

Buddhist Discussion Centre (Upwey) Ltd.

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(Incorporated in Victoria)

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The Rains Retreat (Vassa)

In July, 1983, the Venerable U Pannathami, a Burmese Monk, and Phra Thawin Klinhomgloythap, a Thai Monk, began their Rainy Season Retreat at the Buddhist Discussion Centre (Upwey) which started on the full moon day (25th July, 1983).

The Rains Retreat is a Theravadin Vinaya (Rule of Monks) of residing in the same place during the three months of the rainy season. In that time some undertake a single meditation subject and make an extra effort to live the life of a Monk as given by the Buddha.

The Rains Retreat (Vassa) was given by the Buddha to the Monks as a solution to farmers losing a large portion of their newly sprouted paddy crops because the banks were breached by monks wandering about during the Monsoons. Some persons enter the order temporarily for the rainy season. The Il Poya moon day of 27th October, 1983, is the conclusion of the three months' retreat of the Monks according to the Burmese calendar.

The Buddha discoursed on the responsibility of lay people to look after the needs of Monks, "the four requisites being food, clothing, shelter and medicine to ensure the longer life of the Dhamma" (page 26, Buddhism in Thailand, by Karuna Kualasaya).

At the end of the Rains Retreat, Monks are offered robes during the Kathina ceremony. The benefit of the Kathina ceremony is one of mutual support between Monks and laypeople; laypeople can gain merit for their future practice. "The Kathina ceremony helps to make a Bhikkhu a good Bhikkhu, and a layman a good layman" (Page 118, The Triple Gem and the Uposatha, by Alec Robertson).

During the Monks' Vassa at the Buddhist Discussion Centre (Upwey), many people have benefited from the opportunity to make food offerings (Dana) and attend the Monks. Members of the Centre will offer robes at the end of Vassa.

It is very fortunate to have these Monks in Australia. May the Buddha Sasana prosper.

A.W.

The Bhaisaija Guru Vaitureya Prabha Raja Tathagata (Medicine) Buddha Puja

On Sunday, 15th May, 1983, Francisco So led a puja of The Healing Buddha, Azure

Radiance Tathagata, at the Buddhist Discussion Centre (Upwey). The Puja includes the Sutra of the Lord of Healing, translated from Chinese to English by Dr. Chew Siok Kia (Chow su-chia) (published by H.K. Buddhist Book Distributors Press).

There are five translations of this Sutra into Chinese. The first translation was done by the Rev. Keat Eu (317 C.E.), the second translation by Rev. Hui Kan (420 C.E.), and to the third by the Rev. Huat Hang (581 to 600 C.E.). The fourth was translated by the Rev. Hien Chong and the fifth by the Rev. Gee Cheng (690 C.E.) Dr. Chew Siok Kia's translation was based on the fourth translation.

The purpose of doing this Puja is manifold. Ultimately, it helps all beings to overcome suffering and sorrow through the attainment of Perfect Enlightenment. When practiced mindfully, vast merit can be shared with all beings for the purpose of their enlightenment. The Puja is a powerful method of brightening the mind and the bright mind can remove defilements of greed, hatred and ignorance.

For maximum benefit to the meditator, the Puja should not be treated as a mindless ceremony, but be practiced as a meditation with the development of continuous mindfulness.

As far as we are aware, it is the first time this Puja has been performed in Australia.

May this excellent example of Samantabhadra Bodhisattva's practices bestow innumerable merits to all beings.

F. T. C.

Summary of talk given by Geshe Doga translated from Tibetan language by Sonam Rigzin.

Given at Atisha Centre, Bendigo, Victoria, Australia on 3rd July, 1983.
The text used was "Graduated Path to Enlightenment".

In this text, there are three main headings. The first main heading deals with how delusions (wrong views) are generated. The first main heading has four sub-divisions, namely:

- 1.1 Recognition of delusions and understanding the kilesas (defilements).
- 1.2 How delusion operates.
- 1.3 The cause of delusion,
- 1.4 The shortcomings and faults of delusion (kilesa).

A Definition of Delusion

Delusion is a mental factor which causes a chaotic or upset situation in the mind (of the meditator).

Ten Delusions (5 views and 5 non-views)

There are six root delusions (or six roots causing disturbing thoughts)

- (1) Attachment.
- (2) Anger.
- (3) Pride.
- (4) Doubt.
- (5) Ignorance.
- (6) Wrong View (as 5 types).

“Root” means the cause.

(Since (1) and (2) have been covered in other discourses, Geshe Doga covered (3) to (6)).

- (3) Pride - Most beings have pride. Find object or base from which pride is generated.
Pride focuses on notions: high, low, bad, good.
Having recognised pride (as mental factor appearing to meditator)

Cure: Let idea appear of thinking of “self” as having low status. Lama Tsong Khapa had many students, but would carry his own belongings on his back when traveling. In recent times, Mahatma Gandhi applied this method.

Benefits lost by pride: If a person has too much pride, when he sees a high being, he will not respect that being. Accordingly, there will be no way of wishing to receive teachings from such a being.

High pride is a cause of rebirth of low status.

Method: Instead of thinking with pride, practice cure.

4. Doubt is of two types:

4.1 General Doubt. Tending towards possible conclusions and not being firm from creating bad karma. Failure to do so will produce a miserable rebirth in samsaric suffering.

4.2 Root Delusion Doubt.

- (a) Not being sure there is merit in undertaking good actions.
- (b) Not having certainty about the Four Noble Truths
- (c) Not being sure about the cause and effect relationship.

Doubt is hurtful and harmful to others and oneself. We have to try to stop the generation of this delusion. Put energy into stopping yourself from creating bad karma. Failure to do so will produce a miserable rebirth in samsaric suffering.

(5) Ignorance

5.1 General Ignorance is a particular mental factor whose function is confusion relative to one's perception of objects.

5.2 Deluded Ignorance is a particular mental factor which is confused in the suchness, absolute nature of all phenomena.

All the undesirable and unfavorable situations arise from 5.2

(6) Deluded View - This has five parts called five views (5 deluded views)

- (1) View of transitory collection.
- (2) View of Nihilism and permanence.
- (3) Perverse view of holding ethics and austerity practice as superiority.
- (4) Holding one's view as supreme.
- (5) Holding wrong moral view as being of great worth.

Because of our own deluded views, we feel fear. When we feel sad or miserable, this is due to delusion. Our enemy is internal emotional affliction. When practice is correct, the meditator does not see ritual as real or non-real, and can come to the end of troubles.

MAY THE MERIT OF THIS TEACHING BRING HAPPINESS TO ALL BEINGS,
AND LONG LIFE FOR LAMA ZOPA RINPOCHE.

Kamesu Micchacara Veramani

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

"The beneficial results of refraining from committing adultery, or from carnally knowing maidens still under guardianship": The person who vigilantly and steadfastly observes this Kamesu micchacara Precept reaches the world of Devas on his death. When he expires in the world of Devas, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having no enemies;
2. being the object of affection and regard by all others;
3. being able to obtain food, beverages, clothes and ornaments readily;
4. being able to sleep well and peacefully;
5. being able to wake up in peace and comfort;
6. being free from falling into the four lower planes;
7. being free from the state of a eunuch;
8. being free from gusts of hot anger;
9. being given to just and fair actions;
10. having a fresh and happy face;
11. being able to enjoy comfort and well-being;
12. being free from physical defects and deformities;
13. having a sound and healthy appearance;
14. not being assailed by doubts and suspicions;
15. having no anxiety or worry;
16. being able to live in calm happiness;

17. having no dangers, or threats, or harm;
18. being able to associate with loved ones.

Kamesu Micchacara

"The bad results of committing adultery or carnally knowing maidens still under guardianship:" The person who breaks this Precept of Kamesu Micchacara may, on his death, reach one of the Four lower planes of existence, and after that, if he should be reborn in the human world, he is liable to have many enemies, so that all meet him regard him with hostility.

An Appeal from Bangladesh Orphanages

Bangladesh, being one of the poorer countries of the third world, has many problems, both social and economic.

In the fighting of 1971, about 3 million people were killed, and their children left homeless. The raising of these thousands of orphans is a massive task undertaken by both Government and private institutions.

In March, 1983, John Hughes of B.D.C.(Upwey) was in Bangladesh attending the Inauguration of the 1000th Birth Anniversary of Atisha Dipankar Srijan. Whilst there he met with the Secretaries of some private orphanages to discuss the possibility of encouraging further foreign aid to assist them with their worthy project.

Venerable Suddhananda Mahathera of the Dhammarajika Orphanage in Dhaka, has since written to B.D.C.(Upwey). In his letters, he expresses an urgent need for funding to enable him to continue providing for up to 500 boys and girls.

Venerable Sugatananda Mahathera of Agrasara Bouddha Anathalaya Orphanage and the Venerable Bhikshu Sumangal of the Chittagong Buddhist Temple, also an orphanage, also express the same desperate need for immediate support.

Needless to say, providing for approximately 500 orphans in each orphanage is a costly venture.

The immediate and most important function of these orphanages is to ensure an adequate supply of the basic necessities; food, clothing, medical treatment and shelter. In the long term, education in basic trade skills, such as motor mechanics and farming, will enable the children to become less dependent on the orphanages, and in time totally self-sufficient and useful members of the Bangladesh community.

If you wish to correspond directly with these orphanages, the addresses are as follows:-

1. Agrasara Bouddha Anathalaya Orphanage,
Sudharshan Vihar, G.P.O. Box 491,
Chittagong, Bangladesh.
Venerable Sugatananda Mahathero (General Secretary)

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

B.D.C.(Upwey) appeals for help in financing these organisations' great work. Donations may be sent to B.D.C.(Upwey), This centre will arrange to forward any monies directly to the people responsible in Bangladesh. Please mark envelopes "For Bangladesh Orphanages".

R. A.

Dharma in Italian Language

A member of B.D.C.(Upwey), Vincent Cavuoto, was in Italy from 12th April, 1983, to 10th May, 1983, where he visited the Tibetan monastery, "Tzong Khapa" in Pomaia, near Pisa. He was given two issues (Nos. 5 & 6) of the Italian language Quarterly Buddhist journal "Paramita", by its Editor Vincent Piga, for the BDC (Upwey) Library. Included therein are articles on karma, vipassana, dharma and society, dukkha, theosophy and dharma European Buddhism, and much more. Inquiries regarding this publication should be directed to Via della Baldina, 73-00136, Roma.

