

Buddhist Discussion Centre (Upwey) Ltd.

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

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Buddha Relics at Buddhist Discussion Centre (Upwey)

On 11th December, 1982, in Sydney, N.S.W., the Ven. U Pannathami Thera, Burmese Meditation Master, presented John Hughes, Director of B.D.C. (Upwey) with Buddha relics which he transported from Burma. Buddha relics have a long history of exhibiting miraculous happenings, luminous emanations and other supernatural phenomena. Their power is beneficial to many beings.

John Hughes arrived at the B.D.C. (Upwey) premises with the relics on 19th December, 1982. On 28th December, 1982, Channel 2 showed Ven. Pannathami with the Buddha relics on their news service, and The Age featured the story with a photograph of the Venerable and the Buddha relics the following day. The event was also publicised by Radio 3 EA the ethnic station. By this means, many beings have been able to view the Buddha relics who would otherwise never have seen them, and this will bring much benefit to those beings.

All B.D.C. (Upwey) members express their deepest sense of gratitude to the Venerable for this excellent gift. May the Merit of this gift help all beings and, especially, the Burmese people, to find great happiness.

Request to Burmese Government that Bhikkhus be taught the English Language.

The Burmese tradition invests the history of Buddhism in their land with an antiquity connecting it with the Emperor Asoka (3rd Cent. B.C.), and even further back in time. Anawrahta of Pagan (1057 A. D.) was a great Buddhist leader. This King established religious contacts with Sri Lanka, from whence was brought the Tipitaka which was compared with that brought from Thaton. Shin Araham edited it and it became the standard. The Buddhist tradition of Burma since that time has been well documented. (Refer, for example, to Encyclopaedia of Buddhism, Volume III, Fascicle 4. Burma pp 515 - 539)

This long tradition of practice could be of much benefit to many countries and persons if the younger Burmese Bhikkhus were taught the English language, in addition to Pali. It would then be possible for them to teach many, and engage in international discussion with their fellow Buddhist brothers and sisters for helping peaceful activities. The outcome would make accessible to many Buddhist aspirants pure practice which Burma has held in trust all these centuries.

John Hughes has made a request to the Burmese Sangha and to the Burmese Government Officials to consider this English language learning program as an urgent need.

The Head Research Officer, U Han Htay, The Religious Affairs Department, Kaha-aye, Rangoon, Burma, has advised that the Department is giving English speaking and writing classes. Many students and scholars are taking a keen interest in spreading Theravada Buddhism in various parts of the world.

The Department is of the opinion that after a one year intensive training both monks and laymen will be fully qualified to preach the Dhamma and open Vipassana centres. The Bhikkhus are now learning English.

To assist their English language learning program, the Religious Affairs Department needs good Buddhist books, publications and newsletters and such items as calendars, Readers Digest, etc., so they can improve their standard of English. For our Burmese friends, good reading materials in the English language are rare.

We would request all our readers to post such material by Registered Air Mail (to avoid thefts) to: U Han Htay, Head Research Officer, Religious Affairs Department, Kaha-aye, Rangoon, Burma. Please help our Burmese Buddhists in their Noble Task.

B.D.C Upwey Visit of Phra Khantipalo.

On 18th October, 1982, Phra Khantipalo visited B.D.C.(Upwey) for DANA offering. The Venerable gave a Dhamma Talk in the afternoon on the Lay-woman BHADDA KUNDALAKESA who became a wandering Jain ascetic renowned for her debating powers. She travelled for 50 years all over India and met all the Spiritual Teachers, so obtaining an excellent knowledge of all religious scriptures and philosophies. Whenever she entered a town she would make a sandpile and place a rose apple branch in it, as a sign that whoever wished to debate should trample on the sandpile. One day she arrived at Savatthi, where the Buddha's foremost disciple, Sariputta was staying at Jeta Grove. As a sign of his willingness to debate, Sariputta sent some children to trample on the sandpile.

Bhaddha went to Jeta Grove and ran out of questions to Sariputta, since that Noble One could answer them all. His first question to her was "What is the One?" She was unable to answer. He explained the answer was food or nutrient. (Prana in the case of Devas).

She knew she had found the Teacher she had been looking for and so came to the Buddha. The Buddha taught Dhamma to Bhaddha and concluded with the Lines:

"Though a thousand verses are made of meaningless lines
Better the single meaningful line by hearing which one is at peace"

Bhaddha became foremost amongst nuns, and attained Arhatship faster than anyone else.

In the evening, Phra Khantipalo led meditation and presented some books to the library.

B.D.C. (Upwey) members are grateful to hear the Dhamma under such good conditions.

B D C Upwey Visit of Ven Dhammika

The Venerable Dhammika is staying in Australia at The Buddhist Society of Victoria, Mary Street, Richmond. The Ven. Dhammika is Australian born, ordained in India and then trained at Sri Lanka. He has conducted courses at the Nilambe Meditation Centre at Sri Lanka. At the present time courses are not held as the Centre is open for the use of those who wish to do their own retreats and for those who wish to learn meditation individually. The ten day courses, led by the Ven. Dhammika, are carefully structured programs meant to give the beginner an introduction to the theory and practice of Vipassana.

On 29th October, 1982, the Ven. Dhammika visited the B.D.C. (Upwey) and stayed overnight. He also came for some days to the Bendigo Retreat, we welcome the Ven. Dhammika to Australia, and benefited greatly from his visit to the land of his present birth.

B.D.C. (Upwey) Meditation Course at Bendigo Atisha Centre

The five day meditation course from 1st to 5th November, 1982, guided by the Venerable U Pannathami Thera, a. Burmese Meditation Master, was attended by 18 persons. Ven. Dhammika attended for some days. This course was organised by John Hughes, Director of B. D. C. (Upwey).

The practice on the course was for Dhammavision in three eyes and three wisdoms. Five precepts or more were taken for the five days. The Venerable's method commences with the meditator sitting in padmasana (lotus position) and breathing more than double normal rate. The body pain is examined till understood as elements (kayavipassana satipathana) and the "first peaceful state" is then attained by the meditator.

The next stage is contemplating on preparation for image of corpse. When this "bloated corpse image" has been guided many times with mindfulness (satipathana) the meditator achieves Sotapanna (Stream Enterer) - "second peaceful state". A Sotapan (Sotapanna) is one who has unshakeable faith in the Buddha, Dhamma and Sangha and is incapable of breaking the Five Moral Precepts. He will be reborn seven times at the utmost, and not in a state lower than the human world. At the "second peaceful state", the meditator experiences (directly) the abandonment of the lower or immediate fetter of views (Ditthi samyo Jana) "This is mine", or "This is what I am". The first three of ten "Fetters" (samyo jana) by which beings are bound to cyclic existence are finished by the Sotapan. They are:-

1. Self-illusion (sakkaya - ditthi)
2. Scepticism (vicikiccha)
3. Attachment to mere Rule or Ritual (silabbataparamasa)

The Venerable then guided from the "second peaceful state" to "higher knowledges". These "knowledges" include Celestial Eye (Dibbha-cakkhu Nana), knowledge of past and future abodes (so-called past and future births (Pubbhenevasa Nana and Cutuparpata Nana) and other "siddhis".

Five Committee Members of B.D.C. (Upwey) were successful in reaching Sotapan stage and were certified as Meditation Teachers by the Venerable. These persons are:- Dorothy Sadler, Frances Sime, Yvonne Mahoney, Peter Boswell, Melva Fitzallen. The Dhamma teaching programs of B.B.C.(Upwey) should be very successful in the future with such strong Committee member attainments in practical Dhamma.

B.D.C. (Upwey) wish to thank Ian Green of Atisha Centre for making available use of his Centre to us. Co-operation between Buddhists in Australia is of benefit to all. May the merits made bring peace to all Beings.

Meditation Course at Canberra A C T.

After the course at Bendigo, John Hughes and Roger Armitage of B.D.C. (Upwey) drove the Venerable Pannathami to Canberra. The Venerable guided a six day meditation course arranged by the Buddhist Society of A.C.T. (7th to 12th November, 1982). John Hughes guided on the first evening of this course, and expresses thanks, to the many kindnesses of the Buddhist Society of A.C.T. members, especially Daisy and George Maung. The Buddhist Society of A.C.T. is holding a membership drive, The address is P.O. Box 1149, Canberra City, A.C.T 2601, Australia. Telephone Eric Savage on 972 2840 (work) and 947 8296 (home).

Meditation Retreat in N.S.W.

On 9th December, 1982, John Hughes and Allan Wallis of B.D.C. (Upwey) drove to Sydney and then undertook a six day retreat with Ven. U Pannathami. There at a country farm located in N.S.W. The Buddhist owner of the farm wishes to remain anonymous. Our sincere thanks go to this kind owner for his generosity in providing such excellent conditions for practice. May he enjoy long life.

Instruction Manual in Burmese Tradition of Theravadin Practical Meditation - Book Planned

The Venerable U Pannathami Thera has provided a draft form of a book in the English language on the methods of the Burmese Buddhist meditation course mentioned above. John Hughes and Frances Sime of B.D.C. (Upwey) have undertaken to write a book on this method using the information provided.

An Indian benefactor has offered to print some copies as Dana practice when this work is complete. Efforts will be made to arrange translation to other languages when the English language version is completed. John Hughes would be pleased to hear from translators who would be willing to undertake such work. It is particularly desired to arrange translation and printing to the Chinese language. Naturally, since this is Dhamma material, no charges are possible and the generosity of interested persons is solicited.

Invitation from Buddhist Association of China

During the Conference of World Buddhist Leaders and Scholars held in Colombo, Sri Lanka in June, 1982, John Hughes, Director of B.D.C. (Upwey) expressed to the Chinese Buddhist Delegation that he wished to pay a friendly visit to China. The Buddhist Association of China at Peking, China, have written to invite our Director to visit China for two weeks in the autumn of 1983. The visit will be conducive to the promotion of friendship and mutual understanding between the peoples and Buddhists of China and Australia.

On 21st December, 1972, the Australian Government of that time established diplomatic relations between China and Australia. It is appropriate that the 10th Anniversary of the establishment of links with China is marked by such an invitation. The process of recognition and establishing cultural exchanges has progressed well between the two countries.

It can be seen that Australia recognises its belonging in Asia; Buddhists in Australia in particular should cultivate this notion. The promotion of friendship and mutual understanding is always a worthy task for Buddhists.

Since financial resources of B.D.C. (Upwey) are limited, it would be appreciated if Buddhists in Australia or elsewhere could contribute Dana to the expenses of this trip. Cheques should be made payable to The Buddhist Discussion Centre (Upwey) Ltd., and forwarded to 33 Brooking St, Upwey, 3158, Victoria, Australia.

B.D.C (Upwey) Library Project.

