

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

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

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### On the Cultivation of Attention

In September, 1983, Roger Armitage and another member of B.D.C.(Upwey) visited Mr. John Miqueaux at the Soto Zen Buddhist Society, 33 Cairns Road, Camira, near Brisbane, Queensland.

Mr. John Miqueaux, his wife and family, have moved to Camira from Woonona in New South Wales to establish a new Centre at their home.

Discussions of various principles of Zen Meditation and the Buddhist Sacred Dances took place. According to Mr. John Miqueaux, sacred dances used to be an essential part of some religions, and are a powerful means for practice.

In his paper, Buddhist Sacred Dances Chapter 6, part B, entitled "Why the Sacred Dances are necessary", Mr. John Miqueaux states: It is impossible to practice Right Mindfulness outside one's body. Therefore the seeker simply has to understand what it means to be in one's body and what it means to be outside one's body; without mindful awareness and experiencing of our bodies we are dispossessed and dismembered.

In doing the Sacred Dances it is possible to make use of the body whilst we have to constrain ourselves to be, and to stay, mindful. During the struggle, it becomes quite obvious that there is no co-relation between the body and the mind and that we are truly like strangers in our bodies.

In part D of Chapter 6, Mr. John Miqueaux makes reference to his own training in Sacred Dances in Shalin and other temples over thirty years ago. Since that time he has been teaching these Dances and Gurdjieff Movements. In Chapter 7 of his paper entitled Chanting the Mantras, Sutras and Dharanis, Mr. John Miqueaux quotes the Great Nagarjuna: "Remember that attention has been declared the only Path the Buddhas have ever trodden. Observe therefore constantly the body (including all the inner and outer activities of the five senses, their causes and results) in order to really know it. If you neglect to do this Supreme Practice, and fail to observe all the agglomerates which make up the you, all other spiritual exercises will have no effects whatsoever. It is only this continual Attention that is called: Freedom from absent-mindedness"

B.D.C. (Upwey) would like to thank Mr. John Miqueaux and Mrs. Miqueaux for their kind hospitality.

May the merits of this work help Mr. John Miqueaux and his students follow the Buddha way.

Inter-Faith Service- Australia Asian Organisation of Victoria

On Sunday 2nd October, 1983, Phra Thawin Klinhomgloythap and another Monk were invited to attend and speak at an Interfaith Service at "Stonnington" in Glenferrie Road, Malvern, Victoria at 10.30 a.m. John D. Hughes accompanied them to the meeting and Aaron and Yvonne Mahoney presented food offerings to the two Monks before noon.

This Service was part of a three day Symposium entitled India Today which commenced with a dinner on Friday evening. On Saturday, those who attended were able to listen to speakers and join in discussions from 9 a.m to 8.30 p.m. The aim of the weekend, which was organised by the Australian Asian Organisation of Victoria, was to promote goodwill, understanding and friendship between Australia and Asia. The address of the Australian Asian Association of Victoria is 124 -126 Jolimont Road, East Melbourne, tel: 63 8222.

"Stonnington", which was the venue, was built in 1890 as a private residence. The house has become notable for its subsequent use as the official residence of the Governor of Victoria for a period of thirty years. A succession of six State Governors occupied the house until 1931. Since then it has served a girls' school and as a hospital, prior to becoming the site of the Toorak Teachers College in 1957, and is now one of the State Colleges of Victoria.

Offices of the National Trust of Australia (Victorian Division) have had a close interest in recent developments in "Stonnington", especially in the general maintenance of the buildings and its adaptation to various college purposes and requirements.

The three main purposes of the Sunday morning gathering were:

- (1) To commemorate the 114th birthday of Mahatma Gandhi.
- (2) To bring about goodwill as a common goal for all mankind.
- (3) To promote dialogue between the different faiths.

Dr. Purishottama Bilimoria opened the meeting expressing the aims of the talks and the common goal of on-violence in pursuit of truth, The speakers were Dr, Martland S. Joshi for the Hindus, Dr. B. Sayyad for the Moslems, Dr. Edward Carter for the Christians, Mr. Manjit Sing Sekhon for the Sikhs, and Phra Thawin Klinhomgloythap and the other Monk for the Buddhists, and Mr. C.B. Daroowalla for the Parsee (Zoroastrism).

This was followed by a Memorial Tribute to Gandhi by Dr. Atindra Mojumder and Gandhi Js's Prayer spoken by Dr. and Mrs. Jayant Bapat. The message from Mrs. Indira Gandhi, the Prime Minister of India, was read by His Excellency Mr. D.S. Kamtekar, the High Commissioner for India, and a vote of thanks was expressed by Sir Edward Dunlop.

May all beings be free from hatred,

May all beings be free from hurting others,  
May all beings be free from harming others,  
May all beings be trouble free in body and mind,  
May all beings preserve their own happiness.

Y.D.M.

### Visit to Laotian Family

Laos is a landlocked country situated in the Indo-Chinese peninsula. It is bordered by China in the north, Vietnam in the east, Kampuchea in the south, and in the west by Thailand and Burma.

The Kingdom of Laos was known originally as Lan Xang (Land of a million elephants) and was populated mainly by the Southern Chinese from the eleventh century A.D. onwards.

On 15th October, 1983, Phra Thawin Klinhomgloythap Maha Thera, a Thai Bhikkhu at that time resident at the Buddhist Discussion Centre (Upwey) accompanied by John Hughes, visited a Laotian woman and her family at their home to chant blessings for her recently deceased husband.

On 17th October, 1983, members of the B. D. C. (Upwey) practiced Metta meditation for the man's future wellbeing and for the happiness of all beings in line with the Buddha's Teaching.

R. A.

The following article is reprinted from the newspaper "The Free Press, Wednesday, November 9, 1983 - page 3.

## **Forest seen as place for Buddha.**

John Hughes wants to build a 50ft high clay Buddha in the Sherbrooke Forest.

Mr. Hughes of Upwey, wants to bring Chinese craftsmen to the shire to do the work so that local craftsmen can learn from them.

"There is a possibility of creating a massive tourist opportunity here," says Mr. Hughes, a Buddhist who has just returned from a trip to China paid for by the Australia-China Council.