Annual subscriptions:

Ordinary	L. 10,000
Sostenitore	L. 20,000
Benemerito	L. 40,000
(One copy costs	L. 2,500)

B.D.C.(Upwey) expresses its gratitude for these journals. May the merit of this work bring happiness to the Italian people. Other publications in the B.D.C.(Upwey) library in the Italian language are: "La Morte e il Sentiero", by Geshe Nahang Dargye; "Come Attivare Bodhicitta", by S.S. XIV Dalai Lama; "Le 37 Pratiche Dei Bodhisattva" by Guru Togme Sampo; "Bodhipatapradiptam", by Atisa. Dipamkara Sri Jinana; "Tantra Buddista Senza Mistificazioni", by Lama Tzong Khapa; "Le Lodi a Tara", commentary by Lama Ghesce Jampel Senghe; "Incontro con il Maestro", by Lama Tubten Yesce; "Bodhisattvacaryavatara - Una Guida allo stile di Vita del Bodhisattva", by Shantideva; "Il Fondamento di Tutte Le Qualita Eccelenti", by Kiabje Ling Rinpoche.

M. A. L.

La Dissemination Du Dharma

Hoang Phap is a Buddhist Journal in the Vietnamese language. B.D.C. (Upwey) has received several issues for its multi-lingual library. This Journal is associated with Monastere Bouddhique Linh-Son. Inquiries regarding this publication should be addressed to:

Thich Giac-Hoan,
9, Avenue Jean Jaures,
94340 Joinville-Le-Pont, France.

The latest issue received (N0. 26) includes 14 pages in the French language. The present writer, (J.D.H.) considers this step adds greatly to the power of this Dharma Journal, since many Westerners have the ability to read French, and lack the ability to read Vietnamese.

To encourage the wider circulation of Hoang Phap, we reprint Ven. Dr. Tch-Nuyen-vi's comments from page 43 of this Journal:

La revue "Hoang Phap" (la dissemination du DHARMA), parue depuis 1975 dans le but dexpliquer la philosophie et la pratique du Bouddhisme a la communaute vietna-nienne en France et a l'etranger, prend, a partir de ce numero, un nouvel essor.

En effet, suivant la demande de nos amis Francais, "Hoang Phap" comporte dorenavant une vingtaine de pages en Francais concernant la philosophie, les histoires, les anectotes, la poesie, l'information des activites bouddhiques, etc...

Cette nouvelle entreprise exige un renforcement de notre equipe de redacteurs qui reste actuellement insuffisant comme nos moyens financiers. C'est pourquoi nous faisons appel a votre precieuse et active cooperation pour rendre noter revue plus attrayante et plus utile. Veuillez nous envoyer vos textes, poemes, informations, contributions, conseils, et faire connaitre "Hoang Phap" a vos amis.

Fideles a l'enseignement du Bouddha Sakyamuni, nous esperons que cettmodeste revue pourrait remplir sa mission de propaga.tion du Dharma pour rendre hommage a notre Grand Maitre.

May the merit of this action bring happiness to the French and Vietnamese people.

J. D. H.

Dharma Realm Buddhist University

On 17th May, 1983, the Venerable Master Hsuan Hua, Abbot of Tathagata Monastery and Chancellor of Dharma Realm Buddhist University, City of Ten Thousand Buddhas, Talmage, California, 954-81, announced new requirements for those who wish to become "left-home people". These are in addition to the three year course of training, which includes daily bowing, vows and repentances, as well as a full

program of study and practice in the monastic way of life. Those who wish to become “left home people” at the above University must have at the very least a Bachelor’s Degree. This is to ensure that only those who are serious about this way of life and who will not waste their time in idle chatter and superficial business will apply.

At the Dharma Realm Buddhist University, the main practice is the study of the Shurangam Sutra and the Shurangam Mantra which is learnt by heart.

This Sutra has been predicted as the first to disappear, and in this Dharma-ending age it is vital that the Shurangama Sutra be preserved for the benefit of all beings.

A member of B.D.C. (Upwey) recently donated several copies of the Shurangama Sutra to other members and to the library. We are fortunate that the Dharma is still intact, and all must work for the preservation and dissemination of the Dharma.

D.J.S.

Correspondence with other Students

In our March, 1983, Newsletter, a list of some of Venerable Pannathami’s students who wished to enter into correspondence was printed. A further list is given below:-

Mr. Soh Chek Leong
04-1810 Block 107
Jalan Bukir Merah,
Singapore 0316.

Wee Kim Tian
Apt. 45, Tanglin Halt Rd. ,
02-273, Singapore, 0314.

Chee Siew Sin
Block 99, Alunied Crescent,
05-381, Singapore, 1438.

Ong Hoe Chye
Blk. 43, 07-1028,
Bendemeer Rd.,
Singapore, 1233.

Lee San Choon,
717F Jalan Balik Pulan,
Air Itam, Penang, Malaysia.

Ng Bee Eng,
202A Block 1,
United Garden,
Kuala Lumpur, Malaysia.

Suen Tian Caye,
Apt. Block 102,
Henderson Crescent 09-22,
Singapore, 0315.

Henry Teo Kheng Hin,
05-489, Block 29,
Outram Park,
Singapore 0316.

Chan Meng Fye
25 Jln 20/24,
Petaling Jaya, Selangor,
W. Malaysia.

Frank Carter
Lot 2(b) Church Road,
Menzies Creek,
Victoria, 3159, Australia.

Annual General Meeting

The Annual General Meeting of the Buddhist Discussion Centre (Upwey) was held on 29th July, 1983. The following office bearers were elected :

President & Director: John Hughes

Vice-President: Vince Cavuoto

Secretary & Director: Dorothy Sadler

Director & Committee Member: Yvonne Mahoney

Director & Co-ordinator : Melva Fitzallen

Treasurer: Frank Carter

Other Committee members are: Martin Lawless, Lisa Jones, Roger Armitage, Zarna Somaia, Din Yuen, Nick Prescott, John Mahoney, Nella Cavuoto, Allan Wallis, Cathy Lavers, Peter Boswell, Wendy Clancy and Sue Spedding.

D.J.S

LEDI SAYADAW`S GIFTS (BURMA)

To escape from trouble and dangers

This article was prepared and translated by Ven. Sayadaw U Pannathami Thera, (Burma).

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASA (3 times)

- (1) Buddhoso mangalo loko
Sambuddhosapi lokaggo
Buddhan Saranan magamma
Sabba Dukkha Pamunchare

- (2) Dhammoso mangalo loko
Gambhiro hoti duddaso
Dhamman Saranam magamma
Sabba dukkha pamunchare
- (3) Sanghoso mangalo loko
Dakkhenayyo sada hoti
Sanghan saranam magamma
Sabba dukkha pamunchare

In case of great dangers, it is necessary to chant to escape from them.

Om attana maytam Bhikkhave anava karaso. Yau parupakkamayena tathagatan jivetar voropaya.

For good deeds, it is necessary to chant sweetly.

To escape from all troubles and dangers, it is necessary to chant strongly (in sounds).

- (1) Buddhova mangalo loko
Devenda Brahmaidsaran
Buddham saranan magamma
Sabba Dukkha pamunchare
- (2) Dhammova mangalo loko
Sabba papa vinasakau
Dhamman saranan magamma
Sabba Dukkha pamunchare
- (3) Sanghova mangalo loko
Bhayavera vinaudanau
Sanghan saranan magamma
Sabba Dukkha pamunchare
- (4) Etambhau mangalan kheman
Etam mangala mottamam
Etam mangala magamma
Sabba papa pamunchare
- (5) Etambhau saranan khemam
Etam sarana mottamam
Etam sarana magamma
Sabba papa pamunchare
- (6) Etambhau ratanam khemam
Etam ratana mottamam
Etam ratana magamma
Sabba dosa pamunchare

Buddhanam jivitatha nasakkar kenasi antara yau karatome.

Buddhanam sabbanyuta nanasa nasakkar kenasi antayo yau karatome,

- (1) Atitamse Buddhasa Bhagavato aparihata nanam.
- (2) Anagamse Buddhasa Bhagavato aparihata nanam.
- (3) Paccuppanne Buddhasa Bhagavato aparihata nanam.

IMEHI TEHI DHAMMEHI SAMANNAGATASSA BUDDHASA BHAGAVATO

- (4) Sabba kaya kamme nana pubbamgamam nananuparivattam,
- (5) Sabbam vai kammam nana pubbam gamam nananuparivattam,
- (6) Sabbam mano kammam nana pubbam gamam nananuparivattam,

IMEHI SAHADHAMMEHI SAMMANOGATASSA BUDDHASA BHAGAVATO

(These six Dhammas are correctly spoken by the Lord Buddha)

- (7) Natthi Sandassa harane
(Lord Buddha) Desire is not uncontrolled.
- (8) Natthi Dhamma desanaya harane
(Lord Buddha) Dhamma preaching is not uncontrolled.
- (9) Natthi Viriyassa harane
(Lord Buddha) Perseverance is not uncontrolled.
- (10) Natthi Samadhissa harane
(Lord Buddha) Concentration is not uncontrolled
- (11) Natthi Pannaya harane
(Lord Buddha) Wisdom is not uncontrolled.
- (12) Natthi vimuttiya harane
(Lord Buddha) Liberation is not uncontrolled.

IMEHI DVADASSAHI DHAMMEHI SAMMANOGATASSA BUDDHASA
BHAGAVATO

(These twelve Dhammas are correctly spoken by the Lord Buddha)

- (13) Natthi dava
(Lord Buddha) does not make any frivolous talk.
- (14) Natthi rava
(Lord Buddha) does not make any mistakes.
- (15) Natthi apphuttham
(Lord Buddha) does not make any action without knowledge.
- (16) Natthi vegaritatthan
(Lord Buddha.) does not make any action without consideration.

(17) Natthi abhyavattamano

(Lord Buddha) does not make any action without compassion.

(18) Natthi aparisankhanupekkha

(Lord Buddha) does not make any action without equanimity.

IMEHI ATHADASSAHI DHAMMEHI SAMMANOGATASSA BUDDHASA
BHAGAVATO NASAKKAR KENASI ANTARA YAU KARATOME

(These eighteen Dhammas are correctly spoken by the Lord Buddha. Because of these Dhammas, nobody can make harm to the Lord Buddha.)

Special note:

Mangalo (Blessing)

Loko (this world)

In this world

(1) Buddha is the incomparable Noble Blessed One who possesses the omniscience nana (Sambuddho). He is the chief in this world. Homage to him makes all beings free from all kinds of troubles and dangers.

(2) Dhamma is the incomparable Noble Blessed One (Enlightened One) which is very deep and wide; not easy to understand. Homage to the Dhamma makes all beings free from all kinds of troubles and dangers.

(3) Sangha (Holy One, Arahant) is an incomparable Noble Blessed One, who is ever worthy of all kinds of Dana (Offerings). Homage to the Sangha makes all beings free from all kinds of troubles and dangers.

Monks, if someone tries to kill the Lord Buddha, they will not succeed to kill the Lord Buddha, and never succeed in this attempt.

(1) Buddha is the incomparable Noble Blessed One, who is the Chief over Kings of human beings, as well as kings of the gods (Deva), together with the king of higher gods (Brahma). Homage to the Lord Buddha makes all beings free from trouble, danger and miseries.

(2) Dhamma is incomparable Noble Blessed One. Homage to the Dhamma makes all beings free from all kinds of evils.