This project is well under way and many new Buddhist books have been received. While B.D.C. (Upwey) always try to acknowledge gifts of Dhamma material from overseas, we may have overlooked this process at odd occasions and take this opportunity to thank the many persons and organisations who are helping us build up a multi-lingual library for Buddhists. If you have Buddhist material in any language, we would be pleased to receive it.

May the merit made by this work preserve the Dhamma teachings for the sake of all sentient beings.

Our thanks go especially to those students from Monash University who recently translated titles and helped index the Chinese Dharma Material in the B.D.C. (Upwey) collection.

When the planning permit, under the Town and Country Planning Act, which B.D.C. (Upwey) lodged with the Shire of Sherbrooke is accepted, the Library can be open to the public. This permit application is for zoning 33 Brooking Street, Upwey, as an "Educational Facility".

Geshe Doga to arrive in Australia.

We have been advised that Geshe Doga and the translator, Tsen-la, are due to arrive at The Atisha Centre, College of Buddhist Studies and Monastery in mid December, 1982.

Interested persons desirous of teachings should contact Mr. Ian Green, Director, Atisha Centre, Sandhurst Town R.S.D., Eaglehawk, 3556. Tel: (054) 46 9033.

Geshe Ngawang Dhargyey Australian Tour.

Geshe Ngawang Dhargyey, a Meditation Master from Sera Monastery, was appointed chief Dharma Teacher at the Tibetan Library, Dharamsala, by His Holiness the Dalai Lama over ten years ago. Since then he has taught every aspect of the Mahayana to thousands of Western students and others, with great love, compassion and understanding.

Geshe Ngawang Dhargyey's itinerary is as follows:-

26th Dec. to 2nd Jan. Atisha Centre, Bendigo. "The Life and Teachings of Atisha".

2nd Jan. to 15th Jan. Chenrezig Institute, Eudlo, Qld. "A Guide to a Bodhisattva's Way of Life".

16th, 17th, 18th Jan. Tara Institute, 3 Crimea St., St.Kilda, Vic. Tel: 951 3784.
Evening Lectures.

In Memoriam: Richard Abeyasekera 1897 -1982.

It is a life well spent which is devoted to Buddhist Dhamma. Mr. Richard Abeyasekera passed away on 10th August, 1982. As co-founder of the Buddhist Publication Society of Ceylon (Sri Lanka), he served as its Secretary from 1958 to just before his death. Some idea of the great task Richard Abeyasekera accomplished comes from an examination of the Buddhist Publication Society's report 1979-1981 (B.E. 2523-2525). The output for three years 1979-1981 was a total of 301,500. The total output 1958-1981 was 2,269,000. The vast influence of over 2 million of these Buddhist booklets in circulation is one of the modern day wonders of Dhamma. The Buddhist Publication Society's address is P.O. Box 61, Kandy, Sri Lanka.

There could be nothing more appropriate than to recall Richard Abeyasekera's own words from his Twenty-first Annual Report 1978 (B.E. 2522) of Buddhist Publication Society as Honorary General Secretary:

"Our warmest thanks to all who have helped us directly with their personal services and indirectly with subscriptions and donations. We rejoice that we can share with them the merit of our Dhamma Dana to the world. May this be to their lasting welfare and happiness, May all beings be happy."

It is clear these are the words of a rare being who, in his life, created the conditions which go beyond the eight worldly conditions. The eight worldly conditions (Lokadhamma) are gain and loss, honour and dishonour, praise and blame, happiness and unhappiness.

Australian Centenary of Buddhism?

With the establishment of farming in early Australia, planters with experience in Sri Lanka looked for efficient and trustworthy labour supplies. The collapse of the coffee industry in the latter half of the 19th Century meant British planters migrated to Australia and recruited labour from Sri Lanka. The import of 600 Singhalese in 1882 to North Queensland resulted in resistance to Landing at Mackay and Bundaberg. Apart from plantation labour, the Torres Straits pearl fishing industry brought many migrants from Sri Lanka. These were Buddhists.

A Buddhist temple was erected on Thursday Island and a Buddhist Monk visited regularly. With Federation in 1901, and the adoption of a White Australia Policy, most of the Sinhala Buddhists left Australia.

Pandula Endagama, in the course of his post-graduate research at the James Cook University of North Queensland in 1980, discovered the arrival of 600 Singhalese in North Queensland on 16th November, 1882. Mr. Klaas de Jong, Secretary of the Queensland Buddhist Association, arranged to commemorate this event. It seems clear the Sinhala Buddhists were formed by Buddhists from other Asian countries - Japanese, Chinese and Thais.

The Chinese of Victorian goldfields were many and built temples. In the early 1870's the Chinese Community at Bendigo, Victoria, contributed funds for regalia to be made in China. In 1879, a Commemorative Address was presented to the Chinese Association and still hangs on the walls of the Bendigo Chinese Association.

As pointed out by John Hughes, Director of B.D.C. (Upwey), in his schools Commission Project (Part 3, Page 4), the evidence of the Tibetan print (Mahakala) on the wall of the Bendigo Joss House suggests Buddhist Tantric Initiates were likely to have been in early Bendigo.

It would be of interest to undertake further research in this matter if funding could be found. The early history of Buddhism in Australia has still to be discovered.

Some years ago, John Hughes and members of B.D.C. (Upwey) chanted and made offerings at Bendigo for the departed Chinese, with transfer of merit that they be well and happy. For this event to occur, as Tan Achaan said at the time; "the true Chinese Buddhists must have invited you".

The most likely discovery of documents leading to the early history of Buddhism in Australia may well be in Chinese archives and it would be a service to all Australians if Chinese scholars could explore such material.

With the Australian Bicentenary occurring in 1988, it would be appropriate if this work were undertaken as soon as possible. In this way, the end project could be launched as part of the Bicentennial celebrations.

This work should be wide enough to include the history and achievements of the 100 or more Buddhist groups and societies in Australia. As a first step to encourage thinking of this

project, interested persons are invited to write to John Hughes with their ideas of how such a project could be achieved. May the merit of this work contribute to the happiness of all beings.

Indian Visit of B. D. C. Upwey member.

Mrs. Zarna Somaia, a Committee Member of B.D.C. (Upwey) is visiting India during December, 1982. She is using this visit to contact Indian Buddhists.

Buddhist Bank Progress.

Arising from the Sri Lankan Buddhist Leaders and Scholars Conference in June, 1982, proposals on setting up a Buddhist Bank, it is of great interest to know that Prof. S. Balakrishnan of India has formed The Buddhist Social Development Trust and Ambedkar People's Co-operative Bank at Bombay and Madras will be affiliated with the International Buddhist Bank. B.D.C. (Upwey) members look forward to an Australian visit by Prof. S. Balakrishnan to discuss the formation in Australia of such an enterprise.

The aim of an International Buddhist Bank is to help Buddhists to self-reliant development, for the purpose of providing capital assistance and experts in agriculture, industry and technology, business enterprises fund, trade and commerce, travel and tourism, and communication.

John Hughes Would be interested in contacting Australian Buddhists with banking expertise for consultation on this project.

1981 Census

In the 1981 Australian Census, a non-compulsory question was asked on the religious practice. 35,073 responded they were Buddhists. This represents 0.2% of the Australian population.

As is well known, Asian residents in Australia might respond that they practice several religions, so it is thought that this fact and the non-compulsory reply represents an under estimation of the true number of Buddhists in Australia.

Meditation Course 26th to 31st December 1982.

A six day meditation course was held at the B.D.C. (Upwey) Centre.

1. Puja Practice - 26th and 27th December.

On 26th and 27th December, Francisco So lead a two day Puja, namely the Larger Sukhavati-Vyuha (Description of Sukhavati, The Land of Bliss). The English language Text used was that translated by F. Max Muller, originally published by the Clarendon Press, Oxford, in 1894 as Volume XLIV of "The Sacred Books of the East". In 1969, Dover

Publications Inc. New York, printed an unabridged and unaltered republication of the original work.

In his introduction, (1894) F. Max Muller commented that "The followers of the Pure Land state in the year 252 A.D., Sanghavarman, an Indian Student of the Tipitaka, came to China and translated the Larger Sukhavati Vyuha..... Chinese translations were known to exist not only in China, but also in Japan."

The Pali Canon source, Majjhimanikaya Uparipanna saka (15/526) in referring to Pure Land (Suddhavaasa) lists five subplanes of the Pure Land plane:

- (i) Aviha
- (ii) Atappa
- (iii) Sudassa
- (iv) Sudassi
- (v) Akanittha

H.R.H. the late Supreme Patriarch Prince Vajirananavarorasa (Dhamma Vibhaga Numerical Sayings of Dhamma) part two, published by The Mahamakut Buddhist University, Thailand, B.E. 2513/1970 pp, 98, explained these five sub-planes are the birthplaces of the Noble Disciples of the Non-returner class (Anagami). The rest, i.e: the lower eleven, are the realms of the celestial beings who are not in the Non-returner class. Of the Non-returners, some are born in any of four lower planes and then attain to the full-final Enlightenment (Nibbana) in a higher one, whereas others attain to Nibbana on any of the five where they are born.

The ritual form of the Puja was as printed in detail on the B.D.C. (Upwey) newsletter No. 6 (December, 1981).

As suggested on that newsletter, in this Dhamma ending age, Buddhists should strive to preserve Buddhist texts and ensure their recitation. As an exercise in mindfulness sustained over some time, the chanting of a lengthy text while properly seated in a respectful attitude, may seem to require more stamina for most meditators than running a marathon. It is this very quality which makes such practice so fruitful. It is still possible for some present day meditators to have the good fortune to see (clairvoyantly) the "beings being born sitting cross-legged in the lotus flowers (of Sukhavati)", and to observe a bright form of the blessed Amitabha visit the area where the Puja is practiced.

2. Meditation of "Bloated Corpse".

The Ven. U Pannathami Thera, a Burmese Meditation Master, stayed at the Centre and led meditation on 28th and 29th December. On 30th December 1982, the Venerable returned to Sydney. On the 30th and 31st December, 1982, John Hughes lead the meditation. For details of "Bloated Corpse" meditation, see above.

The Course was averaging about 15 persons practising daily. Many visitors arrived to view

Buddha's Relics, and some joined in practice after the day of their visit.

We are grateful for the Venerable's guiding.

3. Visit of Buddhist Nun, Ayya Khema.

On 28th December, 1982, Ayya Khema of Wat Buddha Dhamma, N.S.W., and Sri Lanka was welcomed at B.D.C. (Upwey) Centre for Dana. Ayya Khema gave a Dhamma talk in the afternoon and this talk was recorded.

The Centre is grateful for her visit.

Passing Away of Venerable U Sobana Maha Thera (Mahasi Sayadaw)

One of Burma's most revered Meditation Masters passed away at Mahasi Thathana Yeikitha, Rangoon, on 11th August, 1982, aged 79. At the age of six, he began his studies at a monastic school at Seikkhua village. At 12 years, he was ordained a Samanera (novice). At 20 years, he was ordained a Bhikkhu, in 1923. At Thaton he met the Venerable U Narada. He successfully sat for Pali lectureship Examination on its first introduction by the Government of Burma. He taught meditation to over 45,000 persons.