"When I was in China last month I saw the value of the beautiful Chinese images - the Chinese Abbot of one place I visited told me one million visitors a year view the image."

Mr. Hughes says the images are built so they cannot be moved without falling apart.

"This is why there are no such works of art anywhere else in the world apart from China." he said.

Mr. Hughes says another reason for wanting to build the Buddha in the area where he has lived for the past 30 years is that "having met and felt the tolerance radiating off World Buddhist Leaders and scholars at the international conferences I attended in Sri Lanka and Bangladesh and having seen on my travels great old Buddhist images radiating waves of peace I know these peaceful feelings to be right and true."

Mr. Hughes says he is prepared to donate some of his Buddhist Discussion Centre relics to go inside the Buddha when it is built.

Mr. Hughes says he has been asked to teach Buddhism in many other countries of the world "but the peace and beauty of Sherbrooke bring me home."

He says Sherbrooke can fairly be described as "only a short step from Buddha's 'Pure Land'."

The Sherbrooke Shire Planner, Mr. Ian Swann, said that Mr. Hughes has not approached the council for town planning permission to build the Buddha.

"If he did I think it would be a prohibited use." Mr. Swann said.

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The following article and photograph are reprinted from the newspaper THE MOUNTEASTERLY, Monday, December 5, 1983

## **China now tranquil**

**A TRANQUILLITY has settled on China following the stormy days of the Cultural Revolution.**

John Hughes, leader of the Buddhist Discussion Centre at Upwey recently returned from a goodwill visit to China with this message.

It has given John considerable pleasure to be able to report to Australian Buddhists that the smashing of temples and the suppression of religious freedom that was part of the fanatical purgings during the reign of The Gang of Four has been replaced by restoration of sacred places and new religious tolerance.

John visited six large cities and everywhere saw evidence of the new spirit of religious freedom.

During the Cultural Revolution, in the mid 1970's the constitution emphasised "the propagation of atheism."

"The main impression gathered was one of overall great vitality and energy among the Chinese people, " said John.

"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." he said.

"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 are being encouraged to train". John said.

John's visit to China was sponsored by a \$3000 grant from the Australia-China Council, a body set up by the Australian Government in 1979 to promote understanding and goodwill between the two countries.

At present John is making arrangements for an Australian Buddhist Delegation to visit China in 1985.

Please see Graphical Image No: 13-?-1

Photo: John Hughes paying respect to a Buddhist Altar in China accompanied by some Chinese Abbots.

The following article and photograph are reprinted from the newspaper "The Free Press", Wednesday, December 14, 1983.

## **Gentle John's house is open**

John Hughes, director of the Buddhist Discussion Centre (Upwey) has recently returned from a visit to China which was instigated by the Buddhist Association of China.

John, who is an enigma to many people, is quick to say he was a bright child who, at the age of five, was able to read about Buddhism and realise he already knew it all from previous lives.

As a young man he lectured at the Rationalist Society of South Australia, and has studied all religions.

He has been married three times and has three grown children, with whom he keeps in contact.

Although many people would find this former school teacher and insurance salesman a little "different" to the average man in the street, there is a gentle quality about John Hughes which makes you immediately think of peace.

John says he is the happiest person alive. His door is always open and he is willing to help anyone with a problem at any hour of the day or night.

### **Drug**

The day of this interview, John was helping a young woman overcome a severe drug

problem.

He had been sitting with her all night, talking and calming her through the first difficult hours.

He said he found it possible to go with only two or three hours of sleep or, in some cases none at all.

John publishes a quarterly newsletter which is sent to every country in the world.

His deep commitment to the Buddhist Association is the main driving force in his life.

In his report to the Australia-China Council of his visit to China, John Hughes relates the development of Buddhist Temples and Monasteries and how the tradition in China has established different categories of temples.

The most important distinction was that between an officially recognised and non-recognised one.

Historically, the first category included the monasteries established by the grand families and by the state; their distinctive mark was a tablet (sand board) inscribed with the imperial calligraphy.

It is interesting that the sand boards in many places carry the calligraphy of the president of the Buddhist Association of China.

## **Blows**

The second category were often the first ones to feel the blows of any movement directed against Buddhism.

In the history of Chinese Buddhism, these were the ones which would be destroyed, closed or ordered to combine with larger establishments, and their monks would be laicised first.

As might be expected, this pattern was followed by The Gang of Four during their regime.

Great destruction was caused by The Gang of Four during the Cultural Revolution to many monasteries and temples.

John visited 10 temples and monasteries during his visit.

His discussion centre has a multilingual library and the Chinese texts, and information presented to the author, have been entered into the library resources.

Some Chinese material had been translated to English.

Planning is under way to translate some of the new Chinese material into English if possible.

John states that he considers his visit was highly successful.

John Hughes can be contacted on 7543334.

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The following article and photograph are reprinted from the newspaper THE KNOX SHERBROOKE NEWS, Tuesday, October 11, 1983, page 8.

\* In the Lerwick column for week ended September 30, I referred to the specialists who once sat behind their desks like roadside Buddhas.

For this I was mildly taken to task by a local Buddhist leader.

The reference was simply to cite a manifestation of authority which I do not think should be assumed by mere mortals and I am not referring to Buddha's authority.

No offence was intended and I very much regret if offence was taken. - LERWICK.

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The following article and photograph are reprinted from the newspaper "The Free Press, Wednesday, January 18, 1984.

## **Artist inspired by meditation.**

A Menzies Creek artist inspired by Buddhist meditation, has opened her own gallery.

The tiny bungalow-turned-gallery in Church Road reflects Melva Fitzallen's philosophy of simple living.

Set in a quarter acre leafy split-level garden, it houses the works of several local artists, hung on bare walls above a polished wood floor and a small statue of Buddha.

The Plum Orchard Cottage Gallery opened on December 11 with an exhibition of sumi-e watercolors, its speciality, painted by Melva Fitzallen.

Ms Fitzallen draws on Zen meditation as she uses the Japanese 'wash brush' method.

"I try to forget preconceived ideas and 'feel' the painting rather than 'doing' it physically.