(3) Sangha is incomparable Noble Blessed One. Homage to the Sangha makes all beings free from all kinds of troubles, dangers and enemies.

(4) Thus the Triple Gem (Buddha, Dhamma, Sangha) is called the Noble Blessing. They are also top, highest Blessings. Homage to the Triple Gem makes all beings free from all kinds of evil together with wrong understanding (view).

(5) Thus these Three Refuges (Buddha, Dhamma, Sangha) are called Noble Blessings.

They are also top, highest Blessings. Homage to the Three Refuges makes all beings free from all kinds of sufferings.

(6) Thus these Three Jewels (Buddha, Dhamma, Sangha) are called Noble Blessings. They are also top, highest Blessings. Homage to the Three Jewels makes all beings free from all kinds of hatred and anger (dosa).

Invitation to Deities:

Sammanta sakkavalesu Atarage
Samtudevata satthamman muni rajasa
Sunantu sakgamotgalan

"Dhamma savana kala yanpadanta" (3 times)
(Good friends, now is the time for listening to the Dhamma)

May devas (deities) of all world systems assemble here, and listen to that sublime Dhamma of the Great Sage (Buddha) which confers the bliss of heaven and deliverance (Nibbana).

Vaishak Day Proclaimed National Holiday in Indonesia

The Buddhist Discussion Centre (Upwey) has been advised by Mr. Aggi Tjetje President of Gabungan Tridharma Indonesia and World Fellowship of Buddhists Indonesia Regional Centre (Mr. Danny Wiradhama, General Sec.), and also by Suparto H. Sutrisno, Chairman of the Council for Co-ordinating of Buddhist Schools in Indonesia, Perwalian Lumat Buddha Indonesia (WALUSI), that the Indonesian Government has proclaimed Vaishak Day a Public Holiday in 1983. This means all public offices will be closed on this National Day.

We congratulate the Indonesian Government on this recognition of the importance of Vaishak worldwide.

It is hoped that Australian Buddhists, when they have undertaken their self-appointed task of co-ordination at a national level, will lobby the Australian Government to proclaim a similar national day for Vaishak in Australia.

Throughout the world, Buddhists are displaying great initiatives in promulgating the Buddha's message of peace.

A fire in Indonesia has caused the cancellation of the W.F.B. Conference in that country.

Vaishak Celebration

On Vaishak (Versak), the full moon day on 22nd May, 1983, members of B.D.C.(Upwey) celebrated the birth, enlightenment and parinibbana of the Buddha at the Centre. About ten students from the Centre practiced mindfulness whilst cleaning

the altars and polishing the images.

In the afternoon, we drove to nearby Olinda Forest, and there some practiced walking meditation while others sat in the forest.

Metta (loving-kindness) meditation was practiced for the benefit of all sentient beings during the day. May the merit of this good practice help all beings come to the middle path.

R. A.

Uposatha Buddhist Practice - Precepts

On moon days (full moon, new moon and the 8th day of the waxing and waning moon) some lay Buddhists undertake to observe extra precepts.

The eight precepts are derived from the five precepts for laypeople.

These are:-

- (1) Refraining from taking life.
- (2) Refraining from stealing.
- (3) Refraining from lying
- (4) Refraining from sexual misconduct
- (5) Refraining from intoxicants which cloud the mind.

Like the five precepts, the eight uposatha precepts can be divided into two kinds, seven dealing with bodily action. These are, in Pali:

- (1) Panatipana veramani - refraining from taking life
- (2) Adinnadana veramani - refraining from stealing the possessions of others
- (3) abrahmacariya veramani - refraining from any and all sexual intercourse.
- (4) sura-merayamajja pamadatthana veramani - refraining from taking intoxicants.
- (5) vikalabhojana veramani - refraining from eating food during the period from noon until the following dawn.
- (6) naccagitavaditavisukadassana malagandha vilepana dharana mandana vibhusanatthana veramani - refraining from watching dancing, singing, instrumental music and other shows, and from using garlands, perfumes, cosmetics and jewellery.
- (7) uccasayana mahasayana veramani - refraining from using high and luxurious beds and seats.

The precept dealing with speech is:

- (8) musavada veramani - refraining from telling lies and also from divisive tale-bearing, from coarse and abusive speech, and from aimless and idle chatter, these latter three being conducive to outright lying.

Thus, whoever observes the eight precepts can be said to lead one form of the chaste life - kalabrahmacariya; temporary renunciation, the only difference being that one doesn't have to change one's mode of dress as with those who are ordained.

The following chart is of phases of the moon from September, 1983, to December, 1984, for Victoria. (Ref: Science Museum of Victoria).

New Moon	First Quarter	Full Moon	Last Quarter
7th Sept. 83	14th Sept.	22nd Sept.	30th Sept.
6th Oct. 83	14th Oct.	22nd Oct.	29th Oct.
5th Nov. 83	13th Nov.	20th Nov.	27th Nov.
4th Dec. 83	13th Dec.	20th Dec.	27th Dec.
3rd Jan. 84	11th Jan.	19th Jan.	25th Jan.
2nd Feb.84	10th Feb.	17th Feb.	24th Feb.
3rd Mar.	11th Mar.	17th Mar.	2nd Mar
1st April	9th April	16th April	23rd April
1st May	8th May	15th May	23rd May
31st May	7th June	14th June	21st June
29th June	6th July	13th July	21st July
28th July	4th Aug.	12th Aug.	20th Aug.
27th Aug.	2nd Sep.	10th Sep.	18th Sep.
25th Sep.	2nd Oct.	10th Oct.	18th Oct
24th Oct	1st Nov.	9th Nov.	16th Nov.
23rd Nov.	30th Nov.	8th Dec.	16th Dec.
22nd Dec.	30th Dec.		

Finally, let your own conviction be your guide. Focus on goodness, not on the calendar, observing the precepts on your own, making whatever day; you observe them your own personal Uposatha day. (Ref: "The Craft of the Heart" by Ajaan Lee Dhammadharo).

R.A.

Buddhist Viewpoint on Means and Ends Relationships

Phra Ajaan Lee Dhammadharo, the well known Thai Meditation Master, in his book "Basic Themes", gives advice of the layperson's role with regard to the Triple Gem. This book is a translation into the English language of Tan Ajaan's teachings. Tan Ajaan Lee states: "The Triple Gem is immeasurable in this world, and those who, calling themselves Buddhists, but not cutting of their own prejudices, ie. behaviour which leads to passion, leads to compounding of suffering, leads to the accumulation of defilements, leads to overweening ambition, leads to discontent with what one has; ie. having this, one wants that (greed which goes beyond moderation), leads to socialising (of the wrong sort), leads to laziness, leads one to be burdensome to others. None of these eight forms of behaviour qualify as the doctrine of discipline of Buddhism. To cultivate the Way of the Buddha, these should be abandoned completely".

Phra Khantipalo, of the Thai Order of Monks, and Abbot of Wat Buddha-Dhamma (New South Wales, Australia), in his article "Living the Dhamma Way" from Chorten Newsletter, July, 1982 Volume 2, No 2. (Atisha Centre) states that "if the means is a corrupt means, then the end will never be a good end. Whatever you manage to achieve with a means which is corrupted, the end result will never bring anything that is beneficial or good". So if we want to create a good world, then we have to employ the appropriate means, that is, according to Dhamma.

Tan Ajaan Lee expresses the view that "the Dhamma is a joint responsibility to make a point of helping each other in the areas of reform; whatever is already good we should maintain with respect, whatever is not good, we should exert pressure to improve, we will then meet with what is truly good. Unless we act in this way, what is good will surely fall from our grasp".

Furthermore, Tan Ajaan Lee advises "it is our responsibility to look after the Dhamma, preserving the scriptures and putting them into practice....The Monks are an important faction in the sincere performing of our duties. They act as front line troops", maintaining the Dhamma and Vinaya".

In a similar vein, Phra Khantipalo (ibid) states, "when people don't behave in a way according to the Dhamma; when they break precepts and don't try to practice in their everyday life, they will attract the demons and angels".

At B.D.C. (Upwey), all members are encouraged to examine means and ends in their everyday life to ensure kusala (wholesome) action.

May the merit of this work benefit all Monks of all the Thailand Sangha.

AW.

Professor Hopkins Melbourne Lecture

On the evening of Tuesday, 26th July, 1983, Phra Thawin Klinhomgloythap, a Thai Monk staying at the Buddhist Discussion Centre (Upwey), accompanied by John Hughes, attended a lecture by Professor Jeffrey Hopkins on "Approaching the Buddhist Tantras" held at Tara Institute, 3 Crimea Street, St. Kilda. Professor Hopkins is giving a series of lectures in Australia.

A.W.

Visit to Scout Group

On the evening of Thursday, 26th May, 1983, John Hughes of B.D.C.(Upwey), accompanied by a student of the Centre, gave a talk on Buddhism to the 3rd Doncaster West Scout Group. The scouts were from 10 1/2 - 14 years of age and follow the Jewish Religion.

John Hughes spoke for about half an hour on the benefits of keeping five precepts, and gave a basic explanation of kamma, rebirth and the Buddha's Enlightenment.

Judaism is the sum total of the historic religious-national philosophy and experience of the Jewish people. The term was first introduced by Greek-speaking Jews to distinguish their civilization from the way of life known as Hellenism. The cardinal principle of the theology of Judaism is pure monotheism.

According to the Executive Council of Australian Jewry, the number of persons practicing Judaism in Australia is 100,000. It is good that an Australian Jewish Organisation provides the opportunity for their children to learn comparative religion.

This is important in a multi-cultural society like Australia to develop tolerance. (For further details, ref: "The Standard International Encyclopaedia (unabridged)" Vol. 1. pub. United Pub. Corp., New York, 1970).

Birthday of John Hughes on 9th September, 1983

John Hughes was in China on this day. Meditators at B.D.C.(Upwey) sent Metta (loving-kindness) to John and to all their teachers in this life and past lives who have guided them to the "Middle Path. It is with gratitude and respect that we recall these Teachings that show us the Path to Enlightenment.

Y.M.

Lama Zopa Retreat

Twelve members of B.D.C.(Upwey) attended a five day retreat from 1st to 5th July, 1983, at the Atisha Centre, Bendigo, Victoria, given by Lama Zopa Rinpoche.

Lama Zopa derives his teachings from the Mahayana Buddhist Tradition of Tibet. The discourses and meditation sessions concentrated upon the development of bodhicitta (loving compassion).

Lama Zopa, through his highly distinctive and skilled means of teaching, makes clear the value of patience: "There is no greater hardship than patience, but once practiced it leads to great compassion and loving kindness" The Buddha said that the practice of patience creates a great deal of positive karma and much merit. The opposite of patience is hatred (or anger) which causes a great deal of negative karma and is the worst delusion, as it creates more negative karma than any other delusion.