Mahasi Sayadaw was awarded the title Agga-Maha Pandita in 1952. He has written several books on meditation. B.D.C. (Upwey) library has photocopies of The Theravada Buddhist Dharma Correspondence Lesson, Fifth Edition (1401 to 1450) by the Venerable.

As an inspiration to others we reprint the Venerable's own life objects in his own words, and his daily routine. The most fitting remembrance of this being would be for Burmese Bhikkhus to be taught the English language to continue his aim of teaching Buddhism to the foreign students.

The Venerable Sayadaw U Sobhana's Daily Routine

3.00 a.m.	to	4.00 a.m.	Period of meditation.
4.00 a.m.	to	4.30 a.m.	Period of Bath.
4.30 a.m.	to	5.30 a.m.	Period of Chanting Parittas.
5.30 a.m.	to	6.15 a.m.	Period of accepting alms-food.
6.15 a.m.	to	7.00 a.m.	Period of Breakfast.
7.00 a.m.	to	7.26 a.m.	Period of general reading.
7.26 a.m.	to	8.00 a.m.	Period of paying Homage to the Triple Gem in the Shrine except Uposatha days.
8.00 a.m.	to	11.00 a.m.	Period of arranging Correspondence Lessons except Sundays and Uposatha days.
11.00 a.m.	to	11.30 a.m.	Period of Lunch
11.30 a.m.	to	1.00 p.m.	Period of Siesta
1.00 p.m.	to	2.00 p.m.	Period of Meditation
2.00 p.m.	to	3.30 p.m.	Period of chanting Parittas.

3.30 p.m. to	5.00 p.m.	Period of teaching Buddhism to the foreign students or teaching English, except Sundays and Uposatha days.
5.00 p.m. to	6.00 p.m.	Period of paying Homage to the Triple Gem in the Shrine
6.00 p.m. to	8.00 p.m.	Period of teaching, except Sundays and Uposatha days. This is to be effective to the end of November
from the		20th May.
6.00 p.m. to	7.00 p.m.	Period of chanting Parittas.
7.00 p.m. to	8.00 p.m.	Period of Constitutional walk.
8.00 p.m. to	9.00 p.m.	Period of listening to the news from the BBC, VOA and BBS.
9.00 p.m. to	11.00 p.m.	Period of meditation,
11.00 p.m. to	3.00 a.m.	Period of sleep.

My object is to promote the knowledge and understanding of the Buddha's Teaching in the conviction that many aspects of its spiritual content will be helpful, not only to the Buddhists, but also to those of other religions. With this object in view, I am devoting part of my time to the correspondence lessons and teaching Buddhism to foreign students.

The minimum requirement for the object of my insight meditation is the capacity to resist the flowing of defilements or spiritual contaminations.

Stanzas from The Dhammapada Text (408) most likely to reflect the merit of such a being as the Venerable could well be:-

Akakkasam vinnapanim giram saccam utiraye
Yaya nabhisaje kanci
Tam aham brumi Brahmanam

"He who utters gentle, instructive, true Words
He who gives offense to none,
He I call a Brahmana".

(Translation by Ven. Narada Maha Thera from The Dhammapada (Text and translation)
Published by Maha Bodhi Society of India, 2520 (1976 C.E.)

Letter from Tan Boonyarith.

What is the "Present"?

Realising the "Present"
That is Buddhist meditation.
What is the Present?
"Seeing" now - that is.
Out of that, actuality is impossible

Only that is reality - others naught,
 Out of this? Truth inconceivable.
 Knowing now, thinking now - Feeling!
 That is life! "Living" at all times,
 With all its troubles.
 Because it is the imperfection -
 Ignorance, greed, these - Delusion!
 That is the "Present"
 Knowing, thinking without intuition
 Insight into the situation natural (Dhamma);
 So the Lord Buddha said - "It burns"!
 Seeing, hearing, thinking - (vinana)
 Consciousness now already with greed
 Anger, infatuation - (Dosa and Moha)
 Burn like the Sun - inescapable
 Born - death - body troubles,
 Why one could not see the Sun?
 Because one is blind.
 When the "Present" will end for one
 When ends Delusion - Desire, (with body-mind)
 Five Groups (Khandas) - Worldly creator of existence
 Death could not destroy Time.
 Only Awakening of mind - Intelligence.
 To realise! True only is Nirvana.

Knowing is Great

Or Knower is happiness, or Knower knows Itself happy. Knowing - knowing only! is happiness. Cutting off attachment to - bliss. knower is relieved - elated - free - peaceful! By this simple act of knowing (with mindfulness). So the Lord Buddha said "When you see - seeing only. Enough! - once mind is freed by sati, - the Arahant. Everywhere one goes - knowing the Dhamma. - Happy! Natural phenomena - that is! Knowing the Dhamma is the Explosion of Ignorance. That one feels, knows that is Dhamma - All time hearing, seeing, feeling, thinking, good with knowing. As natural (Dhamma) as heart beating. No need to do or desire it - That is natural (Dhamma). Conditioned up, conditioned up all of them, that is all Dukkha (Even that natural). They never say "I", "he", "who", "what?", "explain!", like waves in the sea. All this body-mind life- same! coming - passed! Like waves on the sand. The famous or infamous Five Groups (Khanda) are Dhamma. Like that are those - simply body, feeling, memory, perception, thoughts.

Dhamma! Knowing Dhamma! The Knower (Dhamma also) happy. No delusion that harms - purity in the heart.

Please see Graphical Image N10-?-1

Photo: Ven. U Pannathami Thera with Buddha relics

The article which accompanies the photo above is reprinted on the next page from THE AGE, Wednesday 29 December 1982 page 3.

Abbot brings Buddha's message

By KERRY WAKEFIELD

Amid the hydrangeas and parched grass of an Upwey garden sits a Burmese abbot, U Pannathami Thera, who is giving Australians what he says are fragments of bone from Buddha. Some of the precious motes, ranging from pinhead to baby's tooth size, lie in a glass bottle, printed in gold with the word "Genesis".

Skeptics are fond of saying that the Buddha must have been the size of a whale, judging by the quantity of relics left behind. But the abbot replies that the fragments have the power of multiplying over time; what's more, they may also give off a radiant light. The colour of the light differs, depending on which part of the Buddha's body the grains come from. These fragments being bone, their radiance will be white.

According to the abbot, a Burmese man found four kilograms of Buddha relics, or about 100,000 grains, in a ruined old pagoda in central Burma two years ago. The abbot received 3000 grains, and is now visiting 10 countries, distributing the fragments and teaching meditation.

The abbot of Theinngu Dhamma Yelktha, whose orange card also describes him as a bachelor of economics, is a lively, slight man in dark orange glasses, one lens of which has broken and is now held together with a neat slice of sticky tape.

In heavily-accented English, he said he would give any Buddhist Society which contacted him 20 grains, and any person, 2 grains. The Buddhist Discussion Centre in Upwey, where he is staying, has been given 20 grains; the abbot wants to give Australia 2000 of the 3000 grains. Why so many? "You Australian people are very lucky. To go into Burma very hard to get (Buddha relics)" he said.

Mr John Mahoney, a student at the centre for six years, chimed in, saying that prophecies predicted that Buddhism would become strong in Australia and that many reincarnations would occur here when the conditions become right. There are now about 100 Buddhist societies in Australia, he said.

But the abbot also hopes ultimately to move to Australia, to teach meditation to Burmese and other Buddhists here, to set up pagodas in Melbourne and Sydney and also to found a

Burmese meditation centre.

Members of other Buddhist groups, who did not want to be named, doubted the authenticity of the relics, but said it was impossible to know.

While Buddhists do not worship the relics, devas or spirits, are believed to cluster around them, paying respects to the Buddha, and also guarding those who meditate.

Gautama the Buddha was cremated in about 483 BC and the relics divided into 8 portions and buried. It is claimed that the Burmese relics were moved about 70990 years ago to the pagoda where they were recently found. The founder of the Upwey centre, Mr. John Hughes, said the Buddha relics had been verified by meditational practices at the centre.

Schools Commission Project - Reduction of Racial Prejudice.

Part 4 The author of this article, John D. Hughes, Associate Dip.Chem. T.T.T.C., of the Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking St, Upwey, 3158, Victoria, Australia, is a Buddhist of many years' standing and teaches meditation in the Buddhist tradition at this centre. He is well known by the leaders of all Buddhist groups in Australia and has their co-operation in the documentation of each Australian group's teaching.

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

TIBETAN BUDDHISM

Introduction

Buddhism is not a religion for a particular race or chosen people. Buddhism aims at the enlightenment of all beings. Its teachings are Universal and not relative to any particular geographic area of any country. Although it originated in India, it soon made the world its home. The recent spread of Tibetan Buddhism to many countries is a living example of these facts.

Tibetan Buddhism preserves the pure traditions of all the various levels of teachings taught by Lord Buddha, and their subsequent development in India, long after these traditions died out in India itself.

The Three Vehicles

Tibetan Buddhists hold that Lord Buddha gave many different teachings to suit all the different needs and abilities of different people. Mainly there are two vehicles (Sanskrit: yana, the Lesser and the Greater. The Lesser Vehicle (Hinayana) carries one to Liberation from suffering (Nirvana). By means of the Greater Vehicle (Mahayana), one can travel beyond this stage to complete Enlightenment or Buddhahood. A Complete Buddha is not only free from suffering, but is omniscient- he knows everything that has happened in the past, everything that is happening now, and everything that will happen, anywhere. This makes him uniquely qualified to help living beings. For every one of these beings he feels unlimited love and compassion.

The Greater Vehicle is itself divided into two vehicles - the Vehicle of Transcendent Actions (Paramitayana) and the Diamond Vehicle (Vajrayana). These are different, but not inconsistent ways of approaching the same goal, Buddhahood. All Tibetan schools accept the Diamond Vehicle as the quickest and most powerful vehicle. However, it is also the most difficult to practise. It can even be dangerous if attempted without proper understanding and the guidance of a fully qualified teacher or "Guru". They therefore teach also the Lesser Vehicle and the Vehicle of Transcendent Actions, as the indispensable foundation for the practise of the Diamond Vehicle.

These two - the Lesser Vehicle and the Vehicle of Transcendent Actions - are together called "Sutra", while the Diamond Vehicle is called "Tantra". The Tibetan sects differ in the relative emphasis they place on Sutra and Tantra. All agree, however, that one cannot understand Tantra without understanding Sutra.

(Theravada is not synonymous with Hinayana, nor are Mahayana and Vajrayana separate, since the Vajrayana is part of the Mahayana. The "Three Vehicles" means either Sravakayana, Pratyekabuddhayana and Mahayana or Hinayana, Paramitayana and Vajrayana.)

