

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

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

NEWSLETTER NO. 9 SEPTEMBER 1982

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SUBMISSION PRESENTED BY THE BUDDHIST DISCUSSION CENTRE  
IN REFERENCE TO THE

### ETHNIC AFFAIRS COMMISSION BILL

The initiative of the Government in recognising the multi-cultural components of our society is to be commended.

However, there is also a realisation that heterogeneity is accepted at a very superficial level, and that the concept of multi-culturalism still remains to be actualised.

One of the obstacles in the implementation of the concept of multi-culturalism lies in the Town & Country Planning Act.

The object of the Bill is to ensure that all ethnic groups in the community can retain and express their social identity and cultural inheritance. The problem is that if community groups set up a resource centre in a residential area then provisions should be made in the legislation so that such supportive groups are able to exercise their freedom to associate without being hampered by existing council by-laws and regulations.

The plain fact remains that under existing regulations, if the Boy Scouts have a barbecue, they are probably breaking the law.

Within the scope of our multicultural society there are a lot of resources, and it just makes good economic sense to allow these groups to do their own little thing in residential areas without being forced to have to go out and hire expensive venues when most of the time the money may not be available.

If the Government were to implement programmes to replace existing self-help groups, it would cost enormous amounts of public money to set up appropriate structures and provide necessary personnel to give support and service to various ethnic communities.

It is doubtful whether they could provide the same support and service, and with the same degree of effectiveness.

Certainly, the many services which are already available, voluntary or otherwise, are a

great benefit to the various communities. However, there are areas of needed socio-emotional support and understanding which can only be met within the framework of the value system of their own culture.

If Council by-laws do not allow groups to hold their community together how can we hope that these groups join the wider community?

In summing up, migrant services and programmes are all very good and useful, but there is no mention in the Bill of self-help groups. At the moment, they are penalised in the interest of the majority groups and it would make good economic sense to allow these groups to use their own resources cheaply and effectively.

Naturally we are not advocating in the provision measures which would disturb the peace of the wider community, and is just this balance of public interest and tolerance of minorities we feel should be clearly reflected in the legislation.

The Submission, of which the above is a slightly shortened version, was presented to the Victorian Minister for immigration and Ethnic Affairs at the meeting of the Ethnic Community Council of Victoria on Wednesday, 29th September, 1982.

#### Visit of Venerable Pannathami to Australia

Australians are very fortunate to have Venerable Pannathami, a Burmese Monk and meditation master, in our country at present.

He arrived in Sydney on 3rd August, 1982, from Singapore, where he has been teaching at the Regional Centre of the World Fellowship of Buddhists for three months. During his stay in Sydney, arranged by the Buddhist Society of the University of Sydney, he will be giving "Dhamma-profit- sharings" to meditation practitioners until 1st November, 1982, after which he will be coming to Melbourne to conduct a five day retreat arranged through Buddhist Discussion Centre (Upwey) and to be held at the Atisha Centre in Bendigo. The course, from 1st to 5th November, is free, and details may be obtained from B.D.C.(U) ph: 754 3334.

After the retreat in Bendigo, Venerable Pannathami will be going to Canberra. Those who wish to attend his teachings in Canberra may obtain information by contacting Mr. Stanley Ba Pe, The Buddhist Society of A.C.T., Box 1149, Canberra City, 2601, Tel: (062)9436451 during business hours.

#### Leave of Absence

John Hughes has taken leave of absence from the position of Committee Chairman for three months. Dorothy Sadler will be Acting chairman during that period.

Also Franny Sime has taken three months' leave of absence from the position of Facilitator. During that time, Joanne Hamilton will be Acting Facilitator.

#### First International Conference on Universal Education.

In October, 1981, V. Cavuoto, a Committee Member of B.D.C.(Upwey) visited Tzong

Khapa Institute. A Conference will be held at Instituto Lama Tzong Khapa at Pomaia Pisa, Italy, from 22nd to 31st October 1982, on the topic "The Growing Child. An Experience in Transformative approaches to Learning".

Increased awareness of the need to develop the full mental, physical and spiritual potential of the child has led to the organisation of this conference. The opening address will be given by H.H. Tenzin Gyatsho the 14th Dalai Lama of Tibet.

John Hughes of B.D.C.(Upwey) has provided the following comments for the conference:

Notes for those concerned with Universal Education by John D. Hughes

Culture, the human environment and language all exist in an inter-dependent matrix. The actual mix from a Buddhist view is seen as karmic arising from past thoughts, actions and speech. In 1915, Sigmund Freud noted that war brought to light the almost unbelievable phenomenon of a mutual comprehension between the civilised nations so slight that the one can turn with hate and loathing upon the other. The warring state permits itself every act of violence, as would disgrace the individual man. Nor may it be objected that the state cannot refrain from wrong-doing, since that would place it at a disadvantage. From this Freud concluded: "It cannot be a matter for astonishment, therefore, ..... our conscience is not the inflexible judge that ethical teachers are wont to declare it, but in its origin is 'dread of the community' and nothing else". Freud could not tell us why national units should disdain one another even when they are at peace.

The UNESCO assembly on the Biological Aspects of Race (Moscow 1964) concludes there isn't any justification for the concept of "inferior" or "superior" races.

Si vis pacem, para bellum. If you desire peace, prepare for war. Would it not be better to give death the place in actuality and in our thoughts which properly belongs to it, and to yield a little more prominence to that unconscious attitude towards death which we have hitherto so carefully suppressed? The truth of impermanence, as explained by the Buddha, is the first step to understanding the conditions of existence.

Those concerned with universal education should be clear that the human state is such that so long as the repulsions between people are so intense, there will be, must be, wars. Until this fact of existence is absolutely clear within an ordinary sentient being's "mental furniture" there cannot be a change of heart sufficient to practice metta (Loving Kindness).

Universal education must teach these facts, since illusion to these facts can only lead to suffering, again and again.

Buddhist Centres in Melbourne

Buddhist Discussion Centre (Upwey)

33 Brooking Street, Upwey, 3158 (tel: 754 3334)

Teacher: John Hughes Contact: Franny Sime

Activities: group meditation on Monday and Friday evenings; regular meditation

courses during the year; multilingual Buddhist library.