Patience can only be accomplished by practice. It can be practiced in many ways and situations. One way is called the "patience of having compassion for the enemy". This means being patient with any being who harms you or makes trouble for you. In order to remain patient in a particular situation, you should remember that anger creates the worst negative karmas, it destroys all of the positive thoughts, actions and good karmas, and it is also an obstruction to developing bodhicitta and helping other sentient beings. Also you should realise that in the past you sowed the seeds for this present harm to be happening. This experience is exactly what is needed, as you are losing the karma by experiencing it, and so by practicing patience transforming it into pure Dharma.

The retreat ended with a Puja. Our thanks to and respect for Lama Zopa and all teachers who show the Way from suffering and unhappiness.

N.P.

Meditation and Teachings at B.D.C. (Upwey)

B.D. C.(Upwey) Meditation classes are held on Monday and Friday evenings at 8.00 p.m.

There will also be a five day meditation course at B.D.C. (Upwey) from 27th December to 31st December, 1983.

Insurance and Superannuation

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

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

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

Guide to Newsletter Contributors' Initials

In earlier issues of the B.D.C. (Upwey) Newsletter, John D. Hughes wrote most of the material. From now on, opportunities are being created for other Members of the Centre to contribute articles.

John Hughes will assume the position of Editor, and Roger Armitage the position of Sub-Editor.

The contributors of this material are (In alphabetical order):-

R.A.	Roger Armitage
F.T.C.	Frank Carter
J.D.H.	John Hughes
M.A.L.	Martin Lawless
Y.M.	Yvonne Mahoney
D.J.S.	Dorothy Sadler
A.W.	Allan Wallis

This Newsletter contains Dhamma material. Please do not put it in an unclean place.

The following text and photograph are reprinted from THE MOUNTEASTERLY newspaper Monday, September 5, 1983, page 3.

Monks are on the move

Please see Graphical Image No: 12.?.1

Photo: The Venerable U Pannathami Thera and

Phra Thawin Klinhomgloythap.

The Buddhist Discussion Centre in Upwey is playing host to two Buddhist Monks.

The Ven. U Pannatham Thera, a Burmese Buddhist meditation master and Phra Thawin Klinhomgloythap, a scholar from Thailand are guests of John Hughes, the director of the Upwey centre.

The two monks will be staying at Upwey for the duration of the Buddhist Lent which coincides with the south-east Asian monsoon season.

According to Buddhist custom the Monks must remain in the one place for 3 months: this retreat allows time for study and meditation and also limits movement thus reducing the possibility of killing small animals which proliferate during the rainy season - Buddhists hold all life, even that of the tiniest insect as sacred.

During his stay Ven. U Pannatham Thera will be teaching an ancient form of Burmese meditation 2,500 years old. According to the Venerable this particular form of meditation leads the student very quickly through 5 levels of heightened awareness to a state of tranquil Insight. The achievement of the basic step of Stream-winner (the Peaceful level) precedes the level of Higher Knowledge which includes the recollection of former existences, contact with past and future abodes and knowing the thoughts of others (telepathy and clairvoyance).

John Hughes departed today for China on a goodwill mission of peace and friendship.

He is the first Australian Buddhist to visit China - a visit which holds special significance for Chinese - Australian and Western relations.

John explained that as recently as December last year, the Chinese constitution was amended by the Peoples Congress to ensure freedom of religious belief and expression. Prior to this and particularly during the Cultural Revolution many religious groups, including Buddhists were under attack.

John will be reporting back to Australian officials and groups on the progress of Buddhist and religious freedom in China since the constitutional change.

His visit is being sponsored by the Australia-China Council with funding from the Department of Foreign Affairs. Whilst in China he will be a guest of the International Department of Buddhist Associations of China and will visit 5 major centres where he hopes to do some teaching and lead meditation sessions. The two week excursion is being made possible through an Australian - Chinese Friendship Treaty which exists to encourage cultural exchanges and stimulate friendly relations between the two nations.

During his stay John will be conveying messages of greeting from many of the 100 or so Buddhist centres throughout Australia.

ORDINATION OF SISTER UPPALAVANNA

Members of the B.D.C(Upwey) were pleased to hear details of Franny Sime's ordination as a Buddhist Nun on 25th August 1983, at Vajirama Temple, Colombo, Sri Lanka.

Her Preceptor was Ven. Piyadassi and she was given the name "Uppalavanna" which means "blue lotus" or "of the colour of a water lily".

In the time of Buddha, a Nun named "Uppalavanna" was one of the two chief female disciples, Khema being the other.

Sister Uppalavanna was a co-ordinator at B.D.C. (Upwey) for about three years.

We have great Mudita (Sympathetic Joy) for Sister Uppalavanna as she has taken this decisive and long-awaited step, and hope that she finds peace and release from suffering. May her example show the way for other laywomen to consider the step of renunciation of the householder's life and complete dedication to following the Buddha's Path as a bhikkuni.

D.J.S

CONSCIENTIOUS OBJECTION AND BUDDHISM

by JOHN D. HUGHES Dip.App.Chem.T.T.T.C., Director Buddhist Discussion Centre (Upwey), 33 Brooking Street, Upwey 3158, Victoria, Australia.

In Australia, a Private Member's Bill, the National Service Amendment Bill 1983, was referred to the Australian Standing Committee on Constitutional and Legal Affairs. The Bill seeks to extend the protection of the exempting provisions of the Australian National Service Act to those whose conscientious objection is formed after the circumstances of a particular conflict (eg. a war of territorial aggrandisement as opposed to defence against an invading force) or a stage within a particular conflict (eg. the obliteration of centres of civilian population as opposed to the fighting of enemy units) or particular types of warfare (eg. the use of nuclear as opposed to conventional weapons).

It is thought that such topics are worthwhile to be debated by Buddhists at large and this paper is presented for this purpose. The adherents for the noble teachings of the Buddha (ie. the Buddhists) have, throughout history, thought and acted internationally. The tradition continues with as much vigour as ever before, with an added dimension that the advances in technologies of communication have made Buddhist interaction more efficient.

International Buddhist Attitude to Nuclear Weapons

A Conference of World Buddhist Leaders and Scholars was held at Colombo, Sri Lanka, 1st-5th June, 1982. The Conference stated "considering that the arms race

jeopardises the safety of nations and threatens the very survival of human beings and all life-forms alike; it is recommended that the World Buddhist Community exerts its influence to ensure that an International Convention be signed that will outlaw nuclear weapons in particular and all other conventional weapons declaring armament to be a crime against humanity."

The countries attending the Conference were Australia, Bangladesh, China, France, Germany, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, Nepal, Singapore, Sri Lanka, Thailand, U.S.A. and U.S.S.R.

The rationale behind this resolution can be seen by the Peace Message reading;

"Special Message to the Second General Assembly of the United Nations devoted to Disarmament.

'The Conference of World Buddhist Leaders & Scholars meeting under the auspices of the World Fellowship of Buddhists and Government of Sri Lanka in Colombo, Sri Lanka from 1st to 5th June to deliberate on the survival and development of humanity - the Buddhist approach comprising 162 delegates representing 33 organisations of 17 countries welcomes the timely initiative of the United Nations, in convening the Second Special Session of the General Assembly devoted to Disarmament.'

While wishing its deliberations all success, we reiterate with utmost emphasis our profound dismay and distress that proliferation of nuclear weapons, burgeoning chemical warfare, unlimited arms race and growing socio-economic disparities between and within nations have brought humanity to the brink of annihilation. We are equally concerned with growing insecurity due to violence, crime and terrorism which are, to a major part, attributable to uncontrolled flow of, and access to, deadly weapons.

The five hundred thousand million US dollars spent on arms annually, the three hundred thousand best scientific and technological brains devoted to arms research and development, the enormous production and technological capacity of military industries and the scarce resources of poor countries wasted in purchase of arms need very urgently to be diverted to solve menacing problems of hunger, malnutrition, morbidity, illiteracy, ignorance and social equalities.

We recall the Buddha's teaching that mind is the forerunner of all action and urge that defences of peace be constructed in the minds of people through increasing concentration of efforts of the United Nations System on moral awakening through the inculcation of loving-kindness, equanimity, contentment, non-aggression and peaceful co-existence".

"Buddhist" Attitude to Conflict during World War II & its consequences in Japan and U.S.A.

The question of "Buddhist Attitude" will be examined with Japan as an example of what can happen in wartime.

During World War II, Buddhists, Christians and Shintoists (the three recognised religions at that time) were organised in the "Great Japan Wartime Religious Association", an organisation subsidised by the Government and headed by the Minister of Education. Its name expresses its purpose:

A report prepared by the Religions and Cultural Resources Division, Civil Information and Education Section, General Headquarters of the Supreme Commander for the Allied Powers, Tokyo, March 1948, under the editorial direction of William K. Bunce, (subsequently printed as *Religions in Japan: Buddhism, Shinto, Christianity*; C. Tuttle & Co., First Edition 1955) traces the formation of this association.

Religious bodies were expected to modify their teaching, so as to incorporate the idea of "the Imperial Way". While it is true that the overwhelming influence was ultranationalism and militarism, some Buddhists who refused to collaborate with the militarists were imprisoned or suffered. Some died in prison, others were intimidated into silence. It is reported that at least one Buddhist sect contributed ambulances, but declined to raise money for the planes.

Of the many branches of Buddhism, Nichiren Shosho teachings, as a system of thought, religious and secular, exercised a certain amount of influence in intellectual, literary and patriotic spheres. The period from the thirties to during World War II saw Nichirenism apart from church organisations closely allied with nationalist movements "ranging from a prophetic idealism to a fanatical nationalism" (ref. *Religious Life of the Japanese People Anesaka Masaharu* revised by Kishimoto Hideo Kokussu Bunka Shinkokai (Japanese Cultural Society) Tokyo 1970).

In America, during World War II, the Japanese-American Buddhist community was peculiarly vulnerable to attempts at exploitation and discrimination. In the face of acts of subjugation such as the Oriental Exclusion Act, the Alien Land Laws, and evacuation during World War II, the groups involved often made collective efforts to maintain a sense of personhood and group cohesion. A study has been made of the America-Japanese community and their organisation prowess which produced the Buddhist Churches of America (B.C.A.), comprising over 60 Temples. The study was made by Dr. Tagashima, Professor in Sociology at the University of Washington in Seattle (ref: *Buddhism in America* by T. Kashima, 1978).

Postwar Situation in Japan & U.S.A.

In the American situation, since World War II there has been a proliferation of Buddhist practise and institutions. A recent survey (U.S.A. private communication to author, unpublished to date) disclosed every, American city having a population over 85,000 persons, has at least one Buddhist group in active operation. It is unlikely the U.S.A Government would use the type of legal acts employed against Buddhists in World War II.

A separate branch of Nichiren Lay Buddhism (Nichiren Shosho) Sokagakkai International (S.G.I.) had great growth in the post-war period.

