goal of Nirvana. It is not only monks who meditate; for Buddhists regular meditation is essential to their goal. There are many Australians who practice meditation daily. Buddhist meditation is practiced by both men and women.

For 2,500 years Buddhists have accepted the equality of both sexes. Apart from meditation while sitting in the lotus position, there are other forms of meditation practiced by Buddhists, one of them being the walking meditation. Walking meditation is widely used in Chinese Buddhism. One form is called circumambulation.

In this Chinese Temple at Sydney, Circumambulation is a part of their ceremony.

This is the same Chinese Temple in the normal way. The central Buddha image on the right hand side of the main altar is the image of Kuan-yin. Meditation is one important part of Buddhist practice. To be generous is another. For this reason, people make food offerings to monks.

These offerings are called Dana. Dana offerings are shared with the people after the monk has eaten. Buddhist monks are called Bhikkhus.

Bhikkhus have very few worldly possessions, and must beg for food each day. This is one of their rules. They live by a strict set of rules called precepts.

Bhikkhus follow over 200 precepts, while Buddhist lay persons follow a minimum of five. In Australia, there are many Buddhist groups and societies. Some of these do not have Bhikkhus or nuns.

In some of these groups, the teaching is done by lay persons. Emphasis is laid on meditation and following the precepts.

A good aspect of these groups is that the people come together. These Buddhists come together for public lectures about Buddhism. One group have a large yearly concert which includes popular music. During these concerts the nature of Buddhism is explained.

This group of Japanese origin is well known for its chanting meditation of a Buddhist

text called the Lotus Sutra.

This is how it sounds:

This chanting is in a language which Australians do not understand.

How could a person go about understanding a foreign language?  
How would a person discover what the Buddha taught?

Where would you start on such a project?

### Buddhist Studies - Introductory Course 1.3

#### Lesson One: Buddhist Expressions in Common Use

<u>Bodhisattva</u>	(Sanskrit - "Wisdom Being") One who aims not only at his own liberation, but the liberation of all beings.
<u>Buddha</u> Dharma and known in the teaching	(Sanskrit: Pali - "Awakened One") One who awakens to is able to teach it to others at a time when no Dharma is World. Because of his limitless wisdom and compassion, his spreads far and wide and lasts for a long period of time.
<u>Dharma</u> of Buddha.	(Sanskrit - "That which upholds" ) The truth about the workings phenomena. The eternal natural law. The teaching of a
<u>Gassho</u> expresses teachings and major	(Japanese - "Joining Hands") The practice of placing the palms of the hands together and bowing. Towards another person it recognition of the inner power for good in this person. Done toward the Buddha, it expresses gratitude for the recognition that enlightenment is the supreme state. Gassho has the important effect of helping to overcome arrogance, a obstacle to enlightenment.
<u>Michibiki</u>	(Japanese - "Guidance" ) Visiting a friend or acquaintance in trouble and encouraging him toward overcoming his trouble through Buddhist practice.
<u>Namu Myoho</u> <u>Range Kyo</u> the	(Japanese) A meditative invocation devised by the monk Nichiren. According to his own explanation the phrase means: "Homage to teaching of the mysterious law of causality".

<u>Nirvana</u> absolute,	(Sanskrit - "Ceased Blowing") The state of ultimate bliss, the achieved after the quenching of greed, hatred and delusion.
<u>Sangha</u> progress.	(Sanskrit: Pali - "Congregation") The association of practicing Buddhists who encourage and support each other in spiritual
<u>Sutra</u> discourse	(Sanskrit - "A Thread upon which Jewels are Strung") A or story featuring sayings of the Buddha.
<u>Tathagata</u> attained himself.	(Sanskrit: Pali - "Thus Come" "Thus Gone" "He who has Suchness") The Title used by the Buddha when speaking of

#### The Five Precepts 1.4

1. I undertake to abide by the precept to abstain from destroying of beings.
2. I undertake to abide by the precept to abstain from taking things not given.
3. I undertake to abide by the precept to abstain from sexual misconduct.
4. I undertake to abide by the precept to abstain from lying.
5. I undertake to abide by the precept to abstain from liquor that causes intoxication and heedlessness.

These precepts are not Commandments, hence Buddhists observe them voluntarily. If Buddhists adjust their lives according to these precepts, they could on one hand live happily and peacefully in this world, and on the other help others also to live happily and peacefully.

#### THE BUDDHA 1.5

The following passage was written by a Buddhist Monk, the Venerable Piyadassi Thera of Sri Lanka, ref. THE DHAMMAPADA 2517 - 1974.  
(Free distribution - Buddhist Publication Society, Kandy).

Over 2,500 years ago, there lived in Northern India a religious teacher who had attained supreme enlightenment and security from bondage through moral, intellectual and spiritual perfection, a teacher with an indefatigable zeal and steel determination for propagating the truth he had realised. That dynamic personality is none other than Siddhattha Gotama (Siddhartha Gautama in Sanskrit), popularly known as the BUDDHA.

His father, Suddhodana, ruled over the land of the Sakyas at Kapilvastu on the Nepalese frontier. Mahamaya, princess of the Koliyas, was Suddhodana's queen.

At the early age of sixteen -the prince was married to a beautiful princess named Yasodhara. Lacking nothing of the earthly joys of life, he lived amidst song and dance, in luxury and pleasure. However, with the advance of maturity, the prince

began to glimpse the woes and miseries of life, despite the father's endeavours to keep them out of the sight of the son's enquiring eyes. Such attempts only heightened the son's eagerness to understand the meaning of sorrow and to find a way out of it for the benefit of suffering mankind.