"It gives me a wonderful feeling of peace." says Ms Fitzallen who worked as an illustrator for The Age for 10 years before she was retrenched last year.

"These watercolors are what I've always wanted to do and I've been flat out doing them since the gallery opened".

The paintings, sculpture, pottery and prints display a strong oriental influence and

range in price from \$15 to \$160.

## **Friends**

They are the works of friends and acquaintances of Ms Fitzallen's, such as next door neighbour and artist Helga Hubalek and local sculptor Martin Lawless.

"I often have artists and musicians up here at weekends - its their gallery as well".

A print/handmade gallery located under the brightly coloured eaves of the Plum Orchard Cottage sells herbs, jams and small home made goods.

The gallery, which is open 'anytime' until 6 pm, can be found at Lot 2B, Church Road, Menzies Creek.

Melva Fitzallen can be contacted on (059) 683660.

Please see Graphical Image No: 13-?-1

Photo: Melva Fitzallen at her Plum Orchard Cottage, Menzies Creek.

Please see Graphical Image No: 13-?-2

Photo: Artist Melva Fitzallen, in nature but inspired by meditation.

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DRAFT RECOMMENDATION -on the Establishment of Truth for Peace in the Human

Realm

Proposed by John D. Hughes, Director of Buddhist Discussion Centre (Upwey) 13th January, 1984.

- (1) Appreciating the services done by Lay Buddhists in many countries for promoting peace by creating conditions conducive to peace over the last two and half millennia;
- (2) Being aware of difficulties for ordinary human beings in promoting peace, without generating hate towards authorities, due to their lack of perfection of metta (loving-kindness);



(3) Having recognised the close relationship between religions based on perfected metta (loving-kindness) and ordinary human beings culture-based on imperfect metta (loving-kindness);

(4) Being convinced about the relevance of developing metta (loving-kindness) toward building defences of peace in the hearts and minds of ordinary human beings;

(5) Having had direct experience over many former rebirths of the conditions needed to develop metta (loving-kindness) and recognising the hindrances ordinary human beings experience in understanding the steps necessary to perfect metta (loving-kindness);

(6) Being deeply concerned with the potential for suffering ordinary human beings are generating by their own unskilful actions in this Dhamma-ending age;

(7) Noting with deep satisfaction there are some kind feelings to promote world peace latent within the hearts and minds of ordinary human beings throughout the human realm;

(8) Noting that ordinary human beings have a conflict of understanding of the nature of actions, beneficial and effective, at a personal individual level to create world peace;

#### I RECOMMEND:

(a) that ordinary human beings throughout the world attempt to undertake the precept of not lying for one day a month.

(b) that this precept be attempted on the full moon day of each month.

#### I DECLARE:

(a) that this action of no lying is one necessary step towards the development of perfect Metta (loving-kindness)

(b) that the Truth leading to understanding of beneficial and effective actions for world peace will be understood within the hearts' and minds of ordinary human beings throughout the human realm if this monthly activity of no lying is undertaken by ordinary human beings.

#### Musavada Veramani

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

The beneficial results of refraining from speaking falsehood: The person who vigilantly and steadfastly observes this Musavada 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 endorsed with the following qualities:

1. having an open-hearted and radiant appearance;
2. having sweet and faultless;
3. having even and white teeth;
4. being not too fat;
5. being not too thin;
6. being not too short;
7. being not too tall;
8. having a body that is pleasant to touch;
9. having a fragrant mouth like the sweet smell of a lotus;
10. being listened to with regard and esteem by others;
11. having a significant and impressive way of expression;
12. having a soft, thin, red tongue like a lotus petal;
13. being free from disappointment of failure;
14. being free from shocks and alarms.

### Musavada

The bad result of speaking falsehood: The person who utters falsehood is extremely likely, on his death, to reach the four lower planes of existence, and after that, if he should be reborn in the human world, he will be subjected to unjust allegations and may be held responsible for others misdeeds.

The following article is reprinted from the newspaper "The Free Press, Wednesday, November 2, 1983.

## **Compassion is commended**

**Sir - In the Free Press, of October 19 an article entitled "halloween - not strictly an American custom", advised people to leave food "on their doorsteps", "because spirits were believed to be wandering the earth".**

It has been Buddhist practice for more than 2500 years to feed "hungry ghosts" (pretas).

These wretched beings are in a poor rebirth giving them constant distress through the pangs of hunger and thirst. This is the special torment for those who, in their earthly career were miserly, covetous uncharitable or gluttonous.

In their rebirth form, the pretas have small mouths and gullets no thicker than a hair.

The Buddha, in his compassion, suggested food and water offerings be made by humans for the rescue of ancestors who may have fallen victim to this unfortunate preta rebirth.

Year by year, this practice has been followed by Buddhist monks throughout the world. Where religious freedom is repressed this practice tends to cease and the pretas

can cause harm to humans in human rebirth.

On my visit to Chinese monasteries at the invitation of the Buddhist Association of China last month, I was fortunate enough to stay in a Buddhist monastery overnight, and saw the monks, after their breakfast offering food to pretas.

The return of religious freedom in China means monks have returned to the temples and the monasteries to practice such good works.

It is good the Belgrave traders are encouraging Australians to such compassionate caring for other beings.

By such acts, other more fortunate rebirths for the pretas become possible in a shorter time.

They may finish their preta rebirth and once again attain a fortunate human rebirth. If their karma is still poor, they will be born in a country such as Bangladesh and suffer famine. If good karma they could be for example reborn in Australia.

On rare occasions, pretas mental formations can cause, by telepathy, mental disturbances to humans who are in a stressed condition due to greedy lifestyles.

If this should occur to any person during the Halloween or any other time, I can supply on request Buddhist blessing cord (free of charge) which I carried over many Chinese monasteries. This cord may protect human beings from such attacks.

I commend the Belgrave traders for encouraging local people to develop their inner compassionate nature.

May the merit of their good works bring them prosperity.

John D. Hughes

Dip. App Chem. T.T.T.C.