The President of S.G.I., Daisaku Ikeda (in 1975 ref: Guidance Memo) stated of an estimated 180,000 religious groups in Japan: "No-one knows precisely which specific religion the Japanese believe in". The President of S.G.I. has visited China five times on Goodwill visits. Sokka Gakkai organises events such as, for example, the World Peace Exhibition (U.K., March, 1983). There are over a million followers of Nichiren Shoshu in 110 countries, including Australia, who are devoted to the cause of peace. S.G.I. circulates papers from such conferences via their monthly publication, SOKKA GAKKAI NEWS.

The Komerto political party, formed by S.G.I. has been guiding ideas of 'humanistic world socialism' (Nansei Skakashugi) and "universal socialism"(Sekai Minzokushugi) (ref. Young East Journal Vol. 5 No. 2, 1979).

Buddhism in Australia

The late Charles Knight was one of the pioneers of Buddhism in Australia. He expressed the view (ref: Metta Sept. 1967, reprinted March, 1977) that Buddhists' voices "must be used for peace... without disobeying the laws of his country."

He comments on instances in the Vinaya (Buddhist text), as there are many instances of absolving a monk from wrong doing "forced upon him by circumstances over which he had no control at the time". There is no rule that insists on martyrdom rather than committing an offence.....over which he had no control at the time".

The conclusion drawn by Mr. C. Knight is the karmic consequence rests on the instigator, not the victim of circumstances.

The Law of Karma simply means what "you" do in the present comes back to "you in the future".

The recent Australian Census had a non-compulsory question pertaining to religion. 0.4% stated they were Buddhists. On one hand it could be estimated this figure is understated by a factor of 10, and so it is likely 4% of Australians could be considered as Buddhists if a forced choice test of religious category belief value definitions were given to the population at large.

On the other hand, if the test was made on the ability of a person to obtain, say, "Stream-Enterer Consciousness" in practical Buddhist meditation, the census figure could be overestimated by a magnitude factor of 100 or 1000. The distinction of "direct knowledge" of the Buddhist Middle Path, via the development of "Stream-Enterer Consciousness", as opposed to hearsay "opinions" or "faith" of what is the Buddhist Middle Path is absolute. Of the many characteristics of "stream enterer" persons, which have been well documented by Buddhists over the last 2,500 years, one characteristic which is of interest in the context of this submission, namely, that "stream-enterers" are generally incapable of killing, with intention, even if their own lives were threatened.

It is from "stream-enterer" level that the Buddhist Path leads (automatically within

seven rebirths) to the final level of Arhat. Arhat level is the completion of Buddhist practice, since an Arhat never comes to rebirth. Living Arhats are extremely rare (possibly no more than 80 in the whole world at present). The stages from "stream-enterer" to Arhat are called "Once-Returner" and "Non-Returner". These are rare states.

In 1982, many Australian Buddhist Groups co-operated to arrange His Holiness the Dalai Lama's Australian Tour. The co-operative experiences of over 80 Buddhist Groups within Australia has laid the basis for the formation of Buddhist Councils in various States and., this exercise is at present underway.

The Buddhist Federation of Australia at present represents only a few of the 100 Buddhist Groups in this country. In the future, it is considered a truly representative Buddhist Federation will be successfully founded as the result of present efforts.

In the author's opinion, it would not be likely that such an issue as conscientious objection could be debated on the agenda of such a Federation in its formative years, because of the possibility of sensitivities involving those Australian groups with overseas affiliations, who would "veto" such an agenda item.

Possible Australian -U.S.A. Consultations

It is suggested that the Australian Government consult with the U.S.A. Govt. to adopt a common policy towards Buddhists. The primary basis of this possibility is within the context of the ANZUS arrangements. Australian Govt. initiatives of consultation with U.S.A. on Buddhist matters in this area could provide a useful exercise in international understanding and goodwill on sensitive issues. Since some Australian and American Buddhist groups have common lineages to overseas Parent Bodies, the proposal would ensure reasonable policy positions of international interest would be stated by the Parent Bodies for guidance of their members throughout the world.

Conclusion

In the event of conflict, "stream-enterers" and beyond would (automatically) have a viewpoint of conscientious objection to all conflict. "Stream-enterers" may be Buddhist Monks in Robes (Bhikkhus), although it does not follow that all Bhikkhus have attained "Stream-enterer". Buddhist Monks take vows of non-killing. It is suggested Buddhist Monks and Nuns be exempted automatically from situations involving conflict decisions. The number of Buddhist Monks and Nuns in Australia is few (about 10 persons at present). The author has no precise information on the number of Buddhist Monks and Nuns in U.S.A.

In like manner, Australian lay persons who are "Stream-enterer" should be exempted from conflict situations (estimated to less than 1000 at present). The author has no precise information on the number of American Buddhists who have attained "stream-entering". Buddhists are further prohibited from a livelihood dealing in weapons of war or poisons. However, they may deal in substances which are poisons but are intended to be for medical purposes.

The example of the Buddha's life as well as his precepts and admonitions should guide us to analyse problems and identify solutions.

May this effort continue so that the world of the Buddha is propagated for the good of the many and the welfare of the many.

"Panatipata Verama Sikkha Padam Samadiyami" could then become an actual way of life.

BUDDHISM IN HONG KONG

On 12th September 1983, J.D.H. of B.D.C.(Upwey) was privileged to be shown aspects of Buddhist Practice in Hong Kong by Mr. Ko Ping-Yip, President of The World Fellowship of Buddhists Hong Kong and Macau Regional Centre. Visits were made to Hong Kong Buddhist Hospital, Lokfu District, Kaloan, which is financed by the Hong Kong Buddhist Association.

This embodiment unique aspect of Buddhist practice is a model for Buddhists to consider as helping others. May the shining example inspire others to care for sick people in a practical way.

A visit was made to Bamboo Grove Monastery (Chuk Lam Sim Yun) on Fuyung Mountain, Tsuenwan, in New Territory. The Head Monk is Rev. Ngeu Chi, who went to America in May, 1983.

A visit was made to Tung Lan Pureland Hall, where very learned Monk- Scholars have a high standard of scholarship and meditation.

A visit was made to Nam Tin Chuk and a Nunnery, all on Fuyung Mountain. These are all well-developed locations.

A visit was also made to the Maitreya Children's Day Nursery which provides a valuable service.

J.D.H. was fortunate to have brief discussions with many Monks, including: Sramana Shih Yen Why, who is Chairman of The World Fellowship of Buddhists Hong Kong and Macau Regional Centre; President of Theosophical Society, Hong Kong Lodge; Chairman Ting Wai Monastery, Tai Po, N.T.; Director Fo Lin Monastery, Lan Tao N.T, Sam Lun Buddhist Society. Rev. Hui Wen, Memorial Hall, Fu Yung Mountain, Fuyung Avenue, Tsuenwan and the Translator Monk, Saddha Loka Bhikkhu.

The World Fellowship of Buddhists, Hong Kong and Macau was founded in Hong Kong on 9th October, 1952, and so has reached its 30th anniversary.

Details of the great work done may be found in their publication "Buddhist Friendship", No. 12 & 13 (combined), 1st August, 1983., Copies of the valuable

publication are in B.D.C.(Upwey) library, together with several other publications in the Chinese language which were kindly presented to J.D.H.

There are 1,000 Monks and 2,000 Nuns in the area, so Buddhism is strong. It is hoped, Australian and Hong Kong Buddhists will grow stronger in their friendship.

May the Hong Kong people and Buddhists prosper and be happy.

BUDDHISM IN CHINA AFTER THE CULTURAL REVOLUTION

Report of Visit by John D Hughes (30 August to 11th September, 1983)

1.0 Invitation from the International Department, Buddhist Association of China

A Conference of World Buddhist Leaders and Scholars was held at Colombo, Sri Lanka, from 1st to 5th June, 1982. John D. Hughes attended as Australian Delegate. The Leader of The Buddhist Association of China delegation was Mr. Li Rongxi, Vice-president of Board of Directors of The Buddhist Association of China.

Mr Li Rongxi advised J.D.H. he would arrange an invitation to visit China. On 7th December, 1982, an invitation was forwarded for J.D.H. to visit China at his own expense in the Autumn of 1983.

J.D.H., as Australian Delegate, attended the Atisa Dipankar Srijnan 1000th Birth Anniversary Celebration International Seminar at Dhaka, Bangladesh, from 26th February to 3rd March, 1983, and confirmed the arrangements with Mr. Li Rongxi of the China Delegation to that Conference.

2.0 Funding Arrangements - Acknowledgment of Australia-China Council Support

A grant of Aust. \$3,000 was made by the Australia-China Council. The visit to China would not have been possible without the financial support of the Australia-China Council. This body was set up by the Federal Government in 1979 to promote understanding between Australia and China. It finances projects, visits and exchanges in a wide variety of sports, cultural and educational fields, science and community activities.

3.0 Travel Details

29.8.83	Left Melbourne.	Flew to Hong Kong
30.8.83	Left Hong Kong.	Flew to Beijing
31.8.83	Stayed in Beijing.	
1.9.83	Stayed in Beijing.	
2.9.83	Train to Nanjing.	
3.9.83	Arrive in Nanjing.	

4.9.83 Train to Chenjiang.
 5.9.83 Stayed at Chenjiang.
 6.9.83 Train to Suzhou.
 7.9.83 Stayed at Suzhou.
 8.9.83 Train to Shanghai.
 9.9.83 Train to Hangzhou.
 10.9.83 Stayed at Hangzhou.
 11.9.83 Left Hangzhou. Flew to Hong Kong
 12.9.83 Stayed at Hong Kong.
 13.9.83 Left Hong Kong. Flew to Melbourne.
 14.9.83 Arrive Melbourne.

4.0 Goodwill Messages Delivered.

J.D.H. took goodwill friendship messages to the Chinese people and Buddhists from the following Australian Buddhist Groups:-

Buddhist Discussion Centre (Upwey)
 Chinese Buddhist Society of Victoria
 Loden Gaden Mahayana Centre
 Tara House

The Board of Directors of The Buddhist Association of China, and the staff of the provincial Buddhist Associations, and the Abbots of the Monasteries extended return goodwill to the Australian people and Buddhists. J.D.H. gave and received many Buddhist gifts during his visit. A deep sense of friendship and goodwill was evident in all places.

5.0 Topics discussed with persons at places visited.

A wide range of topics was discussed. These included:-

- (a) the Buddhist situation during the Cultural Revolution and the Gang of four.
- (b) the present state of Buddhist religious freedom since that time.
- (c) the present and future conditions of the Buddhist Monasteries: including buildings, images, sutras and servicing arrangements.
- (d) the training of Buddhist Monks.
- (e) the services and facilities provided for Buddhist lay-persons and visitors.
- (f) the Buddhist organisational and financial arrangements which have been established.
- (g) the various Buddhist meditational practices being taught.
- (h) the general social control as a consequence of rituals, ceremonies, and the group symbols which Durkheim called "collective representations".