Many ordinary people who do not remember their past lives normally - any more than we remember living in our mother's wombs - have remembered them under hypnosis. When hypnotized, they have given many details of past events and ways of life which historians have since verified as correct.

Buddhists argue that body and mind are quite different in nature. Each comes from a direct cause of the same nature as itself. In the case of birth from a womb, for example, the direct cause of the body is the semen from the father and the egg from the mother. But the mind does not come from the parents. Its direct cause is that mind at the last moment of its previous life. The mind is one continuum. The body ages and dies, but the mind goes on to a new life.

Karma

All pleasures and pains basically derive from the mind. Through acting with an undisciplined mind, clouded by delusion, one accumulates good and bad deeds. The traces of these deeds are carried by the mind from life to life until one meets suitable circumstances, then their result is experienced. Bad actions lead to suffering, life after life, until the

accumulation of them runs out. On the other hand, every good action which one does will at some time cause one to experience happiness. Every moment of happiness is the result of some good action of helping others in the past. Every moment of pain or suffering is the result of a bad action one has done. This is called the Law of Karma. "Karma" is a Sanskrit word which simply means "action".

One's karma, or past actions, determine both the form of one's next life and the circumstances one will meet in that life. To be born as a human being at all needs exceptionally good karma, but even as a human being one can meet with unfavourable circumstances.

According to the theory of karma, children who are born deformed or die young are merely receiving the fruits of what they have done in a former incarnation. People are ultimately responsible for their own destiny and the pattern of their next incarnation.

The Need for Religious Practice for Future Lives

Tibetan Buddhists therefore consider it essential to prepare for death in this lifetime. They believe that to be born as a human in a land where the Buddhist teachings are practised is extremely difficult to achieve. Once this 'Perfect Human Rebirth' is lost, it is almost impossible to regain. Unless one has practised religion in this life one will not receive another Perfect Human Rebirth for many, many lifetimes.

But if one practises religion continuously, one can go on meeting the teachings life after life. One's spiritual advances in one life are retained in the next so that it is possible to progress gradually towards Buddhahood. The cycle of birth, death and rebirth can be stopped by following the various disciplines described by Buddhists. Certain advanced beings do not have to incarnate but do so voluntarily in order to assist others. In Buddhism these beings are called Bodhisattvas. Some of them have reincarnated again and again on this planet. One of these great beings is the Dalai Lama.

The Dalai Lama

Tibetans believe that the Dalai Lama is an incarnation of the great Bodhisattva Avalokiteshvara. The Dalai Lama apart from being spiritual head, has been in charge of Tibet since the time of his 5th reincarnation in the 17th Century until the Chinese occupation in 1950. "Tenzin Gyatso" is the particular name of His Holiness the 14th Dalai Lama (the present Dalai Lama). He was born on 6th July, 1935 near Kum-bum in Amdo in the far north-east of Tibet.

It is not necessary that death and rebirth should occur at the same time since there may be time when the spirit is elsewhere. The 13th Dalai Lama died in 1933. The present Dalai Lama is a reincarnation of the 13th Dalai Lama who was a reincarnation of all the other Dalai Lamas. He was found and identified as the true incarnation by a special committee of senior Lamas.

Among his own people, the Dalai Lama is generally known as Kun-dun which means "Presence". The present Dalai Lama was installed to office when he was only four years old.

When he was a very young child, he could recognise the friends he had when he was the 13th Dalai Lama. As a boy, the Dalai Lama was intelligent and eager to learn and was not shy.

In 1950, before he was sixteen, the Dalai Lama was enthroned as a Ruler of Tibet. This ceremony normally takes place when the Dalai Lama is eighteen, but was hurried on because the Chinese were about to take over Tibet. The Chinese occupied Tibet in 1950. The young Dalai Lama visited Peking in 1954 to try to understand the Chinese.

The Tibetans move to Dharamsala in India

The Dalai Lama has been in India since early 1959. Tibet is occupied by the Chinese. After the Lhasa uprising against Chinese occupation, the Dalai Lama fled across the Himalaya mountains to India with a number of his countrymen. The Government of India offered him and his people a home and he now lives at Dharamsala, a Himalayan Hill station in the Kangra district of Himachal Pradesh.

Most of Tibet's great monasteries, libraries and sacred art works were destroyed by the Chinese. The Dalai Lama and his followers preserve the old Tibetan books and traditions at Dharamsala in India and elsewhere. Over 100,000 Tibetans have left Tibet and now live in different countries. Although the 13th Dalai Lama had spent some time in India, in the 1920's, there had not been much contact between the Indians and Tibetans in the recent past. In the years since the Dalai Lama and his followers arrived in India, the Indian Government has helped to settle the Tibetans. In Dharamsala, schools have been established to teach about Tibetan Buddhism. Many Westerners have trained as lay people, monks and nuns at these schools over recent years.

The 14th Dalai Lama's visit to Western Europe in 1973.

His Holiness the 14th Dalai Lama began his tour in Rome. He visited Switzerland, Holland, Belgium, three Scandinavian countries, Finland, Ireland, Austria and West Germany.

This was a step in making contact with the Western people. The purpose of the tour was not for political motives but to give persons an understanding about the nature of Tibetan Buddhism. His Holiness is against merging of religions. For him, the goal of religion is happiness, meaning peace of mind. He is not concerned that beliefs of different religions are different. For example, he sees no difficulty about Christianity and Buddhism existing side by side. In his opinion, all provide paths by which mankind comes to truth. In more than thirty talks in the main cities of the eleven West European countries visited, the Dalai Lama said the solution to mankind's problems at the present time was to develop "universal responsibility", a genuine concern for the welfare of all other beings. He stressed compassion for others (as opposed to self). This is one of the central teachings of Mahayana Buddhism he quoted a verse which he conveys in the message:

If you are unable to exchange your happiness,
For the suffering of other beings,
You have no hope of attaining Buddhahood,

Nor even of happiness in this present life.

He said that in Mahayana Buddhism you sacrifice yourself in order to attain salvation for the sake of other beings.

Avalokiteshvara is conceived as the "God of Mercy" but the real Avalokiteshvara is Compassion itself. He stressed the development of a kind heart, or feeling of closeness for all human beings, is not just for people who believe in religion. According to the Mahayana school of Buddhism, you must not only think of human beings in this regard but of all sentient beings. The Dalai Lama stressed that, even if someone harms or hurts you badly, you should think of his good qualities and this develops humility towards others.

He quoted another important verse:

If one whom I've helped my best,
And from whom I've expected much,
Harms me in a way I can't imagine:
May I regard such a person my best teacher!

His Holiness sees nothing wrong with material progress provided men take precedence over progress. He has liked science and technology since his childhood and he realises now more than ever before that material progress is highly necessary to mankind, but at the same time he believes material things provide us mainly with physical comfort, not with mental peace. Good human qualities - honesty, sincerity, a good heart - cannot be bought with money, nor can they be produced by machines, but only by the mind itself.

The Four Noble Truths

All the vehicles are based on the Four Noble Truths, which Lord Buddha taught in his first sermon after receiving Enlightenment.

- (i) All sentient beings are bound to suffering, because
- (ii) They act under the influence of Ignorance, Greed and Hatred. All these delusions come from the basic Ignorance, not knowing the true nature of oneself and of what one perceives. However,
- (iii) Suffering can stop, leaving one in perfect, everlasting happiness (Nirvana).
- (iv) There is a way, or Path, to receive this cessation of suffering by eliminating the delusions.

These Truths may appear very simple, or even obvious, but actually they are very profound. Only a Buddha can understand them completely.

Reincarnation

To incarnate means to assume a body or to be "made flesh". To reincarnate means when "your body dies, another birth arises to give "you" a new body. Reincarnation is accepted as a fact by Buddhists.

Belief in reincarnation is very old. It was held by some of the early Greeks, Romans, also other religious groups including early Jews and Christians. In the Christian Church, it was condemned at the time of the second council of Constantinople held by the Emperor Justinian without the Pope's approval in 553 A.D. However, there are several references to reincarnation in the Old and New Testaments, and many Christians have also believed in it.

(The status of Justinian's condemnation of Origenism is controversial. See Head and Cranston, "Reincarnation - An East-West Anthology". The Pope, although in Constantinople at the time, boycotted the Council, and furthermore the condemnation does not even seem to have been officially enacted by that council.)

There are some people who remember their lives they may recognise their former relatives, friends and possessions, and places where they lived. Further evidence of earlier lives is that certain young children show strange abilities. One child could speak at three months old and another could speak several languages by the time he was six. A child born in Germany in 1721 spoke within a few hours of his birth and knew world history at the age of three and could speak three languages. The child predicted his own death which occurred at the age of four. Some children can solve very complex mathematical problems. Others can compose music at an early age. A famous Western musician, Mozart could compose at the age of four.

A person born in one country, on visiting another, might find the scenes there familiar, Possibly, this is evidence that person lived there in a former life.

Buddhist Schools in Nepal

Nepal is to the south of Tibet. In North-west Nepal is Dolpo, which until the eighteenth century was part of Tibet. Dolpo is the highest place on earth inhabited by men. Villages lie 5,000 metres above sea-level, in the mountains. In the eleventh century, Tibetan monks built Buddhist monasteries in Dolpo. Dolpo has always been the home of great Lamas and the people are culturally Tibetan. In the early sixties, Chinese troops established control of the Tibetan border region to the north of Dolpo. Refugees flooded Dolpo. They found they could sell Tibetan items to Westerners. Shops opened in Kathmandu carrying only Tibetan artifacts: amulets, bells, bowls, flint pouches, furniture, images, knives, jewelry, letter seals, musical instruments, prayer wheels, temple paintings and woodblocks. Cheap goods manufactured in plastic and aluminium which are copies of traditional Tibetan items are now purchased by traders from Dolpo. Life in Dolpo is centred around the monasteries and every Abbot is both a political and spiritual leader. The most important activity of the monasteries is education. The schools train monks to be doctors, astrologers, musicians, artists and teaches. Some monks become craftsmen, cooks, attendants and labourers. A good Lama is expected to improve on any given situation.

If an Abbot dies, his seat remains vacant until his incarnation is found and comes of age.

The Spiritual Heads of Gelugpa Tibetan Buddhism in Australia.

The Dalai Lama is supreme Spiritual head of the Gelugpa order of Tibetan Buddhism. The main Australian Centre; The Chenrezig Institute for Wisdom Culture; was founded by two Gelugpa Lamas.

Lama Thubten Yeshe was born near Lhasa, Tibet, in 1935 and entered the Great Monastery of Sera College in Lhasa at the age of six. He progressed rapidly through the strenuous academic and meditational studies to the level of "Geshe", the Doctor of Divinity, at the age of twentyfive. When the Chinese invaded Tibet in 1959, he escaped to India, where he settled for eight years with the refugee monks and lamas of Sera College. During that time a young incarnate Lama, Thubten Zopa Rinpoche, was given into his care and tutorship.