The more he came in contact with the world outside his palace walls, the more convinced he became that the world was lacking in true happiness, and what appeared to be happiness was distinctly temporary and unstable, and its disappearance became a cause for further unhappiness.

Now at the age of twenty-nine, when Yasodhara gave birth to his only son, Rahula, the prince left the palace renouncing wife, child, father (his mother had already passed away) and a crown that held the promise of power and glory, and in the guise of an indigent ascetic retreated into the solitude of the forest, there to seek an answer to the riddle of life and to obtain enlightenment.

Dedicating himself to the noble task of discovering a remedy for life's universal ill, he began a determined struggle to subdue his body in the hope that his mind, set free from the shackles of the body, might be able to soar to the heights of liberation. At the end of six years' self-mortification, he realised the futility of such an endeavour. He also realised that the path to the fruition of his ardent longing lay in the direction of a search inward into his own mind.

This led to a critical analysis of the function of the human mind, which ultimately brought him a realisation of the four fundamental principles appertaining to life which he called the Four Noble Truths: 1. The fact of DUKKHA, that is, suffering or disharmony or conflict or unsatisfactoriness; 2. its CAUSE; 3. its CESSATION; and 4. the way leading to its cessation.

Thus Siddhartha Gautama, by comprehending in all their fullness and profundity the import of the Four Noble Truths, became the Buddha or the Awakened One. Even after he became a Buddha, he did not claim to be any divine being, a God or Brahma, who creates, and sits in judgement over the destinies of mankind. He is a man among men. Asked as to who he was, the answer came: "I am the one awake", and summed up his attainments in these words:

"I know what should be known, what should  
Be cultivated I have cultivated.  
What should be abandoned that I have let go  
Hence, I am BUDDHA, the Awakened One" (Sutta Nipata, 558)

His followers, therefore, do not pray to him, do not expect rewards and punishments from him, knowing as they do that rewards and punishments are consequences of one's own deeds and misdeeds. They take refuge in him in the understanding that his life and teaching is a model to be followed, and which, if faithfully followed, would lead them from lower to higher levels of mental life, and finally to that bliss that results from the highest culmination of spiritual progress which is NIBBANA (NIRVANA in Sanskrit).

Without resting on his laurels, the Buddha came out of his solitude, and beginning

with his first sermon to the five ascetics, his former friends, still steeped in the fruitless rigours of extreme asceticism, embarked on a long and tireless mission of a period of forty-five years disseminating the message of the Dhamma (his teaching) far and wide.

He made no distinction of caste, colour, class or clan when he disseminated the Dhamma. Men and women, the rich and the poor - from different walks of life; the lowliest and the highest; the literate and the illiterate; brahmins and outcasts; princes and paupers; saints and criminals; listened to him as he showed the path to peace and enlightenment. What the Buddha taught was not only for India.. not only for his time. It is for all men, for all time. The path he had pointed out is open to all.

The Buddha passed away at the age of eighty at Kusinara (in modern Uttara Pradesh in India) with a final admonition to his followers:

"Subject to change and transiency are all component things. Work out your deliverance with diligence."

This, in short, is an account of who the Buddha is and what he had done for the world at large. The Four Noble Truths is the priceless message that he gave unto suffering mankind for their guidance and to help them to be rid of the bondage of Dukkha, and to attain that absolute Happiness, that absolute Reality- Nibbana.

These truths are not his creation. He only discovered their existence. We thus have in the Buddha one who deserves our respect and reverence, not only as a teacher, but also as a pattern of noble, self-sacrificing and meditative life we would do well to follow if we wish to improve ourselves.

#### THE PLANES OF EXISTENCE: 1.6

\*0 is Opapayika, i.e. Instantaneous Rebirth

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Four formless attainments	0*	The Base consisting of neither-perception-nor-non perception (the Summit of Existence)
	0	The Base consisting of nothingness
	0	The Base consisting of infinity of consciousness
	0	The Base consisting of infinity of space

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#### FORM DISAPPEARS

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Pure abodes of non- returners	0	Akanittha (junior to none)
	0	Sudassi (fair-seeing)
	0	Sudassa (fair-to-see)
	0	Atappa (untormenting)
	0	Aviha (bathed in their own prosperity)

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4th Jhana	0	Asannasatta (non-percipient beings)
	0	Vehapphala (very fruitful)

---

3rd Jhana	0	Subhakinna (refulgent glory)
	0	Appamanasubha (measureless glory)



	0	Parittasubha (limited glory)
2nd Jhana	0	Abhassara (streaming radiance)
	0	Appamanabha (measureless radiance)
	0	Parittabha (limited radiance)
1st Jhana	0	Mahabrama (Great Brahma)
	0	Brahmapurohita (Brahma's Ministers)
	0	Brahmaparisajja (Brahma's Retinue)
FIVE HINDRANCES DISAPPEAR		
Faith other's creations)	0	Paranimmitavasavatti (wielding power over
Generosity & eight precepts	0	Nimmanarati (delight in creating)
	0	Tusita (contented)
	0	Yama (gone to bliss)
	0	Tavatimsa (thirty-three)
	0	Catumaharajika (four great kings )
five precepts	Womb Born	Human beings (manussa)
Desire for power	0	Demons (asura)
Meanness, Attachment	0	Ghosts (peta)
Stupidity, Animal Desires	Womb Born - Egg Born	Animals (tiracchana)
Cruelty, Torture, Killing.	0	Beings in Hell - The World of Yama, or Niraya

### THE SUKHAVATI-VYUHA MAHAYANA SUTRA PUJA PRAYER RITUAL

1. THE AMERETA KUNDALE MANTRA (TO PURIFY ALTAR).  
OM VAJRA AMERETA KUNDALE HANA HANA HUM PHATU.
2. THE PURIFYING SPACE MANTRA      21X  
OM RAM SVAHA.