Buddhist Society of Victoria

226 Mary Street, Richmond 3121 (tel: 428 2406)

Teacher: The Venerable Shanti Bhadra

Activities: group meditation on Monday evening; talk on Thursday evening; weekend function on poya (full moon) day each month which includes classes for children; extensive Buddhist library.

Buddhist Society, RMIT

P.O. Box 247, RMIT, cnr, Swanston and La Trobe Streets, Melbourne, 3001

Contact: Allan Wallis (tel: 534 1864)

Activities: group meditation on Friday evening; occasional guest teachers and day courses.

Dai Bi Quan Am (Vietnamese Buddhist Temple)

8 Prince Street, Footscray 3011 (tel: 317 7416)

Teacher: The Venerable Thich Huien Ton

Activities: teachings every evening and prayers on Sunday evening.

Karma Kagyu Ewam Cho Khor Ling

11 Selbourne Road, Kew 3101 (tel: 818 4621)

Teacher: The Venerable Traleg Kyabgon, Rinpoche

Activities: taped discourses on Monday and Wednesday evenings; teachings in samatha and vipassana meditation and group sitting on Sunday afternoon; regular classes in tai chi and zen yoga.

Lao Buddhist Community

Contact Chen Khandharisay (tel: 527 4516)

Activities: not functioning as a centre at present, but is a source of information on Lao Buddhism

La Trobe Buddhist Society

C/- La Trobe University, Plenty Road, Bundoora 3083

Contact: Helen McCallum (tel: 479 2849)

Activities: group meditation and taped discourses; with occasional guest teachers, at Tuesday lunchtime.

Loden Gaden Mahayana Centre

87 Westbury Street, Balaclava 3183 (tel: 527 8010)

Teacher: The Venerable Geshe Thubten Loden

Activities: introduction to Buddhism, Buddhist philosophy, meditation and Tibetan language classes; puja on full moon night of each month.

Melbourne University Buddhist Club

P.O. Box 27, Melbourne University, Grattan Street, Parkville 3052

Contact: Felicia Ong (tel: 434 1527)

Activities: group meditation alternating with teachings from guest speakers, at Tuesday lunchtime.

Melbourne Zen Group (Fitzroy)

Contact: Helen Burbery (tel: 489 7626)

Activities: not functioning as a centre at present but interested in reforming.

Monash Buddhist Society

C/- Monash University, Clayton 3168

Contact: Josephine Lim (tel: 544 8133)

Activities: group meditation/discussion, often with guest teacher, at Tuesday lunchtime; discussion at Wednesday lunchtime.

Nichiren Shoshu Sokagakkai of Australia

Japanese Mahayana Centre based on the teachings of the Lotus Sutra

5 Medhurst Street, East Burwood 3125 (tel: 80 1623)

Teacher: Maggie Howard-Marques

Activities; chanting and /or discussion, once a week; chanting for world peace on the first Sunday in each month.

Satsuma-Dojo (Zen Centre)

14 Orient Avenue Mitcham 3132 (tel: 874 3537)

Teacher: Andre Sollier

Activities: zen painting (sumi-e) on Tuesday morning and evening; sitting meditation (zazen) and zen archery, or meditation in action (Kyudo), on Saturday.

Tara House

12 Miller Grove, Kew (tel: 862 1401, 859 8083)

Teacher. The Venerable Geshe Thubten Dawo

Activities: introduction to Buddhism and meditation for beginners on Monday evening; teachings on Tuesday and Thursday evening; and Sunday morning; teachings for advanced students on Wednesday evening; puja on every second Sunday

Vipassana Meditation Group

3 Carrington Grove, East St. Kilda 3182 (tel: 527 6889)

Contact: Mike Barnes

Activities in the tradition of U Ba Khin, this centre welcomes people who have studied with Goenka-ji and holds a group meditation on each Wednesday evening; the centre is also a source of information for Vipassana practitioners.

### In Bendigo

Atisha Centre

Sandhurst Town Road, (RSD Eaglehawk 3555)

Contact: Ian Green (tel; (054) 469033)

Activities: discourse and meditation on Sunday evening; Buddhist yoga and tai chi on Tuesday morning; meditation in Bendigo on Monday, Wednesday and Friday evenings (tel: (054) 43 1617); weekend retreats each month; meditation courses with visiting teachers.

### Visit by Rev. Sri Swami Satchidananda Maharaj

Swami Satchidananda, a world teacher and Yogi, is at present visiting Australia, and will give a talk on "World Crisis or Peace: Whose Responsibility?", on Saturday 30th October, 1982, at 7.30 pm at Cossar Hall, Victorian College of Pharmacy, 381

Royal Parade, Parkville.

A retreat will also be conducted by Swami Satchidananda from 14th - 21st November, 1982, at Ontos Yogaville, Buchan. Guest speakers at this yoga retreat include Melvyn Cann, Vin D'Cruz, Ian Gawler, Purushottama Bilimoria and Dr. Don Oyao. Further information may be obtained by telephoning (03)386 0749 or (051) 550 215.

### Programme 1982

Monday & Friday 8 p.m. Meditation and discourse with John Hughes. Five day meditation course from 27th to 31st December, 1982. These activities are open to everyone at no charge.

### Insurance and Superannuation

If your insurances are not handled to your complete satisfaction, John Hughes offers his services of local C.M.L. Representative as an alternative. For further information on a wide range of cover, please ring for no obligation details on 754 3334.

### Hatha Yoga classes conducted by Franny Sime

Monday	6.00 p.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	10.30 a.m.)	Mt. Waverley
	11.30 a.m.)	
	7.15 p.m.)	Upwey South Primary School
	8.30 p.m.)	
Sunday	3.30 - 5.30 p.m.	Richmond

Please ring 754 3334 for details.

### INAUGURAL MEETING OF THE CHINESE BUDDHIST SOCIETY OF VICTORIA

The inaugural meeting was held in Parkville, Victoria, on 23rd August, 1982. Some members of B.D.C.(U) were present at this meeting.

Those present were:-

Michael Chin Quan	Yap Yen Lee	Irene Ong
Felicia Ong	Cheah Bee Leng	Josephine Lim
Jeffrey Tan	Low Chovi Nee	Allan Wallis
Roger Armitage	Cathy Lavers	Eileen Lee
Mark Stevenson	John Chow	

## Agenda:

John Chow stated that this Chinese Group must find its root of practice, which would be chanting for Amitaba and Kuan Yin. Later we must have "Sunday School" type of teachings in order to build our intellectual understanding for counteracting criticisms of other groups.