Lama Thubten Zopa Rinpoche was born in 1946 in Thami in the Sherpa region of Nepal. He was known as the Lawudo Lama in his previous life, and again holds this name. At the age of six, he was sent to Tibet for his religious training. At the age of twelve he was ordained at Dhomo Monastery. In 1959, he also escaped to India where he studied, for eight years, with the monks and lamas of Sera College, becoming the ward-disciple of Lama Yeshe.

The Nepalese Mahayana Centre Gompa

The Tibetan word "Gompa" means monastery. About 1967, while Lama Zopa and his Guru were on a pilgrimage in Darjeeling, they met a young Russo-American princess named Zena Ravshevsky, who had dreamt that the spiritual teachers she was seeking were indeed near her residence in Darjeeling. Zena was the Lamas' first Western student. After studying for over a year she took ordination to become a nun and was subsequently granted permission by His Holiness the Dalai Lama to establish a Buddhist Centre of instruction where Westerners could get teachings.

The Centre began in 1969 as Ogmin Changclub Choling at Kopan near Kathmandu, Nepal. In 1971, the meditation courses began, and the Centre became the Nepalese Mahayana Centre Gompa. Hundreds of Westerners from all countries have attended the courses. As a result over a hundred have become monks or nuns. They are responsible for the organisation of the courses and have established the first college for the training of Westerners as monks or nuns in this tradition - the International Mahayana Institute (est. 1973).

About 200 people attend the courses. By the end of 1977 there had been 10 one-month meditation courses in Nepal at the Gompa.

Everest Centre Buddhist Studies.

In 1971, Lama Thubten Zopa Rinpoche - Lawudo Lama - started the Mount Everest Centre at his village of Lawudo, near Mount Everest.

This Centre grew out of the wish of the Sherpa people for their children to be educated in Mahayana Buddhist teachings. Since the closing of the Tibet border, the Sherpa people had been cut off from the source of their spiritual studies.

When Lama Zopa started Everest Centre, there were 15 students. There are now 50 children, aged 5 to 19, at the centre and it is expected to grow to hold 200. Several of the boys are young incarnate Lamas or Rinpoches.

The day starts with prayers at 6 a.m. After breakfast, they clean, sweep, water the flowers and look after the garden. These actions are a form of Buddhist Dharma practice. The rest of the morning they are taught Mahayana Buddhist texts, which are recited and memorised. After lunch there are English and Tibetan classes, maths together with Buddhist art and modern art classes. The boys take turn in working in the kitchen. After tea in the afternoon, there are classes in Buddhist science and logic. The day ends at 11 p.m.

During the cold winter months, the school moves from Lawudo to Kopan near Kathmandu. The harsh winter climate of above 4,000 metres would not permit the school to remain open, since they would freeze to death.

The Founding of Chenrezig Institute in Queensland

Many Australian students attended the meditation courses of Lama Yeshe and Lama Zopa Rinpoche at Kopan. In view of the great interest, some of them invited the Lamas to Australia to give a one-month course here. This was held in September, 1974, in tents at Diamond Valley, Mooloolah, Queensland. At the Diamond Valley course, it was agreed that a permanent Dharma centre in Australia would be very valuable. Some of the students owned a beautiful 64 hectare block of bush land a few kilometers away which they offered to Lama Yeshe as a home for the new centre. It is high up on a ridge above the township of Tudlo, 90 kilometres north of Brisbane, with views of the Pacific ocean.

Lama Yeshe named the new centre, the first he had established outside Nepal, Chenrezig Institute for Wisdom Culture. Chenrezig (Sanskrit: Avalokiteshvara) is the Bodhisattva of Compassion, the patron deity of the Tibetan people. The most popular prayer in Tibet was Chenrezig's mantra, OM MANI PADME HUM. Many Tibetans recited it all time when they were travelling, working and so on. All over Tibet this mantra was painted or carved on rocks and stones so that the people would receive Chenrezig's blessing. Usually, Chenrezig has a white body with a very peaceful, loving expression and four arms. Sometimes, however, he is shown with a thousand arms with an eye in the palm of every hand. With the eyes, he sees at once what every living being needs. With the hands he acts to help all the beings.

Lama Yeshe appointed a Canadian nun, Anila Ann McNeil, who had studied with him in Nepal, as the first Director of Chenrezig Institute. Under her guidance, an impressive temple was designed and built by the students, near the highest part of the property. It was ready just in time for the Lamas next Australian course, in May 1975. Some 150 people attended this course. They all had to live in tents as there had not been time to build any accommodation.

Since then, many more buildings have been put up, so that the Institute now has permanent accommodation for Resident and visiting Lamas, the Director, and more than thirty students.

In July, 1976, Anila Ann left for the U.S.A. to start up a similar Institute in California. Her place as Director was taken by Anila Yeshe Khadro, an Australian nun. Soon after this, the pattern of life at Chenrezig Institute was changed by the arrival of two resident Lamas to stay for a three-year period. Geshe Thubten Loden is a very distinguished Lama, head of the Gyu-me Tantric College in Niysore, India. He has more than a hundred disciples in India. They miss him very much, and many of them cried when he left to come to Australia. As Geshe Loden at first spoke no English, a Rinpoche, Lama Zazep Tulku, also came, to translate for him.

Besides four-week and two-week introductory courses Geshe Loden and Zazep Tulku also teach more advanced courses. There are very few places in the world where one can hear teachings like this in English. Therefore, students come to Chenrezig Institute not only from all over Australia, but also from other countries, especially New Zealand and the United Kingdom.

Centres in other countries

Since the successful founding of Chenrezig Institute, Lama Yeshe has also founded Institutes for Wisdom Culture in the U.S.A., England, Italy and Spain.

Vajrapani Institute is in California, U.S.A. The deity Vajrapani, "Wielder of the Thunderbolt", defends the wisdom perceiving truth against the dark force of Ignorance.

Manjushri Institute in Cumbria, England, is housed in an old priory, which used to be a Christian Monastery. It is named after the Bodhisattva Manjushri, who embodies transcendent knowledge-wisdom. In his right hand he holds the flaming sword of wisdom which cuts through all delusions. In his left is a lotus flower, on which rests a book of scriptures, the sutras of the perfection of wisdom.

Tsong-kha-pa Institute near Pisa, Italy, is named after the founder of the Gelugpa Order. He was a great saint and yogi who lived in Tibet 600 years ago. He is famous for practicing extremely hard and for his very clear teachings on all Dharma subjects. In one three-year retreat, he did 3,500,000 full-body prostrations. The marks on the stones where his hands slid are visible to this day. As a result, he and the eight disciples with him in retreat perceived clearly all the 35 Buddhas of Confession, as well as other Buddhas.

Other Gelugpa centres also exist in the U.S.A., India and Switzerland, while centres of the other orders of Tibetan Buddhism have been set up in Scotland, England, France, the U.S.A., Canada and elsewhere.

Other Australian Centres.

Tara House for Wisdom Culture in Melbourne, and Bodhicitta Centre in Brisbane, are both part of Lama Yeshe's organisation. In Sydney there is the Loden Mahayana Centre, a non-denominational centre. Its spiritual head, Geshe Loden, has provided special prayers acceptable to any of the four orders of Tibetan Buddhism. These centres have regular meditation evenings and other activities, and anyone is welcome to go and talk about Dharma. The Lamas from Chenrezig Institute sometimes visit them and give teachings.

Discipline for Lay Buddhists.

Many Tibetan Buddhists take vows that all their life, they will never:-

- (i) kill any living being:
- (ii) take anything which is not freely given to them:
- (iii) commit sexual misconduct - adultery, sexual perversions, sex at an improper time such as in the daytime, or in an improper place such as near a temple or one's Guru:
- (iv) tell lies, or
- (v) drink alcohol.

Students at Chenrezig Institute and Lama Yeshe's other centres are expected to follow these rules all the time. They are also forbidden to smoke or to use drugs which affect the mind, such as marijuana, and they have to keep quiet and avoid distracting other students who may be trying to study or meditate.

Title and Discipline in the Monastic Orders.

Those who wear the maroon robes of Mahayana Buddhist monks and nuns have to keep stricter discipline than this. A novice monk (ge-tsul) or novice nun (ge-tsul-ma) has to take 36 vows. A fully-ordained monk (ge-long) takes 253 vows. In Tibetan monasteries, boys of six or seven are ordained as novices: they are said to be old enough if they can frighten crows away. In the west, however, only adults are ordained. To become a ge-long, one must be at least twenty years old. Australia's first novice ordination in the Tibetan Buddhist tradition took place at Chenrezig Institute in June, 1977, when seven ge-tsuls were ordained.

These ordinations have been handed down from person to person in unbroken lineage from Lord Buddha over 2,500 years ago. If a lineage is broken then that ordination can no longer be given. The lineage of the full nun ordination, with 364 vows has already been broken, so it is no longer possible to become a full nun in the Tibetan tradition.

In all Tibetan Buddhist orders, the title "Lama" (literally, "superior") is reserved strictly for Tulkus or incarnate lamas, and for Gurus who give formal teachings, whether or not they are monks or Geshes. Thus the term "Lama" can never be taken as a synonym for "monk". Rather it is the equivalent of the Sanskrit word "Guru".

When an assistant Abbot becomes Abbot, he earns the title "Rinpoche" (Precious One). If he so chooses, he can start a line of incarnate Lamas after him. These successors will also bear the title "Rinpoche" from birth and be regarded as Lamas.

The title "Geshe", which means a spiritual friend, refers to a degree not unlike a doctorate. From the age of about eight, until twentyfive, the candidate must study and thoroughly master five main subjects, and to pass severe oral examinations on them in public. His Holiness the Dalai Lama too had to take such examinations in front of thousands of monks in Lhasa.

The Graduated Path to Enlightenment.

The subject taught at the one-month courses, which all new students at Chenrezig Institute and other centres are advised to attend is called "Lam.rim", The Graduated Path to Enlightenment". It is based on a text by Tsong-kha-pa (1357-1419) called Lam.rim chen.mo", "The Great Exposition of the Stages of the Path". Lord Buddha taught in many different ways according to the different levels of understanding of different people. This text includes the meanings of all these teachings, arranged in a logical order to show how one starts with simple practices and gradually progresses to more difficult practices, until eventually one can achieve Enlightenment, becoming Buddha.

There are three main stages of the Path. An ordinary, non-religious person acts only to try and make himself happy in this lifetime. To start on the Path, one must consider the consequences of behaving like that. Soon, in less than 100 years, one will die. Then, because one has been behaving selfishly and harming others, creating much bad karma, one will be reborn in an existence of heavy suffering. Therefore, one begins to practise on the first level, avoiding immoral, harmful actions so that one can be reborn as a comfortable human being next lifetime.