3. THE PURIFYING BODY, SPEECH AND MIND MANTRA

OM SVABHAVA SUDDHA, SARVA DHARMA SVABHAVA SUDDHU,  
HAM.

4. PROSTRATION AND ITS MANTRA 3X

OM SARVA TATHAGATA PADA VADHANA KARO ME.

5. CONFESSION

ALL EVIL DEEDS I HAVE COMMITTED IN THE PAST ARE DUE TO THE  
SAMSARIC MIND OF GREED, HATRED AND IGNORANCE, ARISING  
FROM

BODY, SPEECH AND MIND, I NOW CONFESS THEM ALL.

CONFESSION MANTRA: OM VAJRA SAMAYA SUDDHI AH.

6. SALUTATION TO THE THREE PRECIOUS ONES (BUDDHA, DHARMA &

SANGHA) MANTRA: 7X NAMO BUDDHAYA, NAMO DHARMAYA,  
NAMO  
SANGHAYA.

7. THE TEN VIRTUOUS PATHS (OR TEN PRECEPTS, TEN UNIVERSAL  
RULES)

(IN ORDER TO AVOID CAUSING HARM, EITHER TO ONESELF OR  
OTHERS,

HERE TEN PRECEPTS MUST BE OBSERVED.)

1. TO NOT KILL.

6. TO NOT SLANDER.

2. TO NOT STEAL.

7. TO NOT SPEAK EVIL.

3. TO ABSTAIN FROM SEXUAL

8. TO NOT BE SELFISH &

GREEDY.

MISCONDUCT.

4. TO NOT LIE.

9. TO NOT BE ANGRY.

5. TO NOT FLATTER.

10. TO NOT BE IGNORANT.

8. THE ARISING OF ENLIGHTENED MIND.

(IN ORDER TO UPHOLD THE CORRECT INTENTION OF ALL BUDDHIST  
PRACTICES, THIS MUST ALWAYS BE PROCLAIMED AND  
CONSIDERED.)

I, NOW ARISING THE MIND, NOT FOR THE SELFISH PURPOSE OF  
ACQUIRING HAPPINESS, REWARD OF HUMAN AND HEAVEN REALM,  
SRAVAKA, PRATYEKA BUDDHA, AS WELL AS THE RELATIVE TRUTH  
PATHS OF BODHISATTVA STAGES, ONLY ACCORDING TO THE  
SUBLIMEST TEACHING ARISING THE ENLIGHTENMENT MIND, I AND  
ALL

BEINGS, WILL ATTAIN ANUTARA SAMYAK-SAMBODHI, ( PERFECT  
ENLIGHTENMENT OR BUDDHAHOOD) AT ONCE.

MANTRA OF THE ARISING OF ENLIGHTENED MIND.

OM, BODHI CITTA, VAJRA SAMAYA, HUM, AH.

9. PUJA OFFERING.

THE VAST SPACE FILLING OFFERING MANTRA 3X  
OM. AMOGHA. PUJA. MANE PADMA. VAJRA. TATHAGATA VALOKETI  
SAMANTA PRASARA HUM.

I WILL THAT THIS VAST CLOUDLIKE OCEAN OF OFFERINGS, FILLING  
THIS BOUNDLESS SPACE BE OFFERED TO ALL THE BUDDHAS,  
DHARMAS  
AND SANGHAS, IN THE COUNTLESS BUDDHA REALMS: SERVING FOR  
THE AIMS OF BUDDHISM, EQUALLY RELIEVING ALL BEINGS, WE  
MUTUALLY ATTAIN PERFECT ENLIGHTENMENT AT ONCE.