## Constitutional Aims and Objectives

1. To promote the understanding and practice of Chinese Buddhism in Australia.
2. To foster good relations between Chinese and all ethnic communities.
3. To promote Buddhism in general.
4. To provide a venue for people to practice Buddhism.
5. To provide means for the dissemination of the Buddhist doctrines written by Buddhist monks or teachers.
6. To organise and co-ordinate Buddhist activities and practice.
7. To foster a non-sectarian, multi-cultural view of Buddhism.
8. To promote friendship and fellowship amongst members.
9. To be a beneficial influence for the community at large.
10. To cater for the needs of individual members.
11. To make Buddhist activities freely accessible to the public.

## Additional Note:

The minutes should be read at the beginning of each meeting to provide a continuity in developments.

For further information contact John Chow, 10 Jayson Street, Burwood East, 3151.  
Phone: 232 5023.

## LETTER FROM TAN ACHAAN BOONYARITH.

### Highest Friendship

Highest Friendship developed only when they have the completed or near completed reciprocal "Understanding" - that means no secret behind left - THROUGH seeing THROUGH the nature of things or the reality of the state or situation totally.

This only one topmost FRIENDSHIP could only happen with NATURE. TRUE

NATURE - not the Nature behind one's ignorance - only with the DHAMMA a natural real state of thing as they are truly. Top most friendship because it means true happiness: The TRUTH never changes - if change it means worldly things INTERPRETED by Ignorance of them all- so not true.

This body-mind feeling alive, having sense of life, sitting walking, feeling, feeling acting seems good, but with powerful and normal insight, sometimes they appear as not good at all like a heavy charge (Bhava) like a burden, like Hell even sometimes - so thousands or more in the world in a day bang themselves off with pistol or by other means - a wrong decision sure, but most of the time one could do nothing more than go on with them or try to forget them - to do the Impossible and so come to TROUBLES (DUKKHA). They don't exist much FRIENDSHIP that is valued most in beings' world even among animals, even among spirits. No sense of friendship among men is already very bad-but sadder when one could not have it with "oneself", that is taken as "this body-mind-life" that in reality all Buddhas - and ONLY the Buddha could see through them as the FIVE GROUPS (panca khanda); all Buddhas as discoverers in their times, of nature of beings - like Marconi came to know first in this historical time the radio principle. Those who could learn after those Perfect Buddhas come to the REAL FRIENDSHIP with the DHAMMA that is simply - this body-mind-life the FIVE GROUPS without Ignorance about them - so no wrong doing with them - so come up real friendship that is happy.

It depends (like all physical related things even moral spiritual states) on conditions to come to the Knowledge leading to this friendship. If conditions were enough the Understanding of Reality of True Nature (not worldly nature of worldly Science) could happen in a split second - like those ones who learn mathematics with intelligence by simply looking at  $E = mc^2$  realise many, many things or ideas more than ordinary people - or put it simply - with saving and work one can buy.

So even the PRINCIPLE (as map or scheme, or plotting course of intellectual working or secret code to be cracked like the formula  $E = mc^2$ , that even now, no one knows what it is really, totally) is the Middle Eight-fold path, but with conditions necessary to understand the Teaching. With the simple words as "When you see, seeing such form - that only "seen" (or seeing, seeing only, as thinking - thinking, or knowing only, nothing to do) one could learn truly and completely the giving up grasping on happenings (Dhamma) with them all. But this Arahant had been the only one! among all those disciples of the Lord Gotama Buddha who sees what is what in one split second! because his conditions or paramita (good past efforts accumulated) enough.

And this one was not bhikkhu at all- only a simple forest ascetic. This one - only one also of his kind - splendid in all worldly luxury and pleasures; but when the time comes everything right or wrong could come so by a sudden accident (real dynamic of life that change life suddenly) all turned sour, so he, the General and Prime Minister of Magadha, went to the Lord Buddha (who knew in advance that he - the Aggara Maha Senabadi Singha, (or Siha), the Lion will come to Him that day, and what will happen to him and waited for).

Before the Prime Minister opened his mouth before Him, He said Siha - the Prime



Minister - all your concern with the past, drop it - all your concern with the future, drop it - all your concern with the present, drop it. Immediately the Light of Intelligence Ultramundane arose in him, and burst out the PRISON of Ignorance. He came to KNOW truly what is what - the DHAMMA - natural as Nature Physical even - as sound waves touches normal ears (natural)- hearing (natural phenomena) happens free, automatically, naturally - then out! No need of idea "I" "ego" for the hearing. The State of Nature (Dhamma) even (worldly) completely natural and normal - like feeling, seeing, thinking (stream of thoughts never stop, even in dreams!). All the FIVE GROUPS (panca khanda) are natural and normal nature of states, conditioned up by many antecedents and conditions natural, topmost of them all the Ignorance.

And that is the PAIN - the NO RIGHT FRIENDSHIP with any person and thing that causes loneliness - loneliness and conflicts; Once Understanding by the Ultramundane Middle Way (Natural also) summed up in one instance of awakened mind (sammayana or nana ) this most powerful condition (Ignorance - Avicca) blown out - the rest - the simply pure FIVE GROUPS Not Much, with the KNOWER they are TRUE FRIENDS - no miss Understanding , no conflict - even they stay on for while as bicycle even without the pushing on it goes on "a little" before stopping, - so in Pali term it means SESAPARINIRVANA - awakened but with the worldly result of past kamma or vipaka dhamma (like cow's hide is not cow) - the true pure FIVE GROUPS without Ignorance and defilements (Kilesa, as greed, anger, delusion) continues they live for the Last Time - before finishing the TEMPORAL existence. Put in a simple term, the natural, normal state of things in the world, or worldly Dhamma is ANICCA, DUKKHA impermanent, troublesome born, become old, sick, age and die, always with Ignorance) and so Natural for all these FIVE GROUPS like sound touch ears when life is there, consciousness working, the hearing naturally happens automatically freely and normally no need of concept "I", "Who", "he", "she", "he", to hear. When this is understood; the FIVE GROUP PURE remains without Delusion. The state of natural Dhamma is Dhamma - conditioning natural phenomena not a fixed "ego" "I", "me", "he", "whom" as fix personal even a spiritual one - all of this FIVE GROUPS - body-mind or six senses with Ignorance (called Ayatana = extending with desire) or even the pure six senses are not a self -ANATTA.