6.0 Persons with whom meetings were held during whole visit

6.1 Since J.D.H. does not speak Chinese, he has continuing gratitude for the help of the two persons who accompanied him on his China visit, namely: The Scholar, Mr. Wang Xin, a Member of the Board of Directors of the Buddhist Association of China, and,

The English Interpreter, Mr. Zhang Kaiching from the International Department of the Buddhist Association of China.

These two gentlemen have a sense of caring, service and friendship of the highest order.

6.2 At Beijing

Mr. Zhao Chang Min, Deputy Director, First Department of Bureau of Religious Affairs of the State Council; President of Board of Directors, Buddhist Association of China; President of Buddhist Academy. Most Ven. Min Jing, Vice-President of Buddhist Academy.

Prof. Ye, Member of Board of Directors, Buddhist Association of China, and also a Pali Scholar.

Mr. Gou Yuan Xing, Member of Board of Directors, also Tibetan Scholar.

Mr. Li Rongxi, Vice President of Buddhist Association of China, also Scholar.

Mr. Lin Li Jing, Member of Board of Directors, Buddhist Association of China, also Japanese Scholar.

Mr. Juang Bin Zhang, Member of Board of Directors, also Deputy Director of Library of Buddhist Historical Books and Relics.

Most Ven. Zhen Shan, Abbot of Jade Buddha Temple; Standing Member of Buddhist Association of China; President of Buddhist Association of Shanghai.

Mr. Gou Yan Xin, Member of Board of Directors, Buddhist Association of China; Buddhist Scholar.

Most Ven. Tuang Yi, Member of Board of Directors, Buddhist Association of China.

Lama Jun Hi Guang (of Mongolia).

6.2 At Nanjing

Most Ven. Sue Fan, Vice President of Buddhist Association Of Jiangsu Province; President of the Buddhist Association of Nanjing.

Most Ven. Zhen Gi, Deputy Secretary-in -general of the Buddhist Association of the Jiangsu Province; Vice President of the Buddhist Association of Nanjing; Abbot of Likggo monastery.

Prof. Li An, the Buddhist Specialist of the Buddhist Text Research of Nanjing Buddhist Text Printing House; Member of Board of Directors of Buddhist Association of Jiangsu Province; Member of the editorial Committee of the “Dharmagosa”.

6.3 At Chenjiang (Zhenjiang)

Most Ven. Min Shang, Vice-president of Jiangsu Province; Abbot of Jiaoshan (Jiao Hill) .

Most Ven. Ci-Zhou of Jiashan Hill.

Mrs. Hui-Juan, Interpreter.

Zhen Jiang, local Foreign Affair Office, Zhenjiang City, Jiangsu Province.

6.4 At Suzhou (Suchow)

Most Ven. Hueng Deh, President of the Buddhist Association of Changzhou City; Abbot of the Temple of Heavenly Tranquillity in Ghangzhou City of Jiangsu Province.

Most Ven. (Sik) Anshang, Vice-President of Buddhist Association of Suzhou; Deputy General; Secretary Chiagnsu Buddhist Society; General Secretary of Suzhou Buddhist Society, Chinagsu Province; Lecturer at China Buddhist College, Ling-An-Branch; Chief Administrator of Si-Yean Monastery, Suchow.

6.5 At Shanghai

Mr. Shoa Zhong, Deputy Secretary-in-General, Buddhist Association of Shanghai; Vice-President of Buddhist Association of Shanghai.

Mr. Qiu Linpu, Staff Member of Buddhist Association of Shanghai.

Most. Ven. Ming Yang, Vice President of Buddhist Association of Shanghai; Abbot of Jong Huar Temple.

Most Ven. Ganguang, Ministry of Jade Buddha Temple; Vice-President of Buddhist Association of Shanghai.

6.6 At Hangzhou (Huangzhou)

Most Ven. Ji Yueng, Minister of Lin-Yin Monastery; Member of Board of Directors of Buddhist Association of Huang Zhou.

Mr. Yu Changxi, Chief Secretary of Zhejiang Provincial Buddhist Association.

Mr. Shao Zhong, Deputy Secretary-in-General of the Buddhist Association of Shanghai; Vice-President of Buddhist Association of Shanghai.

6.7 General Comments

In all cases, great friendship, helpfulness and courtesy was evident, and discussions were sincere. It is obviously impossible to effectively record the names of the many people and citizens with whom conversations were held, and it is hoped these persons will understand the circumstances of not listing their names. To all these persons, best wishes and friendship, and a sense of gratitude is felt.

7.0 Places visited: Tombs buildings and parks.

In car and train travel through cities and countryside, the visual differences conflict or cancel one another out or, on the contrary, all are instrumental in forming the whole. The main impression gathered was one of overall great vitality and energy among the Chinese people.

Apart from Buddhist Monasteries and Temples, there were visits to many beautiful public places and gardens, which had some connections with Buddhism in early times. At these places, restoration works are in historical harmony with the surroundings. It is difficult for the mind to cognate that a classic building built, say, two years ago, is, in fact recent, until the nature of the brickwork construction is carefully examined.

The harmony of the buildings in their garden settings was totally pleasing. They represent powerful group symbols for the Chinese people. Many city squares were visited.

7.1 Some places visited were:-

Heaven Altar Park (Tiantan) including Chi Nein Tien (Pray Harvest Hall); Imperial Vault of Heaven (Echo Wall) and 3 Echo Wall (Beijing)

Palace Museum in the Forbidden City (Beijing)

Great Wall (Drive from Beijing)

Ming Tomb (Beijing)

Summer Palace (Beijing)

Dr. Sun Yat-Sen Mausoleum (Nanjing)

Manjing Lake

Zouzhen Garden (Suzhou)

The Garden of Lion's Forest (Suzhou)

Tiger Hill (Pagoda) (Suzhou)

Liu Garden (Suzhou)

Suzhou Embroidery Factory
City Square (Shanghai)
Jade Springs - Golden Fish (Hangzhou)
General Yue Temple (Hangzhou)
Huaguang Park (Hangzhou)
Pagoda of Six Harmonies (Hangzhou)

Friendship Stores were visited in all cities. The staff of these stores were very helpful.

8.0 Some comments on Monasteries and Temples Images and Texts

Great destruction was caused by the Gang of Four during the Cultural Revolution to many Monasteries and Temples. At that time, the Monks suffered and were forced to leave the Temples. Under the new policy of religious freedom of the present Government, restoration and rebuilding has been achieved with great skill. The Government has spent large sums of money to ensure the Monks can return to these places, and new Monks can be trained. Lay supporters have contributed to help this noble work. Images have been built and restored and are placed in the halls.

8.1 Buddhist Temples

Over time, many Monasteries and Temples are planned to be rebuilt or restored, for example, Jin Tsi Temple at Hanzhou is at present being repaired. Only a few Temples were left intact in some areas by the Gang of Four's evil works. In those troubled days of Buddhism in one case there was one Monastery protected by the Premier who proclaimed it as an historical Monument and gave instructions for Red Guards from the local University to protect the Temple, and so only a little damage was done. From the original built in 320 A.D. the time of the First Patriarch this Temple was rebuilt 12 times and twice after liberation:- the first cost 600,000 Chinese Yuan from the Government and donors (In 1953-5) and the second cost 450,000 Chinese Yuan (in 1975-79).

There are 68 Monks at this Temple at present. Visitors reach 8,000 to 10,000 per day in the season. In some ways the layout of this large temple is typical of Chinese Temples.

At Nanjing Monastery, Novice Monks undergo formal class room training over a 2 year period. There are 178 students due to complete this part of their studies in October, 1983. The Novices' training involves keeping 28 Precepts over the two years.

J.D.H. visited two classrooms of Novices at Nanjing Monastery. The Novices were excellent and sincere students in the classroom. The strength of their practice could be seen by the many Novices having scars of "flesh offering to the Buddha". After two years, they may take ordination and keep 250 precepts.

In February, 1983, 40 Monks completed this section of their studies, including some Monks from other Buddhist Academies. In this place, there is a sacred tradition for over 1,500 years; from the time of the first Patriarch, Ven. Fa Du, who lectured on the

Sutra of Eternal Life. This concerns Pure Land Teaching with Buddha Amitabha's help. Since founding, there have been about 40 Abbots of this Temple to the present day. With this continuing sense of history, it is not surprising that the training procedures are likely to lead to a production of a succession of bright minds in the Novices and there is confidence of a bright future. The strong practice in this place was self-evidencing.

It might be said that, even after many centuries, the memory of the traditions which these Novices inherit still excites their imagination and admiration. The real power of such ideas means a new generation of great Chinese Monks could evolve because they will accept with good heart many aspects of strict self-discipline which Practice requires.

The Temple is a holy place since it is the Father Temple of the Three Sastra School, Japanese Delegates who visit pay respect to the Father Temple. There are plans to teach some of the graduated Novices the English Language, which would make future international exchanges more likely.

8.2 Buddhist Images

In front reside images of the Four Heavenly Kings. It is common to see Maitreya and Skanda Images in Temples. The Main Hall has been repaired with wood, steel and cement. The Main Part is wooden structure, but before liberation, the beams fell in and broke the Image.

In 1953, a 19 metre high large sandalwood image was carved. The Hall is 33 metres high and houses 20 Deva Images. There are also 151 figures carved on clay. Some workers helped with this work.

Once a large clay Image is made on a wooden frame and gilded on the outside, the Image cannot be moved because it would just fall apart. A special seasoned clay is used for Images. The Image makers have great skill. It is considered the Jade Buddha Image (originally from Burma), is very powerful.

In most Temples, Images of Sakyamuni Buddha and Kuan-Yin (Avalokitesvara Bodhisattva), and Manjushri Bodhisattva are present. In a few Temples, Images of Vairocana Buddha and Ksitigarba Bodhisattva were seen. Tantric Deities were seen in one or two Temples on side buildings.

It is common for Images of 18 Arhats to appear surrounding the Main Images. The wooden Images of the 500 Arhats are intact at Suzhou. In some cases, (Where Pure Land teachings are practiced) the Main Image was Amitayus (Amitabha). Some small rare Images have been preserved.

8.3 Buddhist Texts

In the Dharma Halls of many Monasteries, complete sets of Chinese Tipitaka are preserved.

The original founder of the Nanjing Buddhist Text Printing House was a layman. The traditional method of woodblock engraving is being preserved by the China Publication House. The old plates are being repaired by skilled workers and new ones made. Young men and women are being trained in this work. This House is being rebuilt so the future supply of proper Chinese Buddhist texts seems certain. A Library which has conserved over 100,000 texts in many languages was visited. This Library includes Tibetan texts. Old Sutras written in blood have been preserved. A text prepared in 1973 was printed in 1981. A two Volume History of Chinese Buddhism (in Chinese language) has just been published, using modern printing methods.