10. CHANTING THE SUKHAVATI-VYUHA SUTRA.

- A) CHANTING COMMENCING WORDS:  
SUBLIME, PROFOUND, WONDERFUL DHARMAS IN HUNDREDS,  
THOUSANDS, TENS OF THOUSANDS OF KALPAS ARE RARE TO MEET.  
I NOW, HAVING THE FORTUNE TO LEARN AND PRACTICE, I WILL  
UNDERSTAND THE REAL MEANING OF THE TATHAGATA.
- B) HOMAGE TITLE:  
OM NAMO BHAGAVATI SAKYAMUNIYE TATHAGATAYA. ARHATI.  
SAMYAKSAM-BUDDHAYA. 7 X
- C) READING THE SUTRA:  
THUS IT WAS HEARD BY ME: AT ONE TIME THE BLESSED  
(BHAGAVAT,  
I.E. BUDDHA) DWELT AT SRAVASTI, IN THE JETA-GROVE, IN THE  
GARDEN OF ANATHAPINDAKA, TOGETHER WITH A LARGE COMPANY  
OF  
BHIKSUS (MENDICANT FRIARS) THAT IS TO SAY, WITH TWELVE  
HUNDRED AND FIFTY BHIKSUS, ALL OF THEM ACQUAINTED WITH  
THE  
FIVE KINDS OF KNOWLEDGE, ELDERS, GREAT DISCIPLES, AND  
ARHATS,  
SUCH AS SARIPUTRA, THE ELDER, MAHAMAUDGALYAYANA,  
MAHAKASYAPA, MAHAKAUSTHILA, REVATA, SUDDHIPANTHAKA,  
NANDA, ANANDA, RAHULA, GAVAMPATI, BHARADVAJA,  
KALODAYIN,  
VAKKULA, AND ANIRUDDHA. HE DWELT TOGETHER WITH THESE  
AND  
MANY OTHER GREAT DISCIPLES, AND TOGETHER WITH MANY  
NOBLE  
MINDED BODHISATTVAS, SUCH AS MANJUSRI, THE PRINCE, THE  
BODHISATTVA AJITA, THE BODHISATTVA GANDHAHASTIN, THE  
BODHISATTVA NITYODYUKTA, THE BODHISATTVA  
ANIKSIPTADHURA.  
HE DWELT TOGETHER WITH THEM AND MANY OTHER NOBLE  
MINDED  
BODHISATTVAS, AND WITH SAKRA, THE INDRA OR KING OF THE  
DEVAS,

AND WITH BRAHMAN SAHAMPATI. WITH THESE AND MANY OTHER HUNDRED THOUSAND NAYUTAS OF SONS OF THE GODS, BHAGAVAT DWELT AT SRAVASTI.

THEN BHAGAVAT ADDRESSED THE HONOURED SARIPUTRA AND SAID,

"O SARIPUTRA, AFTER YOU HAVE PASSED FROM HERE OVER A HUNDRED THOUSAND KOTIS OF BUDDHA COUNTRIES THERE IS IN THE

WESTERN PART A BUDDHA COUNTRY, A WORLD CALLED SUKHAVATI

(THE LAND OF GREAT BLISS). AND THERE A TATHAGATA, CALLED AMITAYUS, AN ARHAT, FULLY ENLIGHTENED, DWELLS NOW, AND REMAINS, AND SUPPORTS HIMSELF, AND TEACHES THE DHARMA.

"NOW WHAT DO YOU THINK, SARIPUTRA, FOR WHAT REASON IS THAT

WORLD CALLED SUKHAVATI (THE LAND OF GREAT BLISS)? IN THAT

WORLD SUKHAVATI, O SARIPUTRA, THERE IS NEITHER BODILY NOR MENTAL PAIN FOR LIVING BEINGS. THE SOURCES OF HAPPINESS ARE INNUMERABLE THERE. FOR THAT REASON IS THAT WORLD CALLED SUKHAVATI (THE LAND OF GREAT BLISS).

"AND AGAIN, O SARIPUTRA, THAT WORLD SUKHAVATI IS ADORNED WITH SEVEN TERRACES, WITH SEVEN ROWS OF PALM TREES, AND WITH

STRINGS OF BELLS. IT IS ENCLOSED ON EVERY SIDE, BEAUTIFUL, BRILLIANT WITH THE FOUR GEMS, THAT IS TO SAY, GOLD, SILVER, BERYL AND CRYSTAL. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR

TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"AND AGAIN, O SARIPUTRA, IN THAT WORLD SUKHAVATI THERE ARE

LOTUS LAKES, ADORNED WITH THE SEVEN GEMS, THAT IS TO SAY, GOLD, SILVER, BERYL, CRYSTAL, RED PEARLS, DIAMONDS, AND CORALS

AS THE SEVENTH. THEY ARE FULL OF WATER WHICH POSSESSES THE

EIGHT GOOD QUALITIES, THEIR WATERS RISE AS HIGH AS THE FORDS

AND BATHING PLACES, SO THAT EVEN CROWS MAY DRINK THERE; THEY ARE STREWN WITH GOLDEN SAND. AND IN THESE LOTUS LAKES

THERE ARE ALL AROUND ON THE FOUR SIDES FOUR STAIRS, BEAUTIFUL

AND BRILLIANT WITH THE FOUR GEMS, THAT IS TO SAY, GOLD, SILVER,

BERYL CRYSTAL. AND ON EVERY SIDE OF THESE LOTUS LAKES GEM

TREES ARE GROWING, BEAUTIFUL AND BRILLIANT WITH THE SEVEN GEMS, THAT IS TO SAY, GOLD, SILVER, BERYL, CRYSTAL, RED PEARLS, DIAMONDS, AND CORALS AS THE SEVENTH. AND IN THOSE LOTUS LAKES LOTUS FLOWERS ARE GROWING, BLUE, BLUE-COLOURED, OF BLUE SPLENDOUR, YELLOW TO BEHOLD: RED, RED-COLOURED, OF WHITE SPLENDOUR, WHITE TO BEHOLD: BEAUTIFUL, BEAUTIFULLY COLOURED, OF BEAUTIFUL SPLENDOUR, BEAUTIFUL TO BEHOLD, AND IN CIRCUMFERENCE AS LARGE AS THE WHEEL OF A CHARIOT.