When true understanding of them as they are truly- (they are natural Dhamma and normal - always like that! naturally !) so the Desire for them not to be natural, not to be normal, not to be like this- or the Desire for the Impossible evaporated! - desire it to be, not to be, desire for pleasure- only finish.

The Lord Buddha, who knows them, said "Vedana (feeling, desire sensation; pain, etc.) not connected with Desire is without taste like pure water:" If one can try right one can know! This means in all situations stay good true friendship with this body-mind-life (subjective-objective as the West conceives the concept) with the Nature or super-nature as DHAMMA-worldly or ultamundane Lokiya or Lokutam, without idea wrong about it to appropriate it as "I", "mine", " he", "He", but with a sense of situation, place time. This kind of true understanding of NATURE or this body-mind-life or the

FIVE GROUPS with its natural FREEDOM as Dhamma, not you or who - with intelligence (not freedom to do as animals) is only for the very lucky ones - men especially, not for beasts because bad luck of them or Kamma could not learn as men.

Without right Way and the right progressing on it to the right Place - the five groups or beings or blind minds go on and on, but could come anywhere right like molecules in perpetual collision in solution colliding, kicking each other (seen through microscope) NO DIRECTION DIRECT TO END is the word.

The Lord Buddha had discovered this natural Direction by working on it, and explained in "words" the only one media, even very imperfect, the Direction for not going around, around without end. The Direction begins with the Right View, but already difficult, this already Ultramundane Dhamma - because it destroys Ignorance that is Worldly.

So one tries with logic first, very difficult again, as He summed them up for the beginner as Sila, Samadhi, Panna. Or more simple; Sila- bhavana, the observance of Five Precepts or more, and train the mind with right Sati, mindfulness with calm, observe the present body-mind happening as hearing now, thinking now. Just observe only the breathing, the feeling without hurry to know, or attachments, and be Observer to be the Knower.

#### First Australian visit of H.H. the 14th Dalai Lama of Tibet - August 1982

His Holiness the Dalai Lama, the head of State of the Tibetan people and one of the world's great spiritual leaders, visited Australia in August this year. He addressed public gatherings on the subject of peace, tolerance and responsibility, gave teachings on Buddhist philosophy and psychology and conducted devotional services for some of Australia's Southeast Asian Buddhists and met church leaders scholars, scientists and statesmen. His public itinerary was as follows: -

#### Melbourne

August 12 Public Address. Camberwell Civic Centre, 6.00 p.m.

August 13 Opening Address to the 7th Annual Conference of the Australian Association for the Study of Religions.

Cossar Hall, Victorian College of Pharmacy, 381 Royal Pde.,

Parkville.

#### Sydney

August 14 Buddhist Teachings. Great Hall, University of Sydney, 2.30 p.m.

Inter-faith Service, Temple Emmanuel, Woollahra, 6.30 p.m.

August 15 Buddhist Devotional Service. Sir John Clancy Auditorium,

University of New South Wales, 3.00 p.m.

Public Address. Sydney Town hall, 6.00 p.m.

#### Canberra

August 16 Public Address Coombs Lecture Theatre, Australian National University, 6.00 p.m.

### Brisbane

August 17 Buddhist Teachings, Brisbane Cultural Centre Auditorium, 6.30 p.m.

August 18 Public Address, Mayne Hall, University of Queensland, 6.30 p.m.

### Perth

August 20 Public Address. St. George's Anglican Cathedral 6.00 p.m.

Members of B. D. C. (Upwey) were on the Committee for the visit of His Holiness the Dalai Lama, Many members of this Centre were ushers at the Melbourne Teachings of His Holiness.

The Australian Tour had the effect of uniting over 70 Australian Buddhist Groups on a joint project, and future benefits of this exercise in Dharma will become evident.

Several members of this Centre had private audiences with His Holiness and received blessing scarves in the Tibetan Buddhist tradition.

### The Divine Mantra

The Divine Mantra, which was produced in our June, 1982, Newsletter, was translated from Tan Ajaan Lee Dhammadharo's writings by Bhikkhu Thanissaro.

The Buddhist Discussion Centre (Upwey) received a letter from Bhikkhu Thanissaro in September, 1982. Below is an extract from that letter;

"You might be interested in how the mantra is used here. Ajaan Lee wrote it primarily for people who were already accustomed to chanting, but who weren't used to meditating. Chanting mantra's is a very basic part of Thai Buddhism: even though Thailand is nominally Theravada, there is a lot of Mantrayana still left over from the days when it flourished here during the Lopburi and Ayuthaya periods (300-900 years ago). Instead of condemning such tendencies, as some purists have done, Ajaan Lee tried to convert them to a good use. As you will notice, he gives instructions. This both gives power to the chant and at the same time introduces the mind to the topics of tranquillity and insight meditation.

Ajaan Fuang also uses it as a preliminary step in teaching meditation. When I first came to stay with him, he had me memorise it and chant it once a day as an aid to meditation. The way he teaches meditation is based around the six elements and chanting the mantra is a useful way of summarising and going quickly through the steps. Once you have dealt with the breath in line with the seven basic steps given in part 111, Ajaan Fuang will have you focus on each of the other elements in turn - fire, water, fire, water, earth and space. For some

people, this can give rise to very intense physical sensations, i.e. the whole body may feel hot, cool, heavy, empty, etc. for other people, the sensations are relatively mild. He then has you co-ordinate and combine all of these sensations so that they feel balanced and just right, and then focus on the remaining element, awareness. After the mind is skilled at going back and forth through these various stages, it is ready for vipassana.

To return to the chant, it is also used as a way of helping sick people and as a chant for consecrating Buddha images and other sacred objects. Again, the power of the chant on such occasions depends on the steadiness of concentration of the people chanting.

In short, the mantra can give both internal and external benefits, and if used properly, can help foster the ultimate aim of our practice, purity of heart."

Translation of Part 1 of Divine Mantra (Translation from Sanskrit by Zarna Somaia)

O compassionate one, (please) forgive all my unwholesome deeds (or misconducts) done through the three doors of Body, Speech and Mind.