But then one reflects that even human life is inseparable from suffering. There is no lasting happiness to be found as a human being, and even if one is reborn in a heaven so blissful that we cannot imagine it sooner or later one must leave that happy state and undergo terrible suffering again, only by liberating oneself entirely from the need to be reborn can one attain true, lasting happiness. Thus one is led to practise on the second level, seeking Liberation or Nirvana.

Yet even this is not enough. To become a Mahayanist, one must proceed to the third level, meditating on how completely dependent one is on other beings. To strive for one's own Liberation alone is absurdly selfish. Instead, cultivating love and compassion for all beings in the Universe one must practise with dauntless courage to receive perfect Enlightenment, the only state in which one has the power to help all these beings. On this third level" one has to practise the six Transcendent Actions of a Bodhisattva - Giving, Morality, Patience, Perseverance, Concentration and Wisdom. The first five are called Method. They are ways of helping others. Wisdom is the opposite of Ignorance. It involves training the mind through meditation so that one can perceive clearly the true nature of reality. Tibetan Lamas often say that Method and Wisdom are like the two wings of a bird. With only one wing, it cannot fly at all, but with both, it can fly very gracefully, high in the sky. Likewise, one cannot attain Enlightenment without both Method and Wisdom.

Other Teachings

The Lam.rim is a kind of anthology, with quotations from many other text each of which concentrates on a limited area of the subject. Tibetan monks preparing for the Geshe degree have to memorise and study several of these texts, and debate a with each other about them until they understand every word. Some of these texts have been taught at Chenrezig Institute. They were written by Buddhist masters who lived in India before Buddhism spread to Tibet. The works of the Indian masters, translated into Tibetan, fill over 200 large volumes. This is in addition to a hundred or more volumes of scriptures which are the words of Lord Buddha himself. Very little of this enormous mass of scriptures has yet been translated into English.

They include works from all the Buddhist schools, not just the Mahayana. For example, one of the most widely studied texts, the "Treasury of Higher Truths" (Abhidharmakosha) by Vasubandhu (c. 400-480 A. D.) is a Hinayana work. The main text on logic, Dharmakirti's "Valid Cognition" (Pramanavarttika), includes explanations according to the "Mind-Only" school, a Mahayana school. Other important texts such as the "Introduction to the Middle Way" (Bodhisattvacharya-avatara) by Shantideva, one of the most beautiful religious works ever written, follow Nagarjuna's deep philosophy of the Middle Way. Nagarjuna was born in South India about the second century A.D. and is said to have lived for 600 years. The philosophy he developed, called "Madhyamika", "The Middle Way", is recognised by all Orders of Tibetan Buddhism to be the most profound of all philosophical systems.

Tantra.

In addition to these Sutra teachings, many Tibetan Buddhists also practise Tantra, the Diamond Vehicle. Tantra offers methods for purifying one's mind of delusions and transforming one's ordinary body and mind directly into the body and mind of a Buddha. These methods involve advanced techniques of meditation, with intricate visualisation of deities, mandalas, mantras and so on.

Even in Sutra, the relationship of the disciple to his Guru is considered extremely important. In Tantra, it is still more so. Little can be achieved without the personal guidance of a fully qualified Guru, in whom the disciple must have complete confidence. Such a teacher is hard to find. In the past, Tantric teachings were carefully guarded. Many are transmitted only orally and never written down, A Guru would often test a disciple for several years before deciding he was sufficiently qualified to receive such teachings.

Tantric concepts are often expressed in paintings and statues in an elaborate visual symbolism. Westerners enjoy these as "works of art", but to those who understand them, they are far more than that.

Tibetan sacred art often depicts terrifying, wrathful deities, which a Westerner might mistake for demons. In fact, they do not represent evil but are simply different aspects of the same forces represented by the peaceful deities. Their violence is directed against the delusions which are one's true enemy. Other demon-like figures, animal-headed deities in an aura of flames, are likewise guardians of the teachings, or Dharma.

The Personal Guardian Deity (Yidam in Tibetan).

The personal guardian deities of Tibetan Buddhism are known by the name of Yidam. Three of the most important Yidams are Samvara, Hevajra and the conqueror of death, Vajrabhairava or Yamantaka.

The name Samvara means supreme bliss (Tibetan: Demchog). There are important Mandalas of Samvara handed down by Mahasiddhas of Tibet.

The Yidam Hevajra is the proclaimer of compassion and wisdom. The guardian deity Hevajra is found in different forms; for example, with two arms, four arms, six arms, and the large manifestations with sixteen arms. In the sixteen-arm version, Hevajra has eight faces and four legs. He wears a chain of skulls. Even though his powerful appearance is terrifying, his inner nature has great bliss.

The Yidam Vajrabhairava is a form of manifestation of Manjushri, who is a Bodhisattva. That is why Manjushri's peaceful face is at the top of the nine heads of the god who is usually known by the name of Yamantaka. The Bull-headed god with his nine heads, thirty-four arms and sixteen legs is the guardian of the secret doctrines. Yamantaka became the conqueror of Yama, the death god. The nine heads represent the nine-fold division of the Buddhist scriptures and the two horns represent the relative and absolute truth.

The concept of guardian deities as real, powerful beings, existing separately from oneself, to whom one might appeal for personal protection, help and riches, was widespread among the people of Tibet. Senior Tantric practitioners, however, are encouraged to go beyond this primitive idea. The deities are merely an interplay of psychological forces, different manifestations of one's own mind, whose reality is resolved with increasing insight.

The Meaning of the Colours used in Buddhist Paintings and Mandalas.

The symbolism of Tibetan art can only be understood by those who are trained; for example, a blue background is found in all paintings, indicating Dharmakaya (the Dharma Body of the ultimate State of Enlightenment). Each colour symbolises both the negative emotion and its positive part. Such paintings focus on the unity between things. Black symbolises Ignorance, although, at the same time, it represents the power of wisdom. The mandala deserves special mention. Its complex system of Colour and design contains coded messages. The source of all mandalas is a form of Sambhogakaya (Tibetan: Longs-sku). Sambhogakaya means the body of the heavenly enjoyment of supreme happiness.

Mandalas.

A mandala is a kind of symbol, not to be confused with a sign. A sign points to reality, but is less than reality. A sign, which we find upon highways when driving a car may give certain information but the sign is distinct from the reality of the information. The sign gives the driver limited information. There are different sorts of mandalas like the mandala of Mount Meru, the four Continents, Sun and Moon, etc., which are frequently

visualised as an offering and are not to be confused as a mandala which is the palace of a deity. Mandalas of different deities are different.

Mandalas have been used by various American Indians, Christians, Ancient Persians, Aztecs and many other people in history.

There are many ways of looking at a mandala. The mandala is both a map of the cosmos and the means that can be used to "link" man with cosmos. The symbol is not arbitrary. To understand how mandalas function, it is necessary to have some knowledge of psychology. The goal of looking at the mandala is that the person will become inwardly aware of the Deity.

Mandalas are arranged according to the five directions. An element corresponds to each direction. Water to the east, earth to the south, fire to the west, air to the north (right), and space to the fifth direction, the centre. Each direction has a certain colour symbol and some aspect of wisdom. The centre may be considered to be the four-sided mountain Meru and surrounding it the countless worlds which Buddhism regards as existing. In almost every Tibetan Centre there would be some kind of painting representing the mandala.

History of Tibetan Buddhism

Many famous Indian scholars, such as Santaraksita and Kamalasila and Padmasambhava translated and taught many Sutras. Later, Tibetan scholars such as Rin-chen-sang-po (Rin-chen-bzang-po) met with famous Indian scholars.

Many Indian scholars, such as Atisha, came to Tibet and translated the writing of Sutras and Tantras. As a result, there were all types of Indian Buddhist thought introduced into Tibet.

The Introduction of Mahayana Buddhism.

In Tibet about the 1st century B.C., the idea of Mahayana Buddhism came into existence.

Mahayana Buddhism has the idea of the Infinite Void or Emptiness (Sanskrit: Sunyata). Another Mahayana Buddhist idea is the pursuit of compassion (Sanskrit: Mahakaruna), that is the Bodhisattva ideal.

A Bodhisattva is an active being who carries out the teachings of Compassion in the world and places all his/her merit for other beings in order to show them the path to liberation.

The most important Bodhisattvas are Avalokitesvara and Manjushri. The central theme of the Vajranaparamita scriptures led to teaching which became known as the Madhyamika doctrine, the Mijnanavada and the Yogacara.

The Adi-Buddha of Mahayana Buddhism.

One of the main ideas of Mahayana is that there were many, many Buddhas. The

original Buddha is known as Adi-Buddha. The Adi-Buddha became a highest being of Esoteric Buddhism. The Adi-Buddha leads us into the "diamond vehicle" doctrine (Sanskrit: Vajrayana). Vajrayana became the basis of Tibetan Buddhism.

Vajrayana Buddhism (Vajra means "Jewel" in Sanskrit).

There were secret writings called Tantras which involved magic ritual. Vajrayana may also be called Tantrism because of its Tantric writings. It used secret doctrines, rites and symbols and included use of the ancient Indian tradition of Yoga. The spiritual teacher is the Guru (Tibetan: Bla-ma). A Guru is needed otherwise the attempt to gain insight into the Tantric vision may lead to harm. The Guru becomes the disciple's supreme teacher. The end of the path enables the experience of wisdom (Tibetan: Shes-rab), characterised by the female symbol of the Dakini or Prajna. The supreme wisdom includes the knowledge of the unity of the male and female elements (Tibetan: Yad-yun).

Mantras in Vajrayana.

The sacred formulae of the Mantras are important in ritual. Mantras are strings of syllables and formulae addressed to the Devas of Buddhism. Mantras are found in all texts of the Vajrayana. Mantras can be very short consisting of one or more syllables. From the syllables the various Buddhist symbols, lights and rays appear before the eyes of the meditator. The person using the mantra is able to see the Deva by practice or use of the mantra. The lamas (Tibetan monks) teach the mantra appropriate to each of the divine forms holding the psychic energy of that "being". As the sound is no more than a symbol of the mantra's latent power, mispronunciation of the syllable does not matter, since it is the INTENTION of the person using it that unlocks the powers of the mind. On the other hand, Hindu teachers of mantric yoga are said to attach immense importance to ensuring correctness of sound and vibration.

Tibetan Kings and Buddhism.

The support of the Tibetan kings of Buddhism began with King Sorong-btsan Sgam-po (629-649). He married two wives, one from Nepal and one from China. Buddhism was widespread in both these countries at that time: The Queen founded the oldest temple in Lhasa, the Ra-mo-che and the "Phiul-s nang", where the first images of Buddha were set up in Tibet. Sorong-btsan Sgam-po commanded his scholar Thon-mi Sambhota to find a method of writing in India which would serve Tibet as a model. The Buddhist teachings were translated from the Sanskrit into the new Tibetan written language. These writings spread throughout the country.