The Chinese Buddhist Scholars have many rare source materials for future study. The preservation of such materials is assisted by the high quality paper of the old texts. Some of the young Monks will be trained in English language skills.

9.0 Temples and Monasteries Visited

- 9.1 Guan Ji Monastery (Beijing)
- 9.2 Fa-Un Monastery (Headquarters of Chinese Buddhist Academy) (Beijing)
- 9.3 Likggo Monastery (Nanjing)
- 9.4 Jiaoshan Hill Monastery (Chen Jiang)
- 9.5 Hermit Jiaoguang's cave (A.D. 203) (Chenjiang) With Image.
- 9.6 Jin Shang Temple (With pagoda) Gold Mountain (Chen Jiang)
- 9.7 Xiyuang Temple, Headquarters of Buddhist Association of Suzhou (Suzhou)
- 9.8 Hanshan Temple (has 500 Arhat Hall and famous Bell Tower) (Suzhou)
- 9.9 Ling Yan Temple, Branch of Chinese Buddhist Academy (Pure Land Practice - over 120 old and young Monks) (Suzhou)
- 9.10 Jong Huar Temple (Dragon Temple) Over 1,000,000 visitors per year (Shanghai)
- 9.11 Jade Buddha Temple (Dhyana School) 68 Monks (Shanghai)
- 9.12 Lin Yin Temple (Hangzhou)

10.0 The Constitution of the People's Republic of China - Article

The Constitution promulgated for Implementation on 4th December, 1982 has Article 36 reading: "Citizens of the People's Republic of China enjoy freedom of religious belief. No State organ, public organisation or individual may compel citizens to believe in or not believe in, any religion; nor may they discriminate against citizens who believe in, or do not believe, any religion. The State protects normal religious activities. No-one may make use of to engage in activities that disrupt public order impair the health of citizens or interfere with the educational system of the State.

Religious bodies and religious affairs are not subject to any foreign domination"

By comparison, the Constitution (First Edition 1975) had Article 28 reading:

"Citizens.....enjoy freedom to believe in religion and freedom not to believe in religion and to propagate atheism".

11.0 Freedom of Religious Belief in China

J.D.H. has seen, at first hand, there is freedom of religious belief for Buddhists in China. As a practising Buddhist, the visit allowed strong personal practice of metta (loving-kindness) to millions of Chinese people and Buddhists. The opportunities for other Buddhist practice such as food offerings to hungry ghosts, arrangement of deva and naga Temple protectors, converting troublesome spirits to become protectors of the Chinese people, purifying altar and image practice and general sharing of merit were additional fortunate events.

May the merit of the visit bring happiness to the Chinese and Australian people and Buddhists. We are brothers in the Dharma..

12.0 Creation of opportunity for Australian Buddhists

To express gratitude for the help given and to develop friendship between Chinese and Australian people, J.D.H. intends to work towards arranging an Australian Buddhist Delegation to visit China in the year 1985, at their own expense. In this way, Australian Buddhists will have similar opportunities to practice the Middle Way.

Australian Buddhists who are willing to assist in this meritorious proposal can contact him at this centre.

May all beings be happy.

Schools Commission on Project - Reduction of Racial Prejudice

Part 6. The author of this article, John D. Hughes, Associate Dip. Chem. T.T.T.C., of the Buddhist Discussion Centre (Upwey) Ltd., 33 Brooking St., Upwey, 3158, Victoria, Australia, is a Buddhist of many years' standing, and teaches meditation in the Buddhist tradition at this centre. He is well known by the leaders of all Buddhist groups in Australia and has their co-operation in the documentation of each Australian group's teaching.

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Due to the length of this section, which is on Japanese Buddhism, it will be presented in three parts, the first being produced in this September Newsletter.

JAPANESE BUDDHISM - Teacher's Guide

There are three Australian Buddhist Groups whose practices are derived from Japan. Two Groups use the practice of chanting portions of the Lotus Sutra; namely, Nichiren Shoshu Sokagakkai of Australia and the Buddhist Society of New South Wales. For details of this Sutra see Information Sheet 6.1. The third Group uses Zen meditation practices.

This part deals with Nichiren Shoshu Sokagakkai of Australia and the Buddhist Society of New South Wales. The Zen Group is dealt with in part 7.

Nichiren Shoshu Sokagakkai of Australia

The Australian leader of Nichiren Shoshu Sokagakkai of Australia is Dr. Tautomu Teitei. This Group has many Chapters in Australia. The National headquarters is at 22 Archdall Street, Macgregor, A.C.T.

Aims and basic doctrines of Nichiren Shoshu Sokagakkai of Australia are:-

- (a) To introduce a philosophy of life based on the teachings of Nichiren Shoshu Buddhism.
- (b) To spread the teachings of Nichiren Shoshu Buddhism so as to improve the lives of all people and promote peace and happiness.
- (c) Through the propagation of the faith of Nichiren Shoshu Buddhism to promote world peace.
- (d) To hold or arrange lectures, meetings, classes, discussion groups and examinations and provide or contribute towards the fares, accommodation and other expenses associated with holding such meetings, lectures, classes, discussion groups and examinations and to organise tours, pilgrimages and visits by members of this or other societies.

Information sheet 6.2 sets out the basic doctrines of Nichiren Shoshu Sokagakkai of Australia. This information sheet is from their Journal, The Soka Gakkai News 38 on page 3. This journal was produced on 15th November, 1976, by International Bureau, Information Centre, The Soka Gakkai, 32 Shinano-machi, Shinjuku-ku, Tokyo, Japan.

Early History of Soka Gakkai

A Series of volumes called "The Human Revolution's has been written by Saisaku Ikeda, President of Soka Gakkai. Some early volumes are available in English translation. These are published by John Weatherhill, Inc.

Vol. 1	LCC Card No. 72-79121	ISBN 0-8348-0074-8.	Published 1972.	
Vol. 2	“ “	“	ISBN 0-8348-0087-x.	"
1974.				
Vol. 3	“ “	“	ISBN -08348-0074-8.	"
1974.				

Soka Gakkai can be described as one of the most extraordinary religious bodies in the world today. It has grown to number more than ten million members and more than 400,000 in eighty other countries in the world.

Form of Service

The chanting example of Tape 1, Side 2, is the form used in a typical Gongyo Ceremony.

The Gohonzon is the object of Nichiren Shoshu Sokagakkai worship and it is prohibited to take a photograph of it. For the same reasons a scroll of the Gohonzon cannot be obtained, except by believers of Nichiren Shoshu Buddhism. A typical ceremony involves opening the doors of the Gohonzon altar to show the scroll. Incense would be lit and a bell sounded, then chanting performed. Mantra beads are held in the hand during the ceremony.

The Gosho and Nichiren

The Japanese Gosho consists of slightly more than 400 items totaling 1600 printed pages. This includes letters of Nichiren. Excerpts in English appear in The Gosho Reference Vol. 1, compiled by George M. Williams and published in 1976 by World Tribune Press, California, ISBN 0-915678-04-7. Information Sheet 6.4 (Nichiren Daishonin's Era) is from this reference.

Social Activities

Apart from Daimoku chanting and Gosho study meetings, Nichiren Shoshu Sokagakkai members enjoy many social functions. An annual national conference of Australian members is held each year which allows interstate members to get to know one another. At the national convention public speakers and members present song and dance items. Many Australian members visit the main Temple housing the Gohonzon in Japan. In this way, they make friendships with persons from many countries of the world.

The international character of Soka Gakkai does much to reduce racial prejudice. Nichiren Shoshu Sokagakkai is considered to be the largest Buddhist Group in Australia.

6.1 THE LOTUS SUTRA (HOKEKYO in Japanese)

“Sutra” is a Sanskrit word meaning literally a thread on which jewels are strung. “Sutta” is the Pali language equivalent

As the word is used in Buddhism, it means writings which contain conversations of the Buddha Sakyamuni.

The History of the Lotus Sutra

Sakyamuni supposedly taught in Sanskrit. It is not known just when the Lotus Sutra was compiled and by whom. In all probability it was already in existence by the Christian era.

Chinese Versions

The first partial translation into Chinese made about the middle of the third century is lost, but the one of Dharmaraksha finished in 286 AD is still in existence. However, the most popular and authoritative Chinese translation is done by Kumarajiva in 406 AD. and it is this version that was the basic text of the Tien Tai school in Japan.

According to the Chin-Sheng, in 730 AD, six complete translations of the Lotus Sutra had been undertaken of which three still exist. The other version, a revision of Kumarajiva's text is by Jnanagupta (She-na-chuch-to in Chinese) and Dharmagupta (Ta-ma-chi-to in Chinese) translated in 601 A. D.

The Translator Kumarajiva (Raju Sanzo)

Nichiren stated that Raju Sanzo (Kumarajiva) version is the only translation which has the true meaning of the Buddha. Raju Sanzo's father was an Indian, Kumarean. Kumarean was an Indian of noble birth who married the sister of the King of Kucha. Their son, names Kumarajiva, entered the Priesthood at the age of seven and showed unusual gifts even in childhood. He learned from a Buddhist teacher named Suriyasoma who gave the Sutra text to Kumarajiva and said this Sutra is related to North Eastern country and he should spread it. Kumarajiva obeyed the instruction of his teacher and travelled to China. China is located to the North East of India. There he completed the translation of the Sutra with his 3,000 disciples under the edict of the Emperor. The Sutra then spread to Japan which is also situated to the North East of China.

There is an interesting story about Kumarajiva's translation. The Emperor of China earnestly recommended him to raise a family. He left the Monastery. Facing his death, Kumarajiva said "Surely I broke a Buddhist commandment by following the secular way of life taking a wife and having children. However, what I stated is not the least contradictory to the Buddha's teachings. My impure body will therefore be burnt but my pure tongue will remain unsourced. See it with your own eyes". His prophesy is said to have come true. It is said that when he died his body was burnt and the impure parts were reduced to ashes but the pure tongue remained untouched with the blue lotus flower blooming on it. It radiated five colours of light and shone so brightly at night it would be seen as if it were day. In the daytime it shone more brilliantly than the sun.

English Versions

The first English language version of this Sutra was undertaken by H. Kern. His translations from the Sanskrit version entitled "Saddharma Pundarika of the Lotus of True Law" was published in 1884 as Volume XXI of Max Muller "Sacred Books of the East" series. An English translation of Kumarajiva's fifth century version was later made by Buddo Kato and revised by Professor William Edward Soothill of Oxford University. Portions of this version were published in 1930 as the "Sutra of the Lotus flower of the Wonderful Law". An English version entitled "Myoho Renge Kyo: The Sutra of the Lotus Flower of the Wonderful Law" was published by the Kosei Publishing Co. in 1971. This was based on the Kato Soothill version as further revised

by the late Dr. Wilhelm Schiffer, Director of Research of the International Institute for the study of Religions, Tokyo, with the assistance of Professor Yoshiro Tamura of Tokyo University.