I bow down to Venerated Places, to all venerated relics' of body,  
Bodhi trees, Images of Buddha, venerated and well kept everywhere.

I bow down to Relics, I bow down wholeheartedly to the Three Jewels.  
I bow down forever.

Buddha puja is giver of divine (great) light (Translated for Moha)  
Dhamma puja is giver of ultimate (great) wisdom ( " " " )  
Sangha puja is giver of ultimate (great) wealth ( " " " )  
I take refuge in Buddha, Dhamma, Sangha to the end of life until  
realisation of Nibbana.

I am pure, O Venerable One,  
O Buddha, Dhamma, Sangha, regard me as pure.

School Commission Project - Reduction of Racial Prejudice

Part 4 - Tibetan Buddhism

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 Buddhist group's teaching.

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

Due to length of this section, which is on Tibetan Buddhism, it will be presented in two parts, the second to be produced in the December, 1982, newsletter.

### Tibetan Buddhism - Teachers guide.

Materials are 21 slides and an audio tape describing the slides. The tape plays for 11 minutes. Manual slide changing is required.

Note: Slide 4.6 is the same Slide 1.3, and Slide 4.7 is the same as Slide 1.10. To complete this slide it is necessary to take these two slides from part 1 slide pack and insert into the slide set as part 4.

Information Sheet 4.1: provided, has been verified by the Chenrezig Institute for Wisdom Culture in Queensland. The great assistance of Lodan Nyingje is truly acknowledged. A further tape of full chanting in Tibetan is provided. The text of one form of chanting is provided in Romanised Tibetan together with its English translation. This was provided by the Tibetan Buddhist Nun, Konchog Donma, whose help in the preparation of this section is acknowledged with profound respect.

Information Sheet 4.2: deals with the Loden Mahayana Centre. A selection of references to useful source material is provided.

### Slide Key to the 21 slides in this unit.

All slides were taken by the author (J.D.H.) or arranged by him. The slide 4.1. was taken by Mrs Zarna Somaia who has given permission for the use of the slide in this program.

4.2 H.H. the 14th Dalai Lama, photographed at Dharmasala, India. See information Sheet 4.2. for further information.

4.2 Dorje Chang is called Vajrasattva in Sanskrit. He is the Spiritual Founder of the Tibetan Buddhist Kargyupta Order. His mudra is a dorje and bell. Another name for a dorje is a vajra. It is difficult to determine the origins of the vajra.

Iconographers

theorise that it derives from the lightning bolt of Jupiter or is some ancient solar system symbol. It is found in several religious systems. In India, Vajrasatta is accepted as the "priest" of the five dhyana- Buddhas. This woodblock print is in the collection of the author (J.D.H.)

4.3 Tara House for Wisdom Culture. This is at 12 Miller Grove, Kew, Vic. See Information Sheet 4.1.

4.4 Loden Mahayana Centre. This is at 15 Boundry Street, Chippendale, New South Wales. See Information Sheet. 4.2.

4.5 Alter at Loden Mahayana Centre.

4.6 Tibetan bronze image. This has been cleaned to show the beautiful shade of metal. THIS IS SLIDE 1.3. This image is in the collection of the author. (J.D.H.)

4.7 Tibetan Bronze image. The Buddha Sakyamuni. This is the usual state of most bronzes. The formation of a mixture of oxides and sulphides forms a hard, almost black, surface. Some bronzes are gilded. It is a custom in some parts to have various persons place some gold on the image.

4.8 Alter at Tara House showing its bowls. 10 bowls are usual.

4.9 Middle of altar at Tara House showing bronze image of the Bodhisattva Tara. Tara is one of the most venerated goddesses of Northern Buddhism.

4.10 Bronze image of manjusri as the Bodhisattva of Wisdom. Manjusri is one of three Guardians of the Buddhist Doctrine. The other two are Avalokitesvara as the symbol of compassion and Vajrapani as the deity of the power over evil.

4.11. Wooden images of Sakyamuni, the historical Buddha Gotama.

4.12 Flower offerings on the altar at Tara House. The draping images is a sign of respect.

4.13 Thanka of Green Tara at Tara House. The scroll thanka, framed in brocade or silk, served the monks as aids to meditation. They may be grouped as historical, spiritual succession, visionary, Mandalas and representations of meditative contents, although it will be understood these headings may overlap.

4.14 Close up of 4.13.

4.15 Detail of 4.13. showing Tara's hand mudra. One form of Tara has seven seeing eyes of compassion, three on her face and one each on the palms of her hands and the soles of her feet.

4.16. Deer on Thanka of 4.13

4.17 Ducks on Thanka of 4.13.

4.18 Mandala at Tara House.

4.19. Mandala at Loden Mahayana Centre. N.S.W. Estimated to be at least 200 years old.

4.20. Thanka of Tara at Tara House, Vic.

4.21 View of Tara House Meditation Hall. Chanting is in the Tibetan language

Transcript of Audio Tape describing the slides.

The Tibetan Buddhist Lama in the maroon robes is the Dalai Lama. Tibetans believe that the Dalai Lama is in reincarnation of the great Bodhisatta Avalokitesvara. The

Dalai Lama is the spiritual Head of Tibetan Buddhism.

The present Dalai Lama is the 14th reincarnation of all the other Dalai Lamas. The Dalai Lama has been in charge of Tibet since his 5th reincarnation in the 17th century, until the Chinese occupation on 1950. The Dalai Lama has been in India since 1959.

This is a Tibetan woodblock print of Dorje Chang who is the spiritual founder of the Tibetan order. In Sanskrit, he is known as Vajrasattva. Vajra means lightning bolt.

### Description of Vajrasattva

His hands, crossed before his chest, hold a dorje and a bell. The bell stands for impermanence, an idea which underlies Buddhist thought. The sound the bell emits is perceivable; it is perceived by sense of hearing, but it may not be kept.

### Tibetan Buddhists in Australia.

The main Tibetan Buddhist Centre in Australia is called a "Chenrezig Institute for Wisdom Culture" at Eudlo, in Queensland, founded by Lama Yeshe.

This is a Tibetan Buddhist temple in Melbourne called a "Tara House" for Wisdom Culture which is part of Lama Yeshe's organisation. The altar is against the wall.