About 100 years later, King Shri-srong-ide'u-btsan (756-797) showed great interest in the religion. This king had a scholar, Santaraksita, brought from India, and on his advice, Padmasambhava came to Tibet. Both men were famous teachers. They translated Buddhist writings and founded the first monastery for Bsim-yas.

Tibet's First Monastery - Bsim- yas.

The Bsim-yas monastery is believed to have been built on a model of the Indian monastery of Odintapuri in Bihar. Padmasambhava devoted himself to magic practices. Tradition relates he banished many Demons which threatened the land of Tibet. With the support of the Tibetan Kings, Bsim-yas became the first centre of Buddhist translating and teaching activity. The followers of Buddhist doctrine of this period later called themselves the Raying-ma-pa school.

Opposition of Buddhism by the Bon Religion.

Long before Buddhism spread in Tibet, the Bon religion which came from the country of Shang-Shung was practised in Tibet. When Buddhist teaching spread from India, the Bon system became more complex. The Bon religion have their own Buddhas and Bodhisattvas with different names. The main deities of the Bon-pos were originally those of the sky. The impact of Buddhism was so overpowering that the Bon religion adopted Buddhist methods. The Bon-pos reversed the direction of walking around (circumambulation) their monastery as compared to the traditional Buddhist methods. The swastika sign of the Bon-pos points to the left, while the Buddhist one points to the right. A Tibetan king, who was a staunch supporter of the old Bon religion, closed the Buddhist monasteries and the monks fled to neighboring countries and into Eastern Tibet. This is the end of the first period of the spread of the doctrine (Tibetan: Snga-dar) in Tibet.

The Second Spread of Buddhism by Atisha (982-1054 A D).

The second spread of Buddhism proceeded under western Tibetan kings in the 10th and 11th Centuries. Atisha came to Tibet in 1042 and translated over 100 Indian texts. Atisha introduced the tradition of Kala Cakra (meaning: the Wheel of Ages). Atisha (Tibetan: Jo-bo-rje) was born in India. His father was king Kalyapsri. Atisha had two brothers, the eldest one succeeding to the throne. Atisha is a name of honour and his Buddhist name was Dipankarasrijnana. Atisha was brilliant from his boyhood. At the age of ten, he was skilled in medicine, fine arts and literature. At eleven, disgusted with palace life, he went to the forest, where he talked to a Buddhist monk. He became a monk and by the age of twenty-one had made studies of both Buddhist and non-Buddhist teachings. He travelled and continued studying. He returned to India when he was forty-four years old. By this time he was so famous that a descendant of the royal Tibetan family, named Yes-ses hod, sent scholars to India to see if Dipankarasrijnana (Atisha) would come to Tibet to sort out the different views of Buddhism. Ye-ses set out to collect funds for a mission but was captured and held in prison for gold ransom. Ye-ses said in prison "Take all the gold to India as offering. I'd rather die here, offering my life for the sake of the Dharma". He died in prison. Ye-ses' friends offered Atisha the gold and told him of his suffering. Atisha would not take the gold but said he would go to Tibet with Ye-ses' friends. Unfortunately, when they were at Nepal, one of the party, the Tibetan translator, died. Atisha was upset and said, "It would be no use for me to go to Tibet, being thus deprived of my tongue". He left Nepal one year later (1041 A.D.) and went to Tibet and stayed at the Monastery founded by Ye-ses-hod. He wrote a book called "Byan-chub-Iam-gyu Sgron-ma", which is still used as a guide for Buddhists of Tibet. The book set out the proper teaching of the Buddha. Atisha had many disciples and

discovered a number of Sanskrit manuscripts at Bsim-yas which had long been lost in India. He sent them back to India. Atisha stayed in Tibet and with the help of native interpreters translated many texts. He died in 1054 A.D. It was Atisha's work that led to the establishment of the Bkag-gdarns-pa school of Buddhism in Tibet. This school accepts all doctrines of the Buddha and every Dharma is seen as an aid to the attainment of Buddhahood. The Tibetan Bstan-bgyur (Tangyur or collection of treatises) contains a volume of Atisha's essays and a number of other writings on which Atisha founded his own system.

Tibetan Buddhism: These comments are from a woman who studied at Chenrezig Institute.

I stayed at Chenrezig Institute for six days during my summer holidays. Five of those days were spent doing a course. You can read the details of our daily schedule here.

Chenrezig is a beautiful place to go and study Buddhism. It is built on a large country property 90 km. north of Brisbane, and it is high up in the hills, you can see the Pacific Ocean. It is very peaceful and a good place to relax and study our lives closely.

Sometimes it is difficult studying Buddhism because you have to look closely at your life and see that a lot of the things you do and think are selfish, silly or unnecessary. Even though Buddhism makes me discontented with parts of my life, I can see that it is the best way to achieve truth and an understanding of all living beings.

Chenrezig was a very precious experience.

Schedule for Lam Rim Course 1981.

6.00	-	7.00	Meditation
7.00	-	8.00	Breakfast
8.00	-	9.00	Karma Yoga
9.00	-	11.00	Lecture
11.00	-	12.00	Discussion
12.00	-	2.00	Lunch
2.00	-	3.00	Meditation
3.15	-	4.30	Lecture
4.30	-	5.30	Tea
5.30	-	6.00	Yoga
6.00	-	7.00	Meditation
7.00	-	8.00	Dinner
8.00	-	9.00	Meditation or Discussion

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Illustration: Woodblock print of the Deity Chenrezig from the front cover of a Chenrezig Institute for Wisdom Culture brochure. The contents of the brochure is

reprinted below.

The Chenrezig Institute for Wisdom Culture

C/- P.O. Box Eudlo, Queensland, 4554, Australia.

By 1974 almost 100 Australians had been to the Nepal Mahayana Gompa to experience a one month meditation course covering meditation techniques and Buddhist Philosophy as taught by Tibetan Lamas according to the Tibetan tradition.

The courses had been running 2 a year for the previous 2 years. Many of the students found it impossible to stay on in Nepal or to keep returning in order to continue their study. So it was decided to establish a center in Australia.

They organized a one month course in Queensland and invited Lama Yeshe and Lama Thubten Zopa Rinpoche from the Nepal Mahayana Gompa Center to come to Australia and give the course. About 160 people attended the course and some of the students stayed on to help set up a permanent center.

A Canadian nun also from the Nepal Mahayana Gompa Center stayed on as Director of the center. Lama Yeshe named it the Chenrezig Institute for Institute for Wisdom Culture and it became the first of several such Institutes now set up in different countries throughout the world.

Chenrezig is the name given to the specific aspect of Buddha which manifests Compassion and Love.

At that time Chenrezig Institute was only a 160 acre piece of land, no buildings, no road, no water supply. Now it has developed to this.

The purpose of the center is:

- * to provide formal teachings on Buddha Dharma for everyone who wishes to receive them.
- * to provide opportunity for those students to further study and retreat in order to develop their understanding of the oral teachings.
- * to provide opportunity for those who wish to increase their understanding by actualizing Dharma in a normal working day.
- * to accommodate students in a lifestyle which will best enable them to discover their shortcomings and then to control and overcome them and at the same time develop positive mental attitudes.

General conditions for those living at the Institute

To abstain from killing or harming any living being.
To abstain from telling lies (includes exaggerating)
To abstain from taking things not freely offered.
To abstain from engaging in any sexual misconduct.
To abstain from using any intoxicant or drug, including tobacco.

The Centre has been built by the donations and physical labour of the students.

TEACHING PROGRAM

- * a four week course in December/ January and in June.
- * a one week course each month to begin on the third Sunday.
- * daily teachings by the Tibetan resident Lamas.
- * group retreats following the January course.
- * short courses in other capital cities.

COMMUNITY PROGRAMS

- * plans for a primary and a pre-school have been drawn up and building will begin soon. We hope to open the school in January 1977.
- * The editing and publishing of teachings given by Lama Yeshe and Lama Zopa Rinpoche, as well as the publishing of other Dharma Teachings.

Anyone with a genuine interest in Dharma is most welcome at Chenrezig Institute at any time.

Please bring sleeping gear, tent, eating utensils.

COSTS

- * to cover food, transport, facilities - \$1.50 per day.
- * rent of house or room furnished \$1.50; unfurnished \$1.00.

Benefactors for the resident Teachers and students studying fulltime at the Institute are needed.

Donations for the development of the Institute and the Library are appreciated.

Yeshe Khadro

Director. July 1976

Text reproduced below of chanting used at Tara House for Wisdom Culture, 12 Miller Grove, Kew. 3101, Victoria, Australia.

Prayer of the Graduated Path

Yon.tan kun.gy'i zhir.gy'ur dr'in.chan:je
Tsul.zhin ten.pa lam.gy'i tza.wa.ru
Leg.par t'ong.na ba.pa d'u.ma.yi
G'u.pa ch'en.po ten.par j'in.gy'i.lob

Seeing that the root of the path, true Guru devotion to a kind holy teacher is the stable foundation for developing all the good qualities that there are, I make this request with the utmost respect; send forth to me waves of inspiring strength to practise sincerely true Guru devotion

Lan.chig nye.pa: d'al.wa: ten.zang.di
Shin.tu nye.ka d'on.ch'en she.gy'ur.na
Nyin.tsan kun.tu nying.po len.pa: lo
Gyun.ch'a me.par kye.war j'in.gy'i.lob

Seeing how important and how difficult to gain is this meaningful and excellent full human form, and that it is only this one time obtained, I make this request; send forth to me waves of inspiring strength to develop without any break or disruption, the pure state of mind that sees day and night no essence at all to worldly attachments.

Lu.sog yo.wa ch'u.yi ch'u.b'ur.zhin
Nyur.d'u jig.pa: ch'i.wa dr'an.pa.d'ang
Shi.wa: je.su lu.d'ang dr'ib.ma.zhin
Kar.nag la.dra ch'i.zhin drang.wa.la

Nge.pa t'an.po nye.na nye.pa: tsog
Tr'a.zhing tr'a.wa nam.kyang pong.wa.d'ang
Ge.tsog t'a.d'ag drub.par j'e.pa.la
Tag.tu b'ag.d'ang dan.par jin.gy'i.lob

Keeping in mind that my life and my body at death will depart in an instant like bubbles on a fast moving stream, and firmly convinced that once I have died all the fruits of my actions-both black and white ones which I shall have to experience in births yet to come-like a shadow will follow wherever I go, I make this request; send forth to me waves of inspiring strength not to collect even the slightest non-virtue. But always to remain in control of mind so that I may amass only virtuous deeds.