The Three Parts of the Lotus Sutra

Soka Gakkai used the three part Lotus Sutra. The Sutra of Innumerable Meanings is the first part. The Lotus Flower of the Wonderful Law Sutra is the second part. The Sutra of Meditation on the Bodhi Sattva Universal Virtue is the third part. The three together are commonly called the Lotus Sutra.

The structure of the Sutra is such that it is revered by millions of Buddhists as containing the core of the Buddhist teachings. It is collectively known in China and Japan as the "Three Fold Sutra". Many explanations and commentaries on the Lotus Sutra have been written at various times. The Chinese texts of the Lotus Sutra have been written using Kumarajiva's version. Almost all commentaries of the Lotus Sutra in China and Japan have used Kumarajiva's version.

Buddhist scholars including T'ien-T'ai Chin-i, believed that the preface to the Sutra was the Sutra of Innumerable Meanings and it was known as the "Opening Sutra". The expression "in forty years or more the truth has not been revealed yet" in chapter two of the Sutra of Innumerable Meanings was seen as relating to the Lotus Sutra. In the Sutra of Meditation of the Bodhisattva Universal Virtue, not only is the Lotus Sutra mentioned by name, but the same teaching as found in the Lotus Sutra can be seen. Therefore it seems that the Sutra of Meditation on Bodhisattva Universal Virtue was composed following chapter 28 of the Lotus Sutra: Encouragement of the Bodhisattva Universal Virtue. Hence this Sutra came to be regarded as the epilogue of the Lotus Sutra or "closing sutra".

The Teachings of the Lotus Sutra

The Lotus Sutra teaches a gospel of universal salvation leading all into the Path of Enlightenment. The power of salvation is compared to that of rain which is uniform in essence and enables all kinds of plants to grow and flourish. It also teaches the doctrine of the eternal Buddha and the doctrine that this eternity is shared by those who have faith and are devoted to him. Another idea is the idea of a Bodhisattva. Bodhi means wisdom or enlightenment. The Bodhisattva postpones entry into Nirvana until he has helped all humanity to attain Nirvana. The most famous is Avalokiteshvara to whom a whole chapter in the Lotus Sutra is dedicated.

Avalokiteshvara

Avalokiteshvara (Kuan-Shin-Yin in Chinese) name varies, although the words are clear when taken separately.

Some translations are: "Lord of what we see"; "Lord of the view" "Lord who sees"; "Lord who is seen or manifested or is everywhere visible"; "Lord who is seen from on high"; "Lord who looks from on high"; "Lord of compassionate glances". However, none of these are accepted as final. Therefore, each person has to consider the possible

meaning for himself or herself.

Most scholars accept the fact that the early Bodhisattvas are, for the most part, personifications of different virtues of the Buddha, and Avalokiteshvara is the personification of Compassion (Karuna in Sanskrit).

His main activity is to survey the world in order to find out beings who need his help. It is said none of the Buddhas possess clairvoyance equal to his. He enters into various hells and relieves the sufferers of their suffering.

In China Avalokiteshvara's images underwent a change of form. It is thought Kuan-yin was not recognised in female form until the 12th Century, although there are paintings belonging to the 7th and 8th Centuries which are markedly feminine.

In Japan Avalokiteshvara (god or goddess of Mercy) is known as Kwannon or Kan-non and was introduced into Japan from China.

Use of the Lotus Sutra by Soka Gakkai

The Soka Gakkai view is that the study of Buddhism should be directed towards deepening of one's faith in the Gohonzon. Nichiren Shoshu believers should study the Goshō (the complete works of Nichiren) and not the Hokeo Kyo (abbreviation of Myōhō-enge Kyo) or its interpretations. Why then is the Hokeo read on Gongyo? This was explained by Nikkan Shonin, the 26th High Priest, as distinguishing between primary and secondary practice. The secondary practice is the recitation of Hoben and Juryo chapters of the Sutra which adds to the profound blessing of as seasoning makes food taste better, Nichiren pointed out that the secondary practice is further divided into two main and subordinate practices. The Juryo is read for the main practice and the Hoben chapter for the subordinate practice. Sakyamuni revealed in the Juryo chapter that while people thought he had obtained enlightenment under the Bodhi tree in India, actually he had obtained it in an immeasurable distant past, known as Gokyo Ku-Jintengo, when there was no other teaching but Nam Myōhō Renge Kyo.

The Three Body Idea - Musa Sanjin

The Buddha who sowed the seeds of enlightenment was Nichiren, who was also called the Buddha of Sanjin. Musa means being natural or external as against being artificial, and Sanjin literally means three bodies- three phases of life: Hossin (Buddha's Life) Hoskin (Buddha's wisdom) and Ojin (Buddha's Life) are naturally possessed by the true Buddha for eternity. These three phases of life Nichiren Daishonin acquired by himself. It is another name for the true Buddha. Therefore, Soka Gakkai see there is no other way to believe in this Buddha but to chant Nam Myōhō.....

This is what the Juryo chapter reveals between its lines when it is used by Nichiren Daishonin. The detailed interpretation of the Juryo chapter is extremely interesting, but what it really means is that Musa Sanjin is the votary of Hakeo in Mappo. This indicated Nichiren Daishonin himself, so you read the "Nyorai" (Buddha) in the Juryo chapter as being Nichiren and not Sakyamuni. It is not true that he obtained Buddhahood while studying Buddhism in Enryakuji Temple at Mt Hiei near Kyoto,

the then capital of Japan.

All the Buddhas in the universe attained enlightenment by practicing under true Buddhas of the infinite past. Amida Buddha (Amitabha), Yakushi Buddha (Bhaivaiqa-guru), Sakyamuni Buddha and many others, all are children of the true Buddha. The teaching of any Buddha consists of what is learnt from the true Buddha. The doctrine of this true Buddha is found in other forms of Buddhism by the name of the Dharma Kaya (meaning, literally, the Knower of the Dharma).

The Skilful Means - The Parable of the Burning House

The opening of these Three ways to the One Goal is the Upayakaushalya, or the Skilful Means. This doctrine gave Buddhist philosophers the clue to explain the diversities that exist within Buddhism. To explain this doctrine, the Buddha resorts to numerous parables, the most famous of which is that of the burning house.

In a house inhabited by a father and numerous children, a fire arises. All the children are playing in the house and so cannot hear the cries of the father outside. He cannot carry them out one by one as it would take too long, and besides there is only one door in the house. The father suddenly remembers that the children love the carts, so he shouts out that all sorts of carts are outside; goat carts, bullock carts, handcarts. When the children hear this they all rush out of the burning house and so are saved. In this parable, the father is the Buddha. In various passages of the Lotus Sutra we read, 'Believe me, I speak what is real, I speak what is truth, I speak what is right. I use hundreds of thousands of skilled means such as different interpretations, indications, explanations, illustrations in respect of these things. Believe my words, study them, take them to heart. There is no falsehood in the path of the Dharma'. After the parable of the burning house, the Buddha proceeds to show his followers that they will all become Buddhas and Bodhisattvas of the future. He tells them the essence of the Bodhisattvahood consists in the adoration of the Lotus Sutra through ceremonies and recitations and preaching to others the truth. After he gives practical instructions as to how to spread the Truth, the first part of the Sutra comes to a close at the end of the chapter. Beginning with the fifteenth chapter, the second half of the Sutra opens and here the true eternal personality of the Buddha is portrayed. We are told that as long as Buddhists believe that their masters achieved Buddhahood at a certain time, they fail to comprehend the true nature of the Buddha. Those who become Buddhists also shared eternal life in Buddha. Having revealed the eternal past, Buddha now assures his followers of an ever lasting future also. The Lotus Sutra thus teaches the gospel of Universal Salvation.

Of the two mainstreams of Buddhism in mankind's history, Soka Gakkai perceived that the Lotus Sutra was the main Sutra. When you consider the time elapsed since Sakyamuni's enlightenment and death over 2,600 years ago, and you see the vigour of a Buddhist organisation such as Soka Gakkai, you can realise that there must be something rather profound in the Lotus Sutra.

6.2 President Ikeda: Faith Practice and Study

The present general meeting marks the beginning of the "Year of Study". I cannot help

feeling that it is peculiarly appropriate, therefore that it should be held in Hokkaido, where both Mr. Tsunesaburo Makiguchi, the first president of Soka Gakkai, and Mr. Josei Toda, the second president, spent the years of their youth and determined to devote themselves to study.

The year 1979 will mark another important date in the development in the development of Soka Gakkai. At that time I will turn fifty-one, just the same age that Mr. Toda was when he assumed the leadership of the Soka Gakkai. When I think of it in this way, I realise that my work has only just begun. I therefore ask all of you to join with me in a spirit of courage and hope in order to carry out the tasks that lie before us.

Basic Doctrines of Soka Gakkai.

The fundamental concern of the Soka Gakkai has been in the past, and will always continue to be, the practice of the True Law through faith, action and study. By faith is meant faith in the Gohonzon, the original and eternal Nam-myoho-renge-kyo of Nichiren Daishonin. By action is meant the religious practices as they were taught by Nichiren Daishonin, the True Buddha in the Latter Day of the Law. By study is meant study of the collected writings of Nichiren Daishonin, the Gosho. For this reason, gongyo, discussion meetings, and study activities constitute the three absolute and indispensable pillars of the Soka Gakkai. Furthermore, the keynote of the Soka Gakkai movement consists in the realisation of the happiness of the individual, in both spiritual and material terms, through the type of faith, action, and study described above, as well as the advancement of peace and culture in terms of society as a whole.

This is the true spirit embodied in Nichiren Daishonin's "The Security of the Land through the Establishment of True Buddhism", and it was Mr. Tsunesaburo Makiguchi and Mr. Josei Toda, the first and second presidents of the Soka Gakkai, who made this spirit their own, put it into practice, and left behind them a shining example for countless ages to come.

The Soka Gakkai, as I have stressed again and again, is an organisation which seeks to promote peace and culture based upon the principles of Buddhism. Only through such practices can Buddhist teachings be applied to society and utilised effectively for its betterment.

I myself have done my very best to carry on in the same spirit and direction as that laid down by Presidents Makiguchi and Toda. And I would like to take this occasion to clearly emphasise that those who are members of the Soka Gakkai must never lose sight of the principles that underlie these ideas practices.

As a basis for achieving the goals of the Soka Gakkai I have outlined and as a fundamental principle for developing them in present-day society, I would like to present five points or statements. If they meet with your approval, I propose henceforth to adopt them as a fixed and unchanging definition of the Soka Gakkai spirit;

1. That the Soka Gakkai shall forever stand on the side of the people.
2. That the Soka Gakkai shall devote itself to carrying the movement for the human revolution.
3. That the Soka Gakkai shall forever walk the great path of the golden mean of Buddhism.
4. That the social aim of the Soka Gakkai shall be to preserve peace and to work for the advancement of human culture.
5. That the Soka Gakkai shall guard to the very end the freedom of the human spirit, and in particular the principle of religious freedom.