"AND AGAIN, O SARIPUTRA, IN THAT BUDDHA COUNTRY THERE ARE HEAVENLY MUSICAL INSTRUMENTS ALWAYS PLAYED ON, AND THE EARTH IS LOVELY AND OF GOLDEN COLOUR, AND IN THAT BUDDHA COUNTRY A FLOWER-RAIN OF HEAVENLY MANDARAVA BLOSSOMS POURS DOWN THREE TIMES EVERY DAY, AND THREE TIMES EVERY NIGHT. AND THE BEINGS WHO ARE BORN THERE WORSHIP BEFORE THEIR MORNING MEAL AND A HUNDRED THOUSAND KOTIS OF BUDDHAS BY GOING TO OTHER WORLDS: AND HAVING SHOWERED A HUNDRED THOUSAND KOTIS OF FLOWERS UPON THAT TATHAGATA, THEY RETURN TO THEIR OWN WORLD IN TIME FOR THE AFTERNOON REST. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"AND AGAIN, O SARIPUTRA, THERE ARE IN THAT BUDDHA COUNTRY SWANS, CURLEWS AND PEACOCKS. THREE TIMES EVERY NIGHT, AND THREE TIMES EVERY DAY, THEY COME TOGETHER AND PERFORM A CONCERT, EACH UTTERING HIS OWN NOTE. AND FROM THEM THUS UTTERING PROCEEDS A SOUND PROCLAIMING THE FIVE VIRTUES, THE FIVE POWERS, AND THE SEVEN STEPS LEADING TOWARDS THE HIGHEST KNOWLEDGE. WHEN THE MEN THERE HEAR THAT SOUND, REMEMBRANCE OF BUDDHA, REMEMBRANCE OF THE DHARMA REMEMBRANCE OF THE SANGHA, RISES IN THEIR MIND.

"NOW DO YOU THINK, O SARIPUTRA, THAT THERE ARE BEINGS WHO HAVE ENTERED INTO THE NATURE OF ANIMALS (BIRDS, ETC.)? THIS IS NOT TO BE THOUGHT OF. THE VERY NAME OF HELLS IS UNKNOWN IN THAT BUDDHA COUNTRY, AND LIKEWISE THAT OF (DESCENT INTO) ANIMAL BODIES AND OF THE REALM OF YAMA. (THE FOUR APAYAS). NO, THESE TRIBES OF BIRDS HAVE BEEN MADE ON PURPOSE BY THE

TATHAGATA AMITAYUS, AND THEY UTTER THE SOUND OF THE DHARMA. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"AND AGAIN, O SARIPUTRA, WHEN THOSE ROWS OF PALM TREES AND STRINGS OF BELLS IN THAT BUDDHA COUNTRY ARE MOVED BY THE WIND, A SWEET AND ENRAPTURING SOUND PROCEEDS FROM THEM. YES, O SARIPUTRA, AS FROM A HEAVENLY MUSICAL INSTRUMENT CONSISTING OF A HUNDRED THOUSAND KOTIS OF SOUNDS, WHEN PLAYED BY ARYAS, A SWEET AND ENRAPTURING SOUND PROCEEDS FROM THOSE ROWS OF PALM TREES AND STRINGS OF BELLS MOVED BY THE WIND. AND WHEN THE MEN HEAR THAT SOUND, REFLECTION ON BUDDHA ARISES IN THEM, REFLECTION ON THE DHARMA, REFLECTION ON THE SANGHA. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"NOW WHAT DO YOU THINK, O SARIPUTRA, FOR WHAT REASON IS THAT TATHAGATA CALLED AMITAYUS? THE LENGTH OF LIFE (AYUS), O SARIPUTRA, OF THAT TATHAGATA AND OF THOSE MEN THERE IS IMMEASURABLE (ALITA). THEREFORE IS THAT TATHAGATA CALLED AMITAYUS. AND TEN KALPAS HAVE PASSED, O SARIPUTRA, SINCE THAT TATHAGATA AWOKE TO PERFECT KNOWLEDGE.

"AND WHAT DO YOU THINK, O SARIPUTRA, FOR WHAT REASON IS THAT TATHAGATA CALLED AMITABHA? THE SPLENDOUR (ABHA), O SARIPUTRA, OF THAT TATHAGATA IS UNIMPEDED OVER ALL BUDDHA COUNTRIES, THEREFORE IS THAT TATHAGATA CALLED AMITABHA.

"AND THERE IS, O SARIPUTRA, AN INNUMERABLE ASSEMBLY OF DISCIPLES WITH THAT TATHAGATA, PURIFIED AND VENERABLE PERSONS, WHOSE NUMBER IT IS NOT EASY TO COUNT. WITH SUCH ARRAYS OF EXCELLENCES PECULIAR TO A BUDDHA COUNTRY IS THAT BUDDHA COUNTRY ADORNED.

"AND AGAIN, O SARIPUTRA, OF THOSE BEINGS ALSO WHO ARE BORN IN THE BUDDHA COUNTRY OF THE TATHAGATA AMITAYUS AS PURIFIED BODHISATTVAS, NEVER TO RETURN AGAIN AND BOUND BY ONE BIRTH

ONLY, OF THOSE BODHISATTVAS ALSO, O SARIPUTRA, THE NUMBER  
IS  
NOT EASY TO COUNT, EXCEPT THEY ARE RECKONED AS INFINITE  
IN  
NUMBER.