Sa.cha gyal.wa: ma.j'ung tr'in.la.la
Leg.dr'ub j'ang.ch'ub lam.gy'i rim.pa.kyang
T'ar.do nam.kyi yi.la pal.ter.zhing
Gyal.wa: dza.pa ring.d'u kyong.gy'ur.chig

By the merit of the marvelous good acts of the Buddhas and of all the Bodhisattvas, and even of this, my work on the Lam.rim, may the deeds of the Buddhas for a long time be nourished to bring wondrous peace to those who would be free.

Lam.zang dr'ub.pa: tun.kyen drub.j'e.ching
Gal.kyen sel.j'e mi.d'ang mi.min.kun
Tse.rab kun.tu gyal.wa ngag.pa.yi
Nam,d'ag lam.d'ang dral.war ma.gy'ur.chig

As for all of the people and beings not human, who prevent bad conditions and make things conducive for unhindered practice of the excellent path-may they never be parted for all of their life times from the purest of paths which the Buddhas all praise.

G'ang.tse t'eg.pa ch'og.la ch'o.cho.chu
Tsul.zhin drub.la tzon.pa d'e.yi.tse
T'u.dan nam.kyi tag.tu drog.j'e.chin
Tra.shi gya.tso ch'og.kun ky'ab.gy'ur.chig

When someone with vigour makes effort in accordance with the ten points of conduct of the Mahayana path, may he always be assisted by the mighty Dharmapalas and may oceans of good fortune spread out, reaching all.

Final Lan.rim Prayer

D'er.ni ring.d'u ba.la tsog.nyi.ni
K'a.tar yang.pa g'ang.zhig sag.pa.d'e
Lo.mig ma.rig g'i.dong dro.wa.nam
Nam.dren gyal.wa: wang.por dag.gy'ur.chig

From my collection of insight and merit vast as space, that I have amassed from working with effort at the practice of Lam.rim for a great length of time, may I quickly become the chief leading Buddha for all those who suffer from ignorance clouding their mind's Wisdom Eye.

D'er.ma son.pa: tse.rab kun.tu. yang
Jam.pa: yang.kyi tze.wa: je.zung.na

Tan.pa: rim.pa kun.tsang lam.gy'i.chog
Nye.na drub.pa gyal.nam nye.j'e.shog

Even if I do not reach this high state, may I always be held in your boundless compassion for all of my lifetimes, O great Manjushri, may I discover the best of complete graded paths of the teachings. May I please all the Buddhas by practising well.

Rang.g'i j'i.zhin tog.pa: lam.gy'i.na
Shug.dr'ag tze.wa dr'ang.wa: t'ab.k'a.kyi
Dro.wa: yi.kyi mun.pa sal.j'a.na
Gyal.wa: tan.pa yun.ring dzin.gy'ur.chig

By teaching all points of the path just as I have discerned them, thus lifting the darkness from the minds of all others, through their most skillful means, with the force of compassion as guiding incentive, may I uphold Buddha's teachings for aeons of time.

Tan.pa rin.ch'en ch'og.g'i ma.ky'ab.b'am
Ky'ab.kyang nyam.par gy'ur.pa: ch'og.d'er.ni
Nying.j'e ch'en.po yi.rab kyo.pa.yi
P'an.de: ter.d'e sal.war j'e.par.shog

With my heart going out in the ten main directions where the supreme jewel-like Dharma has declined or not spread, compelled by the powerful force of great mercy, may I expose this vast treasure that brings pleasure and aid.

Cha.pa mi.ngom dug.ngal kun.gy'i.go
Yi.tan mi.rung si.pa: pun.tsog.ky'i
Nye.mig rig.na t'ar.wa: de.wa.la
D'on.nyer ch'en.por kye.war j'in.gy'i.lob

Seeing the pit falls and all the shortcomings of the luxuries found in the midst of samsara-they never can make me feel truly secure, nor can they afford me the least satisfaction though I might indulge in their pleasures forever; they are only the gateways to all my suffering-I make this request; send forth to me waves of inspiring strength that I may develop the strongest interest in attaining the wonderful bliss of Nirvana.

Nam.d'ag sam.pa d'e.yi dr'ang.pa.yi
Dr'an:d'ang she.zhin b'ag.yo ch'en.po.yi
Tan.pa: tza.wa so.sor t'ar.pa.la
Drub.pa nying.por j'e.par j'in.gy'i.lob

Inspired to action by these purest of thoughts to renounce all my suffering and gain Liberation, I make this request; send forth to me waves of inspiring strength to take to my heart and to follow most truly with mental alertness and mindful awareness all the vowed rules of pure moral conduct, the root of the practical teachings of Dharma.

Rang.nyi si.tsor lhung.wa j'i.zhin.d'u
Mar.gy'ur dro.wa kun.kyang d'e.dra.war
T'ong.na dro.wa drol.wa: k'ur.ky'er.wa:
J'ang.ch'ub sem.ch'og jong:par j'in.gy'i.lob

Seeing that I am not alone in samsara's cruel ocean, but here with me also are all fellow beings who have all been my mothers in previous lifetimes, I make this request; send forth to me waves of inspiring strength to develop Bodhicitta, the highest of motives, to take on myself the responsible burden to free from their suffering all sentient beings.

Sem.tzam kye.kyang tsul.tr'im nam.sum.la
G'om.pa me.na j'ang.ch'ub mi.drub.par
Leg.par t'ong.na gyal.sa dom.pa.la
Tzon.pa dr'ag.po lob.par j'in.gy'i.lob

Seeing full well that if I lack the habit of following strictly the three moral codes, my development merely of the wish to be Buddha will not be sufficient for gaining this goal, I make this request; send forth to me waves of inspiring strength to exert intense effort to put into practice the vowed rules prescribed for the Buddhas' - brave Sons.

Log.pa: yul.la yeng.wa zhi.j'e.ching
Yang.d'ag don.la tsul.zhin cho.pa.yi
Zhi.na lhag.t'ong zung.d'u drel.wa:lam
Nyur.d'u gyu.la kye.war j'in.gy'i.lob

Trying to pacify all mental wandering towards objects of sense incorrectly conceived, and develop the wisdom to analyse clearly the actual meaning of the Voidness of things, I make this request; send forth to me waves of inspiring strength to develop my mindstream into a path wedding penetrative insight to mental quiescence.

T'un.mong lam.jang no.d'u gy'ur.pa.na
T'eg.pa kun.kyi ch'og.gy'ur dor.je.teg
Kal.zang kye.wo: jug.ngog d'am.pa.d'er
De.lag nyi.d'u jug.par j'in.gy'i.lob

When I have become a pure suitable vessel trained in the path shared by sutra and tantra, renunciation of suffering, the wish to be Buddha, and the right view of Voidness, I make this request; send forth to me waves of inspiring strength to enter most quickly the diamond-hard vehicle, Vajrayana, the best of all vehicles, the highest of pathways for those of good fortune.

D'e.tse ngo.dr'ub nam.nyi drub.pa: zhi
Nam.d'ag d'am.tsig dom.par sung.pa.la
Cho.ma min.pa; nge.pa nye.gy'ur.na
S'og.d'ang do.te sung.par j'in.gy'i.lob

Then, truly believing Buddha who taught that the vows and the sworn words of honour, to follow the practice, when purely observed, are the very foundation for gaining the two kinds of powerful attainments, I make this request; send forth to me waves of inspiring strength to protect with my life tantric vows of the practice.

D'e.na gyu.de: nying.po rim.nyi.kyi
Na.nam j'i.zhin tog.na tzon.pa.yi
T'un.zhi: nal.jor cho.la mi.yel:war
D'am.pa: sung.zhin dr'ub.par j'in.gy'i.lob

Then perceiving correctly all the fine points of both of the stages of full tantric practice, the heart of all four of the classes of tantra, I make this request; send forth to me waves of inspiring strength to practise with vigour in accord with the teachings of spiritual masters and never to neglect the daily performance of four session yoga.

D'e.tar lam.zang ton.pa: she.nyen.d'ang
Ttul.zhin drub.pa: dr'og.nam zhab.tan.ching
Ch'i.d'ang nang.g'i b'ar.d'u cho.pa: tsog
Nye.war zhi.war j'in.gy'i lab.tu.sol

May the feet of all Gurus who show the pure path and of friends of true practice be planted with firmness for long fruitful lives. May I receive inspiration to quell all the hindrances, outer and inner, disturbing my practice.

Kye.wa kun.tu yang.d'ag la.ma.d'ang
Dral.me ch'o.kyi pal.la long.cho.ching
Sa.d'ang lam.gy'i yon.tan rab.dzog.na
Dor.je ch'ang.g'i g'o.p'ang nyur.t'ob.shog

May I never be parted for all of my lifetimes from masterful Gurus. May I put what these Gurus have taught to good use. By completely

achieving all of the stages and paths Bodhisattvas must tread, may I quickly attain your state of Enlightenment, O Vajradhara, great Buddha of Tantra.

Recommended Reading List.

* Priority

- * 1. The Opening of the Wisdom Eye; His Holiness the 14th Dalai Lama of Tibet, the Social Science Association Press of Thailand, Bangkok. Also, the Theosophical Publishing, Madras, India House, Mandras, India and Wheaton, Illinois.
- * 2. The Tibetan Tradition of Mental Development; Geshe Nga.Wang Dhar.gyey, Library of The Tibetan Works and Archives, Dharamsala.
- * 3. The Wisdom of Tibet Series, Allen and Unwin (London) Harper and Row (N.Y.)
 - Volume 1: Introduction to Buddhism, and Key to the Middle Way, His Holiness the Dalai Lama.
 - Volume 2: The Precious Garland (Nagarjuna), and the Song of the Four Mindfulnesses; translator, P. Jeffrey Hopkins.
 - Volume 3: The Pathway to Enlightenment; Geshe Nga.Wang Dhar.Gyey (1976)
- * 4. Shantideva's Bodhicaryavatara; translated as Entering the Path to Enlightenment, Marion L. Matics. McMillan, New York.
- 5. By Dr. H.V. Guenther:
 - *a) The Jewel Ornament of Liberation (sGam.P.Pa); Rider, London; and Shambhala, Berkeley.
 - *b) Treasures on the Tibetan Middle Way; Shambhala.
 - *c) Mind in Buddhist Psychology, Dharma Press,
 - d) The Life and Teachings of Naropa, Oxford.
 - e) The Royal Song of Saraha, Shambhala.
 - f) Philosophy and Psychology in the Abhidharma, Buddha Vihara, Lucknow and Shambhala.
- 6. By Dr. Edward Conze:
 - *a) The Astasahasrika Prajna Paramita; translated as The Perfection of Wisdom in 8000 Slokas; Four Seasons Foundation, Bolinas, California.
 - *b) Perfect Wisdom in 25,000 Verses; University of California Press, Berkeley.
 - *c) Buddhist Wisdom Books: The Diamond Sutra and the Heart Sutra, Harper; and Allen Unwin.
 - d) The Shorter Prajna Paramita Texts; Auzac and Co., London.
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