Director

### Benefits of Dana

'Dana' is a Pali word meaning Almsgiving, liberality or offering (Ref: Buddhist Dictionary - Manual of Buddhist terms and Doctrines, by Nyanatiloka, pub by Buddhist Publication Society, Kandy, Sri Lanka, 1980). Ven. Narada Maha Thera translated Dana as Generosity (ref: The Buddha and his teachings, pub, Buddhist Missionary Society, Buddhist Temple, Jalan Berhala, Brickfields, Kuala Lumpur 09-06, Malaysia, 3rd Edition, 1977, pp.577).

Dana may take several forms, as in offering food or robes to Monks, money to a temple or Dhamma Centre to help with running expenses, or in the teaching of Dhamma.

Dana is the first of Ten Perfections, these being:

- |                 |                 |
|-----------------|-----------------|
| 1. Generosity   | 6. Patience     |
| 2. Morality     | 7. Truthfulness |
| 3. Renunciation | 8. Resolution   |
| 4. Wisdom       | 9.              |
| Lovingkindness  |                 |
| 5. Energy       | 10. Equanimity  |

(Ref: Buddhist Dictionary -ibid p. 153)

The benefit to a Monk when food is offered is that it extends the length of his life and so enables him to practice Buddhadhamma.

There are five benefits to the giver when offering food to a Monk mindfully. These are: long life, good appearance, strength, happiness and wisdom. The practice of Dana also helps to break down greed.

In his book *The Buddha and his Teachings* (ibid) pp 586 & 587, Ven. Narada Maha Thera states: "Dealing with the Bodhisatta's mode of practising Dana, an interesting account appears in an important text of the Cariya Pitaka Commentary.

"In giving food the Bodhisatta intends thereby to endow the recipient with long life, beauty, happiness, strength wisdom, and the Highest Fruit, Nibbana. He gives thirsty beings to drink with the object of quenching the thirst of passion; garments to acquire moral shame and moral dread; conveyances to cultivate psychic powers; odours for the scent of Sila (Morality); garlands and unguents to gain the glory pertaining to the Buddha's virtues; seats to win the seat of Enlightenment; lodging with the hope of serving as a refuge to the world; lights of wisdom, the Divine Eye, The Buddha Eye, and the Eye of Omniscience; forms to possess the Buddha aura; sounds to cultivate a voice as sweet as Brahma's tastes so that he may be pleasing to all; contacts to gain the delicate organism of a Buddha; medicine for the sake of deathlessness (Nibbana). He emancipates slaves in order to deliver men from the thralldom of passions; renounces children to develop the paternal feeling towards all; renounce wives to become master of the world; renounces kingdom to inherent the kingdom of righteousness.

Besides revealing the altruistic attitude of a Bodhisattva, these lofty aspirations disclose his disinterested efforts for the amelioration of mankind.

The greatest Dana of all is Dhamma Dana. We are very fortunate that the Buddha's Teachings are still intact, but we live in a Dhamma-ending Age, and should do all we can to preserve the Buddha Dhamma. If in the past others had not studied and taught the Dhamma, it would not have been preserved for our benefit so it is wise to have gratitude for past teachers, and also to teach Dhamma to those who are teachable.

D. J. S.

## Australian Buddhist Groups Newsletters

Below is a list of Australian Buddhist Groups which produce Newsletters and Journals. These are available in the Buddhist Discussion Centre (Upwey) library. The B.D.C. (Upwey) library is interested in assembling a complete list of Buddhist Groups in Australia which produce Newsletters. If any readers are aware of omissions from this list, we would be pleased if they could advise us so they can be included in the next Newsletter.

### Australian Capital Territory

Buddhist Society of the A.C.T.,  
P.O. Box 1149  
Canberra City, 2601  
Australian Capital Territory

D.D.C. 294.365/947 BSA

### New South Wales

Buddhist Peace Fellowship, (Voluntary Donation)  
P.O. Box 368,  
Lismore, 2480,  
New South Wales.

D.D.C. 294.365/944 BPF

Sydney Kagyu Dhamma Centre (Donation Suggested \$5.00 min. quarterly)  
G.P.O. Box 1864,  
Sydney, 2001,  
New South Wales

D.D.C.294.365/944 SKD

The Middle Way,  
The Buddha Dhamma Society of Sydney,  
88 Stanmore Road,  
Stanmore, 2048,  
New South Wales.

D.D.C. 294.365/944 BDS

The Karuna Foundation (\$10)  
P.O. Box 89  
North Sydney, 2060,  
New South Wales.

D.D.C 294.365/944 KAR

UNIBUDS, \$2.00 p.a. students, \$5.00 p.a. non students, \$10.00 p.a. O'seas  
members  
The UNSW Buddhist Society

C/- The UNSW Union Box 38  
P.O. Box 173,  
Kingsford, 2032,  
New South Wales.

D.D.C. 294.365/944 UNI

Wat Buddha-Dhamma, (Every two months)  
Ten Mile Hollow, \$4.00 p.a.  
Wisemans Ferry, 2255, \$50 life  
New South Wales.

D.D.C. 294.365/944 WBD

### Queensland

Buddhist Temple Project News (Quarterly)  
Queensland Sangha Trust,  
G.P.O. Box 1803,  
Brisbane, 4001,  
Queensland.

D.D.C. 294.365/943 QST

Chenrezig Institute, (Quarterly)  
Eudlo, 4554,  
Queensland.

D.D.C. 294.365/43 CHE

Vimamsa, (Quarterly)  
Buddhist Society of Queensland,  
Subscription rates for non-members  
Correspondence Editor, Contact Editor  
P.O. Box 4,  
Spring Hill, 4000  
Queensland.

D.D.C. 294.365/943 BSQ

### Tasmania

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Illusion Farm,  
Lorinna, 7306,  
Tasmania

D.D.C.294.365/946 ILF

### Victoria

Buddhist Discussion Centre (Upwey) (Quarterly) free  
33 Brooking Street,  
Upwey, 3158  
Victoria.