This is a Tibetan Buddhist Temple in Sydney called Loden Mahayana Centre. It is run by two lay women Buddhists. At times, Lamas lecture at this Temple. Along the front edge of the altar are 10 containers. A Tibetan silver chalice cup is in the centre.

Bronze images of the Buddha Sakyamuni and Bodhisattvas are on top section of the altar. You have seen this Tibetan bronze image of the Buddha. The Tibetan artists place Buddhas and Bodhisattvas on symbolic lotus flower thrones. The lotus is the symbol of purity.

The Tibetan artist creates works which are designed to be understood fully by the initiated.

The position of hands is called Mudra.

This image of the Buddha Sakyamuni has the right hand pointed to the ground. The meaning of this has to do with Buddha's enlightenment. Since there was no one to bear witness of the event, the Buddha touched the ground and the earth rumbled like an earthquake and so bore witness.

Bronze images darken with age by oxidation. This is an old, uncleaned bronze image. It is nearly black. Let us look at the Tibetan altar at Tara House in Melbourne. Along the front edge of the altar are 10 containers. All Tibetan altars use these to hold water.

In the middle of the altar is a bronze image of the female Bodhisattva Tara. Tara is the Tibetan form of Avalokitesvara. In Chinese Buddhism, she is called Kuan-Tin.

To the left of Tara is a bronze image of the Bodhisattva Manjusri, the protector of Wisdom. His mudra is the sword. In his right hand he holds the blue flaming sword of discriminating knowledge. In his left hand he carries the book of perfect wisdom, the Prajnaparamita Prajna means wisdom of Sanskrit.

At the top of the altar is a wooden image of the Buddha Sakyamuni. Above the altar are photographs of the Tibetan Spiritual Leader, the Dalai Lama, and other Lamas. On the side of the altar are flower offerings. Since Tibetan Buddhists believe the Bodhisattva presence resides in the images, the images are sometimes draped in cloth as a sign of respect. Tibetan Buddhism uses cloth pictures called Thankas.

This Thangka is of the Bodhisattva Tara. If you move in closer you see why this is called a Green Tara. The colours have meaning. Green means the worlds of the Asuras or Titans who might be called the "messengers of the gods", so Green Tara can grant wishes. Her hands have a special mudra.

### Male and Female.

Deer look up to Tara;

This could symbolise the fact the Buddha gave his first public talk at the Deer Park at Benares in India.

On the other side of the Thangka are these ducks. These represent the knowledge that animals are sentient beings. Birth as a human sentient being is generally considered more fortunate than birth as an animal.

Another type of Tibetan Buddhist art is the Mandala.

A Mandala is a type of symbol, not to be confused with a sign. A sign which we find upon highways may give a certain information, but the sign is distinct from the reality of the information.

There are many ways of looking at a Mandala. The goal of looking at the Mandala is that the person will become inwardly aware of the deity contained in the Mandala.

In almost every Tibetan Centre there would be some kind of painting representing the Mandala. This Mandala at the Buddhist Temple in Sydney is very old. Old Mandalas from Tibet are generally very blackened by soot and smoke from fires. Tibet is snow country.

This is another Thangka of different form of the Bodhisattva Tara..

In the meditation hall of the Tara House in Melbourne, Tibetan Buddhist ceremonies are held. These start with the persons present doing full body-bowing called prostrations. Chanting meditation would then commence.

Chanting in Tibetan sounds like this:

Australians are fortunate to have the Tibetan Buddhist Culture alive in this country.



## Information Sheet 4.2.

### The Loden Mahayana Centre.

The Loden Mahayana Centre is located at 15 Boundry St., Chippendale, New South Wales, and is devoted to Tibetan Buddhism. It was opened on 11th December, 1977, by Geshe Thubten Loden, its first spiritual head. "Loden" means great "wisdom". The other spiritual head is the Venerable Tibetan Lama Zazep Tulku Rinpoche.

### Geshe Thubten Loden

Geshe Thubten was born in the Kham district of Eastern Tibet in January 1924. From his earliest years he showed remarkable compassion giving away food and clothing to beggars who came to the family home to an extent that made his mother fear that her family would be left with nothing. When he was six the great Lama Lab. Ken Chen Rinpoche visited there home and shortly afterwards geshe took the first of the monks'

ordinations. From 1930 to 1937 he studied at Drom.bu Thubten Dhar.gye.ling, the monastery in the town in which he had been born. But not being satisfied with this, he wished to go to Lhasa to study meditation and philosophy of the printed texts. At first his parents objected, so in 1937 he went to Sershe Gompa, a monastery of 900 monks. At last in 1939, having obtained his parents' consent, he went to Sera college in Lhasa, (a journey which took two months on foot), where he remained, studying for his Geshe degree (an equivalent of Doctor of Philosophy), until the Communist invasion of Tibet in 1959. He escaped on foot to India and continued his studies as Buxa, at the Sanskrit University at Varanasi (Benares) and by the authority of his Holiness the Dalai Lama, at Gyumed Tantric College in Dalhousie.

In India he has many young Rinpoches and students from Nyingma, Shakya, Kargyud and Gelug traditions. In 1976 the Venerable Lama Thubten Yeshe asked His Holiness to send a teacher to become abbot of a new Buddhist Monastery an meditation Centre in Australia, the Chenrezig Institute of Wisdom Culture in Queensland. At the request of His Holiness, the Venerable Geshe Loden assumed this position in December, 1976 for a period of three years. He is assisted by the Venerable Zazep Tulka Rinpoche.