"THEN AGAIN ALL BEINGS, O SARIPUTRA, OUGHT TO MAKE  
FERVENT  
PRAYER FOR THAT BUDDHA COUNTRY. AND WHY? BECAUSE  
THEY  
COME TOGETHER THERE WITH SUCH EXCELLENT MEN. BEINGS ARE  
NOT BORN IN THAT BUDDHA COUNTRY OF THE TATHAGATA  
AMITAYUS  
AS A REWARD AND RESULT OF GOOD WORKS PERFORMED IN THIS  
PRESENT LIFE. NO, WHATEVER SON OR DAUGHTER OF A FAMILY  
SHALL  
HEAR THE NAME OF THE BLESSED AMITAYUS, THE TATHAGATA,  
AND  
HAVING HEARD IT, SHALL KEEP IT IN MIND, AND WITH THOUGHTS  
UNDISTURBED SHALL KEEP IT IN MIND FOR ONE, TWO, THREE, FOUR,  
FIVE, SIX OR SEVEN NIGHTS, -- WHEN THAT SON OR DAUGHTER OF A  
FAMILY COMES TO DIE, THEN THAT AMITAYUS, THE TATHAGATA,

SURROUNDED BY AN ASSEMBLY OF DISCIPLES AND FOLLOWED BY  
A  
HOST OF BODHISATTVAS, WILL STAND BEFORE THEM AT THEIR  
HOUR  
OF DEATH, AND THEY WILL DEPART THIS LIFE WITH TRANQUIL  
MINDS.

AFTER THEIR DEATH THEY WILL BE BORN IN THE WORLD  
SUKHAVATI,  
IN THE BUDDHA COUNTRY OF THE SAME AMITAYUS, THE  
TATHAGATA.

THEREFORE, THEN, O SARIPUTRA, HAVING PERCEIVED THIS CAUSE  
AND  
EFFECT, I WITH REVERENCE SAY THUS. EVERY SON AND EVERY  
DAUGHTER OF A FAMILY OUGHT WITH THEIR WHOLE MIND TO  
MAKE  
FERVENT PRAYER FOR THAT BUDDHA COUNTRY.

"AND NOW, O SARIPUTRA, AS I HERE AT PRESENT GLORIFY THAT  
WORLD, THUS IN THE EAST, O SARIPUTRA, OTHER BLESSED  
BUDDHAS,  
LED BY THE TATHAGATA AKSOBHYA, THE TATHAGATA  
MERUDHVAJA,  
THE TATHAGATA MAHAMERU, THE TATHAGARA MERUPRABHASA,  
AND THE TATHAGATA MANJUDHVAJA, EQUAL IN NUMBER TO THE  
SAND OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA  
COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM. ACCEPT  
THIS

REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE SOUTH DO OTHER BLESSED BUDDHAS, LED BY THE

TATHAGATA CHANDRASURYAPRADIPA, THE TATHAGATA YASAHPRABHA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA MERUPRADIPA, THE TATHAGATA ANANTAVIRYA, EQUAL

IN NUMBER TO THE SAND OF THE RIVER GANGA, COMPREHEND THEIR

OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM.

ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF

ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE WEST DO OTHER BLESSED BUDDHAS, LED BY THE

TATHAGATA AMITAYUS, THE TATHAGATA AMITASKANDHA, THE TATHAGATA AMITADHVAJA, THE TATHAGATA MAHAPRABHA, THE TATHAGATA MAHARATNAKETU, THE TATHAGATA SUDDHARASMIPRABHA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM. ACCEPT THIS

REPETITION OF

THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE NORTH DO OTHER BLESSED BUDDHAS, LED BY THE

TATHAGATA MAHARKISKANDHA, THE TATHAGATA VAISVANARANIRGHOSA, THE TATHAGATA DUNDUBHISVARANIRGHOSA, THE TATHAGATA DUSPRADHARSA, THE

TATHAGATA ADITYASAMBHAVA, THE TATHAGATA JALENIPRABHA (JVALANAPRABHA), THE TATHAGATA PRABHAKARA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM.

ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF

ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE NADIR DO OTHER BLESSED BUDDHAS, LED BY THE

TATHAGATA SIMHA, THE TATHAGATA YASAS, THE TATHAGATA



YASAHPRABHAVA, THE TATHAGATA DHARMA, THAT TATHAGATA DHARMADHARA, THE TATHAGATA DHARMADHVAGA, EQUAL IN NUMBER TO THE SANDS OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM.

ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"THUS ALSO IN THE ZENITH DO OTHER BLESSED BUDDHAS, LED BY THE

TATHAGATA BRAHMAGOSA, THE TATHAGATA NAKSATRARAJA, THE TATHAGATA INDRAKETUDHVAJARAGA, THE TATHAGATA GANDHOTTAMA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA RATNAKUSUMASAMPUSHPITAGATRA, THE TATHAGATA

SALENDRARAJA, THE TATHAGATA RATNOTPALASRI, THE TATHAGATA

SARVARTHADARSA, THE TATHAGATA SUMERUKALPA, EQUAL IN NUMBER TO THE SANDS OF THE RIVER GANGA, COMPREHEND THEIR OWN BUDDHA COUNTRIES IN THEIR SPEECH, AND THEN REVEAL THEM.

ACCEPT THIS REPETITION OF THE DHARMA, CALLED THE "FAVOUR OF ALL BUDDHAS," WHICH MAGNIFIES THEIR INCONCEIVABLE EXCELLENCES.