D.D.C. 294.365/945 BDC

Chorten Journal, (Quarterly)  
Atisha Centre \$ 7.50 p.a.  
Sandhurst Town Road,  
RSD Eaglehawk, 3556,  
Victoria

D.D.C. 294.365/945 ATI

Kagyü E-vam Buddhist Institute, (Quarterly)  
30 Oak Street,  
Kew  
Victoria

D.D.C.294.365/945 KEB

Metta, (Quarterly)  
Editor: Elizabell. \$ 3.00 p.a.  
Box 2568W, G.P.O., \$ 3.50 p.a. O'seas  
Melbourne, 3001  
Victoria

D.D.C. 294.365/945 BEL

Sadhu  
Buddhist Society,  
Monash University, 3168,  
Victoria

D.D.C.294.365/945 BSM

Tara House News,  
3 Crimea Street,  
St. Kilda, 3182  
Victoria

D.D.C.294.365/945 TAH

Tara Journal, (Bi-monthly)  
7/193 Beaconsfield Pde., \$ 15.00 p.a.  
Middle Park, 3206,  
Victoria.

D.D.C. 294.365/945 TAH

Tibetan Buddhist Loden Mahayana

Friendship Society,  
178 George Street,  
East Melbourne, 3002,  
Victoria.

D.D.C. 294.365/945 TBL

#### Western Australia

The Buddhist Society of Western Australia, (Bi-monthly)  
4 Magnolia Street, \$30.00 family  
North Perth, 6006, \$20.00 individual  
Western Australia. \$15.00 health card holder

D.D.C. 946.365/941 BSW

#### Phra Thawin Klinhomgloythap Maha Thera leaves for Singapore

On Friday, 23rd December, 1983, ten meditators from B.D.C. (Upwey) accompanied Phra Thawin Klinhomgloythap Maha Thera to the Tullamarine International Airport near Melbourne to bid him farewell to Singapore.

Phra Thawin Klinhomgloythap Maha Thera will be staying at Cheng Beng Buddhist Society, 20 - 24 LOR 27A Geylang, Singapore 1438, for one month, after which he plans to further his studies in Pali, English and Abhidhamma at the University of Kelaniya, Sri Lanka for two years.

It is with respect and gratitude that we say thank-you to Phra Thawin Klinhomgloythap Maha Thera for his Teachings during his stay at B.D.C.(Upwey), on the path to Enlightenment and his help and guidance in the understanding of Pali and Abhidhamma.

During the time Phra Thawin Klinhomgloythap Maha Thera was at B.D.C.(Upwey), many people took the opportunity to make food offerings. Such an act done mindfully makes the person good merit and thus good conditions for practice in the future. Many people spent time with Phra Thawin Klinhomgloythap Maha Thera in helping him to read and write English and so be able to more clearly teach Dhamma in the English language. Joy Boyle and Martin Lawless in particular spent many hours in reading, writing and discussing English, English grammar and the colloquial terms used in Australia with Phra Thawin Klinhomgloythap Maha Thera. These actions also make good merit or kusala kamma, as many beings in the future will be able to be taught Dhamma in English by Phra Thawin Klinhomgloythap Maha Thera.

May the Dhamma Grow,  
May all beings come to know the Path, Realise the Path and follow the Path.

Y.D.M.

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



A five day meditation course was held at B.D.C. (Upwey) from 27th to 31st December, 1983. This was attended by approx. 16 people per day. Some practitioners also stayed for two all night sessions of meditation. A book called "A Taste of Freedom" comprising selected talks by Ven. Ajahn Chah of Wat Pah Pong and compiled by the Sangha at Bung Wai Forest Monastery was used throughout the course. A copy of this text may be obtained from: The Abbot, Wat Pah Nanachat, Amphur Warin, Ubon Rajathani, Thailand.

D. J. S.

#### Puja for Departed Friends

John Hughes attended the funeral of William Reid on 15th December, 1983, at Springvale Crematorium. Puja was done by B.D.C. (Upwey) members on 16th December, 1983.

J.D.H.

#### Australian Visit of Zasep Tulku Rinpoche

The Venerable Zasep Tulku Rinpoche is a scholar and meditation master of the Gelugpa Tradition of Tibetan Buddhism. He received his training under some of the most competent Buddhist masters in Tibet, prior to the Chinese invasion, and later on in India. He graduated from Varanasi Sanskrit University with an Acharya degree and spent 18 months studying in Thailand at the request of His Holiness the Dalai Lama. He came to Australia in 1977 and taught for three years before leaving for Canada. Since arriving in Canada he has established a number of Buddhist Centres and taught widely throughout North America. Rinpoche is the Spiritual Director of Illusion Farm Community and Tenzing Ling here in Australia.

His itinerary is as follows:-

#### Tasmania

January 12 - 17: Lam.Rim

Course on the graduated path to enlightenment expounding the principles of Buddhist practice.

Fee: \$60

January 18 - 23: Chod/Mahamudra

Course on the view, meditation and action of the practices of Chod and Mahamudra, (Previous teachings and meditation practice on lam.rim are a prerequisite for attending this course).

Fee: \$72

Fee for both courses \$132 (Unemployed/pensioner fee: \$100)

These teachings are to be conducted at Illusion Farm, Lorinna, Tasmania, 7306.

Contact Arwen McCutcheon on (003) 63 5178 for details.

#### Hobart

January 25&26 : Buddhist Principles

( 2 talks) Free/ Donation

Domain House, The Glebe Hobart. 7 p.m. Direct enquiries to Guy  
Turnbull, 68 Lochner St., West Hobart. Phone (002) 34 1507

### Melbourne

February 2: General Talk on Buddhism

Free/Donation

Lodan Gaden Mahayana Centre, 178 George St, East Melbourne.

Time: 7.45 p.m. Phone 417 3831.

February 5: General Talk on Buddhism

Fee: \$5

Tara Institute, 3 Crimea St., St, Kilda, 8. p.m. Phone: 51 3784

### South/East New South Wales

February 11 & 12: Mahamudra/Bodhicitta

Course on the view, meditation and action of the ultimate perspective of mahamudra  
and cultivating the awakened state of Bodhicitta.

Fee: \$35 (Unemployed/pensioner: \$ 25

Course to be conducted at Tenzing Ling, via Quaama, 2550.

Contact Jan Pearson on (0649) 38 344 for details.

### Sydney

February 14 & 15: General Talk on Buddhism

(2 talks) Free/Donation

Lodan Mahayana Centre, 175 Denison Rd., Dulwich Hill. Time: 7.30 p.m.