### Zazep Tulka Rinpoche

Zazep Tulka Rinpoche was born in Tibet in July 1948. At birth he was recognised by the high Kargyud, Shakya and Gelug Lamas as the 13th incarnation of his lineage, (Tulka means incarnate Lama; Rinpoche meaning "precious jewel", is a name applied especially to those who are recognised as Tulkus.) Until the age of five, Zazep Tulka remained at home. He was then taken on horse back in procession to Zuru Gompa and installed with great ceremony receiving the robes, hats and bowl of the previous incarnation. He stayed for two years in Zuru learning the alphabet and many daily prayers. At the age of seven, one of his uncles, a Gelugpa monk, took him to study at Trashi Lha. pug Monastery where he took eight precepts and robes. He took teachings from Gelugpa, Kargudpa and Shakyapa monks, and in 1957 entered the Sera Monastic College in Lhasa. In 1959 Zazep Tulka escaped from

Lhasa, walking by night across the great western plains of Tibet. He remained in Northern India for ten years making winter retreats and receiving teachings from His Holiness the Dalai Lama. Ling Rinpoche the senior tutor to the Dalai Lama and Geshe Thubten Wangyel. In 1972 he went to the Sanskrit University in Varanasi and after three years received his Acharya (Masters) Degree. In 1975 he was sent to Thailand by His Holiness the Dalai Lama, where he spent eighteen months practising Annapannasatti and Vipassana (Mindfulness) Meditation in the forest temples, and studying with Achaan Buddhadhassa at Wat Swanmokkhaballaram. He was then requested by Lama Thubten Yeshe to come to Australia to act as translator for His Presence Geshe Thubten Loden, and arrived at Chenrizig Institute in mid 1976.

#### The Founders of the Centre.

Two women run the centre. One studied at a Kargyu Centre at Urgyen Cho Ling at Hampstead, London. The other also studied at London. The centre is an independent place for study and teaching of Mahayana Buddhism. Its teachings are not confined to any one sect of Tibetan Buddhism (Gelug, Kargyu, Nyingma or Shakya). The Centre welcomes teachers from any of the Tibetan sects and from Buddhist traditions. Most of the teachings are based on the Kargyu school of Tibetan Buddhism.

#### Kargyu School of Buddhism

The head of the Kargyu School of Buddhism is His Holiness Gyalwa Karmarpa in the Karagyutpa Order. Greater stress is placed on silence and meditation than on the book knowledge and learned discussions. The greatest hermit of Tibet was the great yoga Milarepa (Mi-la-res-pa) who spent the larger part of his life in caves. His life is perhaps the best example of the influence that even the most unworldly hermit can exert on the world at large. His present day followers in the Kargyutpa Order include Langyal Rinpoche who was born a Canadian and recognised as a Tulka (a reincarnated Tibetan teacher) by H.H. Gyalwa Karmarpa. Langyal Rinpoche runs a centre in Camden Town, London.

The original Kargyu centre in the western world was founded in Scotland in 1965. It is called Samyeling. Its founders were Akong Rinpoche and Chogyan Taungta Rinpoche.

Another Kargyu centre is at Kham House, Ashton, which is run by Chine Rinpoche. The teachings of the Kargyupta Order as taught at Loden Mahayana Centre can be seen to have arrived from the United Kingdom by the study of the two women at Urgyen Cho Ling at Hampstead, London.

#### The Weekly Program at the Loden Mahayana Centre

When the Lamas are not giving lectures at the centre there is a regular weekly program which runs on Mondays, Wednesdays and Fridays at 7.30 p.m.

The Monday meditation takes the form of chanting the three refuges in the Tibetan language having the traditional Tibetan altar in use. This is followed by two half hour sitting meditations, relieved by five minute walking meditation.

On Wednesday the main teaching is given and guided meditation and breathing practices are taught. The third half hour sitting is devoted to breathing and awareness techniques. The second half hour sitting is Lam.rim training. Lam.rim is the Tibetan name for "the Graduated Path to Enlightenment", a psychology of thought and action particularly useful for those who live and work for people.

On Friday Sadhana is practiced. There are meditational prayers in Tibetan with practice of visualisations of Bodhisattvas. Since the two women have done courses of meditation at Chenrezig Institute of Wisdom Culture in Queensland, the type of meditation can, to a large extent, be considered to be the same as the Gelugpa Sect.

### The Guru-Chela Tradition of The Kargyupta Order.

Since the Kargyutpa Order has a tradition of a personal teacher or Guru with the student or Chela, and the religious life does not depend on monastic organisations and institutions, the Gurus of this order live in hidden hermitages, far away from towns and trade routes. According, they survive in Tibet after the communist invaders took

over. The great Monasteries of Tibet became the first target of the communist invaders. The wisdom of Milarepa and his followers who preferred lonely retreats and smaller communities to vast institutes of learning where book learning became more important than the formation of character and development of wisdom and compassion, were adapted to withstand the attacks of an invading country.

The tolerance of the order to other branches of Tibetan Buddhism is a feature of the Kargyutpa Order. A good example of this is reported by Lama Anagarika Govinda in his book "Way of the White clouds". He tells of the abbot of the Shakya Gompa of Phiyang. This Lama, though he was head of Shakya Gompa, was a follower of the Kargyutpa and Kyingma tradition. He said, "what does it matter what school one follows, as there is only one thing that really matters - the practice of meditation." He quoted a verse expressing these thoughts which began with the words, "without meditation (Sgom) there is no Dharma (Chos) and wherever the Dharma is found there is also meditation.

The views of the two women who run the centre are that teachers of the Tibetan sects and other Buddhist traditions are welcome to use the centre for teachings for teaching.

### The Main Points of the Graded Course to Enlightenment. (Tibetan; Lam. gyi. rim. ndu. tsam. du. bStanpa).

The graded course has two stages of Tantra practice. The need is to obtain an excellent Guru (teacher), not just any teacher will do. He must be able to know the nature of the path, the specifics of the path and the graded order of the stages of the path. If he leaves out any of the important stages or adds any unnecessary stages, his teachings will not be effective. For this reason the Tibetans place great trust in their Gurus. Oral teachings show the way to the disciple along the graded path, but all have been derived from the great spiritual text. The significance of the oral explanations is that they quickly bring the Chela (pupil) to a more certain understanding of meaning of text which would be difficult to understand by

themselves.

The great stress placed on finding a living teacher becomes very important and the disciples of Tibetan teachers will always do what their Gurus orders. The exercises vary, depending on the nature of the person.

"A man of small scope" must strive to produce a type of mind that makes merit to benefit his future re-births. This is done by turning his mind away from taking interest only in his life. He is told to meditate on how the causes of being reborn in the different realms depend on the white karma accumulated from virtuous actions and the black karma accumulated from non-virtuous actions.

For "a man of medium scope", the mind is cultivated to take interest in the Nirvana by turning the mind away from taking interest in the luring of attractions of the circle of Samsara. Samsara is rebirth and illusion.