"NOW WHAT DO YOU THINK, O SARIPUTRA, FOR WHAT REASON IS THAT

REPETITION (TREATISE) OF THE DHARMA CALLED THE FAVOUR OF ALL

BUDDHAS? EVERY SON OR DAUGHTER OF A FAMILY WHO SHALL HEAR

THE NAME OF THAT REPETITION OF THE DHARMA AND RETAIN IN THEIR MEMORY THE NAMES OF THOSE BLESSED BUDDHAS, WILL BE FAVOURED BY THE BUDDHAS, AND WILL NEVER RETURN AGAIN, BEING

ONCE IN POSSESSION OF ANUTARA SAMYAK-SAMBODHI (PERFECT ENLIGHTENMENT OR BUDDHAHOOD). THEREFORE, THEN O

SARIPUTRA,

BELIEVE, ACCEPT, AND DO NOT DOUBT OF ME AND THOSE BLESSED BUDDHAS!

"WHATEVER SONS OR DAUGHTERS OF A FAMILY SHALL MAKE MENTAL

PRAYER FOR THE BUDDHA COUNTRY OF THAT BLESSED AMITAYUS, THE TATHAGATA, OR ARE MAKING IT NOW OR HAVE MADE IT FORMERLY, ALL THESE WILL NEVER RETURN AGAIN, BEING ONCE IN

POSSESSION OF ANUTARA SAMYAK-SAMBODHI (PERFECT ENLIGHTENMENT OR BUDDHAHOOD). THEY WILL BE BORN IN THAT BUDDHA COUNTRY, HAVE BEEN BORN, OR ARE BEING BORN NOW. THEREFORE, THEN, O SARIPUTRA, MENTAL PRAYER IS TO BE MADE FOR THAT BUDDHA COUNTRY BY FAITHFUL SONS AND DAUGHTERS OF A FAMILY.

"AND AS I AT PRESENT MAGNIFY THE INCONCEIVABLE EXCELLENCES OF THOSE BLESSED BUDDHAS, THUS, O SARIPUTRA, DO THOSE BLESSED BUDDHAS MAGNIFY MY OWN INCONCEIVABLE EXCELLENCES.

"A VERY DIFFICULT WORK HAS BEEN DONE BY SAKYAMUNI, THE SOVEREIGN OF THE SAKYAS. HAVING OBTAINED ANUTARA SAMYAK-SAMBODHI (PERFECT ENLIGHTENMENT OR BUDDHAHOOD), IN THIS WORLD SAHA, HE TAUGHT THE DHARMA WHICH ALL THE WORLD IS RELUCTANT TO ACCEPT, DURING THIS CORRUPTION OF THE PRESENT KALPA, DURING THIS CORRUPTION OF MANKIND, DURING THIS CORRUPTION OF BELIEF, DURING THIS CORRUPTION OF LIFE, DURING THIS CORRUPTION OF PASSIONS.

"THIS IS EVEN FOR ME, O SARIPUTRA, AN EXTREMELY DIFFICULT WORK THAT, HAVING OBTAINED ANUTARA SAMYAK-SAMBODHI (PERFECT ENLIGHTENMENT OR BUDDHAHOOD), IN THIS WORLD, SAHA, I TAUGHT THE DHARMA WHICH ALL THE WORLD IS RELUCTANT TO ACCEPT, DURING THIS CORRUPTION OF MANKIND, OF BELIEF, OF PASSION, OF LIFE, AND OF THIS PRESENT KALPA."

THUS SPOKE BHAGAVAT JOYFUL IN HIS MIND. AND THE HONOURABLE SARIPUTRA, AND THE BHIKSUS AND BODHISATTVAS, AND THE WHOLE WORLD WITH THE GODS, MEN, EVIL SPIRITS AND GENII, APPLAUDED THE SPEECH OF BHAGAVAT.

THIS IS THE MAHAYANA SUTRA CALLED SUKHAVATI-VYUHA.

D) THE AMITAYUS TATHAGATA FUNDAMENTAL DHARANE. 7X OR 21X

NAMO RATNA TRAYAYA. NAMAH AREYA AMITABHAYA TATHAGATAYA ARHATI SAMYAKSAMBUDDHAYA. TADYATHA. OM.

AMERETI. AMERETA BHAVE. AMERETA SAMBHAVE. AMERETA GARBHE. AMERETA SEDDHI. AMERETA TIJI. AMERETA VEKRANTI. AMERETA VEKRANTA GAMENE. AMERETA GAGANA KETE KARI. AMERETA DUMDUBHE SVARE. SARVARATHA SEDDHANE. SARVA KARMA KLISYA KSAYAM KARE SVAHA.

- E) THE AMITAYUS TATHAGATA HEART MANTRA 21X OR 108X  
OM. AMERETA TIJI HARA HUM.
- F) THE AMITAYUS TATHAGATA HOLY TITLE. 21X OR 108X OR 1,000X  
OM. NAMO BHAGAVATI AMITABHAYA TATHAGATAYA. ARHATI SAMYAKSAMBUDDAYA.
- G) THE AMITABHAYA TATHAGATA INCARNATION OF VAJRA GURU  
PADMA SAMBHAVA MANTRA. 21X OR 108X  
  
OM AH HUM VAJRA GURU PADMA SEDDHI HUM HREEH
- H) THE GREEN TARA MANTRA 21X OR 108X  
OM TARI TUTARI TURI SVAHA.