Phone: (02) 569 0918

### Brisbane

February 18: General Talk on Buddhism

Free/donation

Lodan Compassion Mahayana Centre, 10 Lomond Tce., East Brisbane.

Time: 7.30 p.m. Phone: (07) 391 5723

### Perth

February 25 & 26: Meditation Retreat

Course combining lectures and meditation practice,

Free/Donation

Theosophical Retreat Centre, Mt. Helena, Perth.

Contact Les or Marg Sheehy on (09) 381 1405 for details.

### Teaching from Rev. Yen Why

When John Hughes was in Hong Kong, on 12th September, 1983, he met the Rev.  
Yen Why, who gave him a copy of "Self-Actualization to Show and Tell".

Because of the excellent Dhamma in his writings, we have reprinted it here.

The Rev, Yen Why is the Chairman of the World Fellowship of Buddhists, Hong Kong and Macau, Regional Centre; President of the Theosophical Society, Hong Kong Lodge; Chairman Thing Wai Monastery, Tai Po N.T.; Director Po Lin Monastery, La Tao N.T.; Sam Lun Buddhist Society.

May the merit of this Dhamma benefit the people of Hong Kong.

THE WAY LYING BEFORE THEE I'D RATHER SEE A SERMON IN THEE THAN HEAR EMPTY TALKING ALL DAY DONE, I'D RATHER ENJOY THY WALKING WITH ME THAN THOU TELLETH THE WAY; RUN, THE OBSERVING EYE'S A BETTER PUPIL, MORE CONVINCING THAN THE EAR; YOUR WORDS MAY BE CONFUSAL, BUT EXAMPLES ALWAYS CLEAR! LIVES.	I'D RATHER LEARN MY LESSONS BY OBSERVING FREELY HOW THINGS CONVERSATION MIGHT BE EASY BUT TONGUES TOO FAST MAY I MAY NOT FULLY UNDERSTAND THE FINE ADVICE ONE GIVES; SURELY I CANNOT MISAPPREHEND HOW PERFECTLY ONE ACTS AND
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1. 'Self Realization, and 'Self Actualization' of spontaneous experiencing Self-consciousness, being synonymous terms, are both referring to what are here and now actual present matter of factness and are necessary to have nothing to do with, and are to be freed from, whatsoever mental consciousness, thought, conception, discrimination, experience, will, memory, me and mine and what not, of the seventh egoistic manavijnana, all of which are within the sphere of the Four categories of images and impressions of the past, present and future which being, influenced by and receiving seeds from the Eighth Alaya Vijnana Consciousness and as occasions arises, are to give motivation or agitation to controlling, directing or influencing or twisting the present what is, i.e. matter of actuality, whereby projecting expectations and imaginations of what should be or what will all of which are illusive hope of psychological involvement, manifesting the unwanted and unceasing revolving life and death sufferings of the three planes. Alack!

2. WHEREAS, when in the midst of acts and activities of one's daily living: if one fails to take immediate heed in harmonizing with and to be spontaneously self aware and self reminding

that, by virtue of being with, of observing and of abiding by, oneself is doing these very acts and activities; then one's total, unfragmental, integral attentive mindful energy can hardly ever be aroused to enable the innate supreme enlightening capacity of intelligence to come into impromptu being, with the result that one will run one's course of life and death in the samsara wheel of transmigration of the twenty-five states of mortal existence in the trailokya. This is indeed pitiful and lamentable.

3. Let us put this in other words, do not be much concerned with what you do, but be concerned with that it is you who are in the doing, that is to say, do whatsoever you like but be aware. Confucius has somewhat put it in this way -- "Whatsoever you do know and whatsoever you do not know, take heed and be aware of the very knowing or the very not knowing as the case may be this is indeed the art of knowing". Loatze also mentioned thus in the 71st chapter of his Tao Tak King. "Knowing (the state of) one's not knowing is of the high order (of wisdom), and not knowing (the state of) one's knowing is a disease. Indeed realizing disease is disease, one is disease free. Sainly one's having thus realized are disease-free." Thus knowing, not knowing, both knowing and not knowing, neither knowing not knowing are to be taken note of from moment and are all understood to be the images operated by the me and mine. Hence both sages Confucius and Loatze are breathing through the self same on nostril.
4. Also this very technique of knowing one's own self is the basic philosophical teaching of the West, the source of which dated far back to the Greek Civilization and the outstanding figure was in the person of Socrates who put up "Goethe Saunton" - (knowing thyself), as the basic teaching and this "Self knowledge" is the "beginning of wisdom" has been the guiding principle of all future Western philosophies and teachings. The parable in the Bible of the forbidden fruits of knowledge can be to insinuate that one has to be free from the forbidden fruit of the known and then one may know and observe freely and live with ease in the Garden of Eden. In the Ch'an

Meditation Hall the slogan reading "Be off with the mind, with the consciousness, with the thought, then meditate" makes the guiding rule, and this is certainly to the point.

5. AGAIN WHEREAS it is definitely clear that all one's life time and daily living is entirely to deal with (1) the physical body self (say, the in and out breathing and its retention, the four postures in going, standing, sitting, and lying down; the four elements of solidity, of cohesion, of calorificity, and of vibration; the thirty six items of impurities of the living body; and the nine stages of charnel deterioration of the dead body, etc.) with (2) its various feelings (i.e. those pleasant or painful, both pleasant and painful, neither pleasant nor painful, and those pleasant or painful worldly and non worldly ones); and is also to deal with (3) the psychological mental consciousness (viz. of being with or without lust, or hatred, or ignorance, or shrunken, or perplexed, of becoming great or not, of being with something or with nothing higher, of being in quietude or not, of being freed or unfreed); and with (4) their objectivity's of matters and things of contemplation (say, the 5 hindrances, i.e. sensuality, anger, sloth and torpor, flurry and worry and scepisis; the five aggregates of gasping- i.e. material form, feeling, perception, conformation, and consciousness; the six internal and external sense basis - i.e. eyes and form, ears and sound, nose and odour, tongue and flavour, body and tactile, mind and object; the 7 factors of enlightenment - i.e. mindfulness, investigation, energy, joy, indifference or calm, concentration and equanimity; the four pure truth, - i.e. suffering, its origin, its ceasing and the way, to the ceasing: and others).