For the "man of great scope", the mind is turned completely away from all selfish thoughts which are only concerned with his own welfare and which ignore trying to make others happy. He works to help others in their suffering and develops his mind to secure a stable state of mind by which he can aspire to obtain Buddhahood. This is done by developing three good habits.

- 1 MAITRA This is the type of love with which you wish all those who are happy to remain so.
2. KARUNA This is the type of compassion-kindness with which you wish all those who are suffering to become liberated from it.
3. BODHICITTA This is the enlightened attitude of compassion with which you assume the responsibility to work to attain the Buddhahood yourself in order to be able to liberate all living creatures from their sufferings and ensure their happiness.

These habits can only come about when you realise that just as you yourself feel good when you are happy and feel terrible when you are suffering, so do all living creatures.

The fundamental error of seeking ego-gratification in the mere calling up of knowledge is wrong because the aim of seeking ego-security does not develop mind. In order to develop the mind successfully, without having to force it or fake it, it is not enough just to have intellectual understanding of teachings. You have to have the meditation done beforehand to confirm your motivation, and the worthiness of attaining the goal. This type of preliminary meditation is called examination meditation. This is done prior to any practice. The cleaning of the black karmic consequences of previously committed non-virtuous actions is done through repeated invocation of the four opponent powers. The three jewels of refuge; the Buddha, Dharma and Sangha (the monastic order; are actually the objects against which the Chela has committed non-virtuous actions. By taking refuge in the three, the Chela

offers his Bodhi Ca vow in order to liberate all living creatures.

The next stage is; having remembered the non-virtuous actions, he must feel sincere regret about it, not guilt. The next step is to offer to promise to turn away from all such non-virtuous actions in future. The other path of practice is the collecting of the store of good merit to replace the previous store of black karma. This is built up by making at least one hundred thousand prostrations, mandala offerings, repetition of the hundred syllable mantra and the mantra of one's Guru's sacred name and offering all merit from this for the liberation of all living creatures. Once the Chela has completed amassing these factors, he continues with examination meditation, weighing advantages and disadvantages of the following or not following the practice.

### The Importance of Bodhi Citta

Bodhicitta is the enlightened attitude of compassion which makes it possible to develop the mind to the point of attaining Buddhahood in order to liberate all living creatures from their suffering. If you do pure meditation without Bodhicitta you cannot be considered a Mahayana Buddhist on the great vehicle. Bodhicitta can be, meditated

on at the beginning of each meditation session. Prayer for attainment of Buddhahood is done only in order that attainment may liberate all living creatures. The mind on the two stages of the Tantric path should be developed in such a way that there is determination never to weaken.

### Sila

Sila means discipline or moral self-control. A layman keeps about five ordination vows. A novice monk or nun has 36 ordination vows, a fully ordained nun has 364 vows. To follow Tantra requires a proper formal Abhiseka or Wing (initiation from a fully qualified tantric master). After ordination Abhiseka or wing) there are 64 Bodhisattva vows and 22 tantric vows to be kept.

If you practice Tantra as a layman, you still keep the five ordination vows of the layman. Meditation is done and, in between meditation sessions, it is necessary to keep in mind the fact that you have taken on the form of Istadevata or Yidam (meditation deity) which represents that aspect of the full enlightenment or Buddhahood to which you are karmically attracted. It is important to meditate with singleminded concentration (samadhi) The mandala is visualised along with deity.

The development stage of Tantra is very necessary before you can practice the completing stage of Tantra. The completing stage gives insight into Sunyata. Very few people can understand the profound meaning of Sunyata. Sunyata deals with the emptiness of existence but it is incorrect to think of Sunyata on the level of ultimate truth or to think that even the Dharma teachings are empty. One of the great teachers, Nagarjuna, once said, "if your understanding of Sunyata is mistaken, it does not matter how educated you are - you are wasting your intelligence. And, if you do not accept Sunyata at all, then you are left "stuck" in this impure world of suffering". The correct view of understanding Sunyata is to know that the relative level and ultimate level of truth work in harmony with each other and to know that all things are void of any true independent self - existence. What makes the understanding of

Sunyata so difficult is the difficulty of holding the following two insights together without any contradiction between them.

These two are the pacification and elimination of all ideas of true independent self-existence of all things, and yet the ability to accept the operational existence of everything from the point of view of illusory level of truth.

It is very rare to find a teacher who can really teach and a disciple who can really learn. It is even rarer to find someone who can effectively teach how to develop single-minded concentration on Sunyata and someone who will study this naturally and put it into practice. It is not possible to understand Sunyata through reading or hearing. It is necessary to achieve a single-minded concentration that joins together mental quiet (Samatha) and direct intuition of insight (Vipassana). This is why the text stresses the necessity of both Samatha and Vipassana. Even the direct disciple of Buddha, when Gautama Buddha was alive, found the understanding of Sunyata difficult. There are many methods which seem to vary in detail but the effects are much the same. Many examples of these are aids to stilling the concentration.

NOTE: The present address of the Loden Mahayana Centre in New South Wales is 175 Denison Road, Dulwich Hill, N.S.W., 2203

THE EIGHT VERSES OF TRAINING THE MIND  
(Composed by Kadampa Geshe Lang-ri-thang-pa).

With the determination to accomplish the highest welfare for all sentient beings, who excel even the wish-granting Gem (Chintaman), may I at all times hold them dear.

Whenever I associate with someone may I think myself the lowest among all and hold the other supreme in the depth of my heart.

In all actions may I search into my mind, and as soon as Klesa arises, endangering myself and others, may I firmly face and avert it.

When I see beings of wicked nature, pressed by violent sin and affliction, may I hold these rare ones dear as if I had found a precious treasure.

When others - out of envy - treat me badly with abuse, slander and the like, may I suffer the defeat and offer the victory to others.

When the one whom I have benefited with great hope hurts me very badly, may I behold him as my supreme Guru.

In short, may I, directly or indirectly, offer benefit and happiness to all my mothers; may I secretly take upon myself the harm and suffering of the mothers.

May all this remain undefiled by the stains of keeping view the Eight worldly Principles; may I - by perceiving all Dharmas as illusive - unattached be delivered from the bondage (Samsara).

Whosoever studies these verses, it will be seen that they contain the principles which have been explained in the main points of the Graded Course to Enlightenment.