#### 11. HOMAGE TO THE SIX DIRECTION BUDDHAS.

- A) OM HOMAGE TO THE EAST DIRECTION BUDDHA PURE REALMS, THE TATHAGATA AKSOBHYA, THE TATHAGATA MERUDHAVAJA, THE TATHAGATA MAHAMERU, THE TATHAGATA MERUPRABHASA, AND THE TATHAGATA MANJUDHVAJA, EQUAL IN NUMBER TO THE SAND OF  
OF  
THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES  
SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.
- B) OM HOMAGE TO THE SOUTH DIRECTION BUDDHA PURE REALMS, THE  
THE  
TATHAGATA CHANDRASURYAPRADIPA, THE TATHAGATA YASAPRABHA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA  
TATHAGATA  
MERUPRADIPA, THE TATHAGATA ANANTAVIRYA, EQUAL IN NUMBER  
NUMBER  
TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.
- C) OM HOMAGE TO THE WEST DIRECTION BUDDHA PURE REALMS, THE TATHAGATA AMITAYUS, THE TATHAGATA AMITASKANDHA, THE TATHAGATA AMITADHVAJA, THE TATHAGATA MAHAPRABHA, THE TATHAGATA MAHARATNAKETU, THE TATHAGATA

SUDDHARASMIPRABHA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

D) OM HOMAGE TO THE NORTH DIRECTION BUDDHA PURE REALMS, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA VAISVANARANIRGHOSA, THE TATHAGATA DUNDUBHISVARANIRGHOSA, THE TATHAGATA DUSPRADHARSA, THE TATHAGATA ADITYASAMBHAVA, THE TATHAGATA JALENIPRABHA (JVALANAPRABHA?), THE TATHAGATA PRABHAKARA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

E) OM HOMAGE TO THE NADIR DIRECTION BUDDHA PURE REALMS, THE TATHAGATA SIMHA, THE TATHAGATA YASAS, THE TATHAGATA YASAPRABHAVA, THE TATHAGATA DHARMA, THAT TATHAGATA DHARMADHARA, THE TATHAGATA DHARMADHVAGA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

F) OM HOMAGE TO THE ZENITH DIRECTION BUDDHA PURE REALMS, THE TATHAGATA BRAHMAGOSA, THE TATHAGATA NAKSATRARAJA, THE TATHAGATA INDRAKETUDHVAJARAGA, THE TATHAGATA GANDHOTTAMA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA RATNAKUSUMASAMPUSHPITAGATRA, THE TATHAGATA SALENDRARAJA, THE TATHAGATA RATNOTPALASRI, THE TATHAGATA SARVARTHADARSA, THE TATHAGATA SUMERUKALPA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD IN MY PURE LAND TRANSMIGRATE PRACTICE, REINFORCE ME WITH THY EXCELLENCES SUPER NATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

12. HOMAGE TO THE EIGHT MAHA BODHISATTVAS, THE UNDEFEATABLE PRINCES OF DHARMA - EACH 7X

- A. OM NAMO AREYA AVALOKITESVARA BODHISATTVA MAHASATTVA.
- B. OM NAMO AREYA MANJUSREYA BODHISATTVA MAHASATTVA.
- C. OM NAMO AREYA MAITREYA BODHISATTVA MAHASATTVA.
- D. OM NAMO AREYA KSITIGARBHA BODHISATTVA MAHASATTVA.
- E. OM NAMO AREYA SAMANTABHADRA BODHISATTVA MAHASATTVA.
- F. OM NAMO AREYA AKASAGARBHA BODHISATTVA MAHASATTVA.
- G. OM NAMO AREYA SARVA VISKHAMBIN BODHISATTVA MAHASATTVA.
- H. OM NAMO AREYA MAHA STHAMAPRAPTA BODHISATTVA MAHASATTVA.

THE UNDEFEATABLE, NOBLEST EIGHT PRINCES OF DHARMA, I EARNESTLY PRAY TO YOU, AND WITH YOUR EXCELLENT VOWS OF SAVING ALL BEINGS, PROTECT AND GUIDE ME, LEAD ME INTO THE VIRTUOUS PATHS OF LIVING, EASE ME WHEN IN SORROW AND DIFFICULTY, ADVANCE ME IN MY DAILY DHARMA PRACTICES, AS WELL AS BEING THE ATTAINMENT OF PERFECT ENLIGHTENMENT.

13. PRAYER TO THE GREAT DHARMA PALA HAYAGREVA VAJRA HERUKA

(THE WRATHFUL FORM OF AMITABHAYA TATHAGATA).

OM HREEH. PADMANTA KRIT. VAJRA KRODHA HAYAGREVA. HULU.

HULU. HUM. PHATU. 21X OR 108X

14. THE REVISE MANTRA 7X

OM DHURU DHURU JAYA MUKHE SVAHA.

15. BENEDICTION.

A. I WILL AT THE MOMENT OF DEATH, LIBERATE THOROUGHLY ALL MY KARMA OBSTRUCTIONS, AND AMITABHAYA TATHAGATA WILL APPEAR TO WELCOME ME, LEAD ME TO THE SUKHAVATI (LAND OF GREAT BLISS) INSTANTLY.

B. MAY THIS EXCELLENT EXAMPLE OF SAMANTABHADRA BODHISATTVA'S

PRACTICES BESTOW INNUMERABLE MERITS TO ALL BEINGS.

I WILL ALL BEINGS STRANDED IN THE SAMSARA STATE, RAPIDLY SET

FORTH TO THE LAND OF GREAT BLISS (SUKHAVATI) OF AMITABHAYA TATHAGATA.

BENEDICTION MANTRA 3X

OM SMARA SMARA VEMALA SARA MAHA CHAKRA VAH HUM.

\* HERE ENDS THE RITUAL \*