6. THEREFORE the arousing of prompt effortless intelligence and of spontaneous self mindfulness by taking heed, from moment to moment as occasion may arise in respect to each and every one of these body and mental actions and activities of one's life and daily living and to see and realize their nature and centre of cause of operation, is certainly a matter of utmost importance and urgency. Consequently "What is" i.e. matter and thing of factness which is in

actual present operation here now, can then be promptly and fully attended to without the hitch of being influenced and distorted by conceptual images of the mind, thought, consciousness, will, memory and whatever bygone residues and contents of the eight consciousness.

7. One's ENERGY always to do well and to make a good job, has to be fully directed exclusively to the here and now present acts and activities at issue and must not be dissipated and distracted by whatsoever bygone images, otherwise one's life and living will be disastrous. In short one's energy is limited and one's span of life is short and indeed it is very unwise and too precious to be enslaved by and to be cast away upon cure of the inexhaustible mind made conscious formulations and thought processes which are either dead images of the past or illusive expectations of what should be or what will be of the unreal expected morrow. The great way is open wide right in front here and now, nevertheless it is not a case of difficulty but a case of inertia and inaction, and so the present time and opportunity is therefore lost. The trouble lies in one's unwillingness to be prepared and to be on the watchfulness to observe directly and immediately and promptly how this one's body or mind dealing with present matter and things at issue. Take heed at the point of the blow and be vulnerable under the duress of yelling!
8. But to do this successful, (by which, let it be emphasized is for the purification of one's self, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, far reaching the right way of arousing mindfulness and awakening the innate supreme enlightening capacity and intelligence to realize the Seedless Nirvana) is entirely a scientific practical work which requires techniques and methods to bring these into being. The "HOW" to attain the Truth, and not the intellectual philosophy of inquiring into "Why and What is the Truth", is the vital necessity and is not to be overlooked. "How" concerns technique to actually experiencing and seeing a sermon being worked out and it is therefore necessary for one to be receptive; ready, open, vulnerable and to have to take complete refuge

in it, to live with it, being with it, observing it, abiding by it, and work it out, otherwise such technique and realization will never come.

9. HENCE one can only be taught about techniques and methods which are to be worked out in suitably training the body and mind to give solution to life and daily problems of "what is" and not to theorize, verbalize or philosophize, about empty result and illusive "what should be" idealistic ends in view. The latter is similar to one taking a jump without a firm foothold in the technique and method and this amounts to an empty psychological useless attempt. Children doing arithmetic exercises to refer to the back of the book for the answers are certainly not to be encouraged, because if the children already know the answers they have thus entertained the stupid habit of enjoying ready made result and will not learn to do the work at all. So exactly the same way, so called religious adherents used to talk quite a lot and theorize about "All's well that ends well" satisfying themselves with empty hope and useless praying for that "ends well," that they would not go into undertaking any practical method to solve the imminent problem of life. Now the problem of life and death is right there. Samsara is all a-fire, full of anxieties and troubles, let us get hold of the techniques and methods, gripping on a piece of firm footing to make the jump into the melting pot of transformation to solve the problem and to ferry over to yonder shore of emancipation. It is of no avail to stand at the edge of deep water to look at the fish with greediness, let us right away go home to prepare our fishing nets.

10. Techniques and methods are plentiful everywhere not only in the Tripitaka written in the 12 literary styles of presentation and in those 1,700 and many other Koans (cases of enlightening records) they are abound in all times and at all places, as given exposition by Patriarchs of the past. It is proposed however to put forward here a way of meditation which is very common, very simple, very direct and to the point. In the real sense of that word, meditation must be a conscious effort, attentive, mindful and energetic. In your paying adoration and prostration to the Buddha, if you do

it a routine affair and are not conscious respectful and sincere of what you are doing, you are not doing meditation. On the other hand, in your taking your bath consciously, with alertness and fully aware, you are indeed faithfully doing meditation. In the former case of your paying homage to the Buddha by doing it carelessly as a matter of routine without the mindful consciousness, you are but a degrading backward going buddhisatva, whereas in the latter case, even in your bath you are not a backward goer. In the techniques of the 4 arousings of mindfulness, one has to be mindfully and consciously identifying one's self with the body self or with its feeling or with the psychological mental self or with its objectivity, by way of moment to moment consciously being with, consciously observing and consciously abiding by, in the case of each and every one of these states as they may arise jointly or severally without the slightest deviation.

11. Let us bring out a very simple and direct technique in handling this. Whatsoever acts or activities one may be doing, let it always be reminded with the uttering of these simple words consciously, faithfully, and feelingly, say, "I am doing it," "I am being with it," "I am observing," "I am abiding by it," "I am walking," "I am breathing, inhaling or exhaling," "I am having a pleasant feeling or a painful one," "I am conscious and aware that this is suffering" or "this is its origin," or "its ceasing" or "the way to the ceasing" and so on: Thus one meditate, in the identifying, in the being with, in the observing, and in the abiding by, ardently, completely, sincerely, faithfully, and feelingly. In cases, if this is permanently established and built in one's self which is eternally experiencing in the flowing, then in one's dream by way of ceaseless keenness and alertness, one will be conscious in being with, in observing and in abiding by the dreaming, one will say in one's dream, "I am dreaming", then one is no more dreaming in one's sleep, being so fully aware of one's dream. So likewise in one's daily living, being totally conscious and aware of all acts and activities, pleasures and pains, greediness and hatred, sorrow and anxieties, suffering and enjoyment, life and death, one will realize actually that these are day dreaming



are illusions. Thus one is liberated and completely free for ever and ever of all day and night dreaming. Upon realizing the illusion one will immediately immuned from it and being so immuned is in itself enlightening which needs no technique of gradualness. Hence, technique and method IS and is immuned and free from image of known technique and method, but this very immuning and freeing from technique and method is itself technique and method and now to make the propagation of technique and method is a job of "much ado about nothing" but such however is of the highest urgency in the Samsara.

12. Nevertheless, unawakened one will lament that the realization of the supreme level of enlightenment hardly ever had been transmitted by any one of those thousands of saints and sages as such is a sheet a matter of love labour lost, and on the other hand upon awakening, one will take heed by dint of the blow and be readily vulnerable at the duress of the yelling. This quotation:- "Calling repeatedly the name of his darling Siu Yuk is for no reason whatsoever, except that this love has recognised the voice of the beloved," can be understood by the awakened only.

D.J.S.

#### Meditation and Teachings at Buddhist Discussion Centre (Upwey)

Meditation and Teaching is held at B.D.C. (Upwey) every Monday and Friday at 8.00 p.m. As John Hughes is now at the Centre full time those unable to come at these times may come any time, day or night.

Two day intensive meditation courses on a one-to-one basis on any required specific teachings or meditation, free of charge, can be arranged by appointment.

There will be a four day meditation course over the Easter weekend 20th - 24th April, 1984, from 9.00 a.m. to 5.30 p.m.

There will also be a five day meditation course during the May school holidays. Details will be given in our March, 1984, newsletter.

#### Chan painting classes

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Chan painting classes will be commencing shortly at B.D.C. (Upwey) shortly under the guidance of Melva Fitzallen. For further details ring this Centre on 754 3334.

## Garage Sale

Regular garage sales are held at this Centre to raise funds. Any donations of goods will be gratefully received. Proceeds from the next garage sale will be sent to aid the Bangladesh Orphanages.

## Proposed History of Australian Buddhist Groups

During 1984, John D. Hughes, Director of Buddhist Discussion Centre (Upwey), will be extending the scope of the information collated in the Schools Commission Project on the history and teachings of Buddhist Groups in Australia.

Although there is much information presently available in the B.D.C. (Upwey) library and personal correspondence, it is realised that some recently founded Australian Buddhist group will not have been documented in this manner, and it would be appreciated if information could be sent on recently founded Australian Buddhist groups so that they may be included.

It is, expected that this History will be published before the Australian Bicentennial Celebrations in 1988, and be a project of national significance on multiculturalism in Australia.

Information may be sent to John D. Hughes, Buddhist Discussion Centre (Upwey), 33 Brooking Street, Upwey, 3158, Victoria, Australia

D.J.S.

## One Approach to starting a Dhamma Centre

Over the past few years, the Buddhist Discussion Centre (Upwey) has received numerous requests for information and advice on how to start (and maintain) Dhamma Centres. It is apparent from these requests that there is some confusion on how to integrate teachings of an Eastern origin into Western culture. The following article seeks to remove some of this confusion. It outlines the general approach this Centre has taken and how we have dealt with some of the problems that have arisen. It is hoped that this article might encourage the establishment of more Dhamma Centres and strengthen existing ones.

Buddha Dhamma is an extremely profound and subtle body of teachings. The Dhamma has been likened to a turtle, with a hard outer shell and a soft, living inner body. The shell is formed by the Sangha, Dhamma Centres, texts and other cultural constructs. These all function to protect and prolong the presence of the teachings. Yet in its essence the living Dhamma knows no culture; it is culture-free and universal.

For people to be taught Dhamma it is useful to present it in a way that is compatible with their local culture. This initially makes people feel comfortable with the Teachings, as they are in a form which they can relate to, and also leads to a more general acceptance within the particular community. So, it is important to consider the questions of the approach and format when establishing a Centre. The success of cultural integration is evidenced by the many forms of Buddhism, i.e. Burmese,

Chinese, Japanese and Tibetan traditions to name only a few. Perhaps a series of Western traditions will emerge! Beneath these various traditions, which are manifested as the various dogmas and rituals, lies the living Dhamma like the turtle's flesh.

Once established, the Dhamma Centre becomes a potential resource to the community. From our experience, many people come to the Centre in times of personal crisis, in search of help and advice. Often in these situations we simply give them "bandaid treatment" which is enough to put them back on their feet again to face their own particular problems. In these cases we try to teach them the five precepts. If they wish for further teachings they are taught, if not, then they leave "patched-up" and happy. Eventually when they have suffered enough troubles and come to discover the First Noble Truth; "Life is Dukkha", they are ready for further teachings. At such a point, they may discover the Second Noble Truth. The Third Noble Truth is more difficult for them to truly understand, and the Fourth Noble Truth is even more so.

Such actions help the community, and also the practitioners to develop the qualities of Karuna and Metta. The Buddha recommends the practice of these Brahma World qualities.

This approach is useful in teaching Dhamma generally. If someone is of small capacity, then just give them a little. Often one well chosen sentence of Dhamma is of more value than a whole book.

The Buddha identified four types of men, and said that they were like pots:

- (i) The first type of man is like a pot which has no bottom; water poured into this pot will pass straight through, and so some beings are unteachable.
- (ii) The second type of man is like a pot with cracks in it; water poured into this pot will leak from it, people of this type are teachable, but with difficulty.
- (iii) The third type of man is like a pot full of water; it will hold no more water, people of this type need to let go of some of the ideas that they cling to before they can be taught.
- (iv) The fourth type of man is like an empty pot; people of this type are easily taught.

Thus, some beings are unteachable; be aware of them. It is most unwise to take a missionary approach in teaching Dhamma. Such an approach often neglects the need of the individual. It is essential for a teacher to have confidence in the Buddha Dhamma, which can be relied on, and a positive approach. So take deep refuge in the Buddha, Dhamma, Sangha, and teach with detachment and without ego.

Members of the Sangha, such as Monks, are valuable assets to any Dhamma Centre.

Monks provide excellent opportunities for instruction and practice of the Teachings; and for making Sila, which is the foundation of all practice. The comings and goings of Monks to a Centre may often create disturbances within a Centre, but as you appreciate, all things are impermanent, and will pass. Similarly, nothing ever goes wrong unless you think it's going wrong. If you think things are going wrong, then simply realise the eight worldly conditions:

Gain	:	Loss
Happiness	:	Unhappiness
Honour	:	Dishonour
Praise	:	Blame

and further your refuge in Buddha, Dhamma, Sangha. Even the Buddha could not escape these pains, so when things seem to be going wrong, practice Metta. Remember, Mara is testing you.

With regard to finances, a Dhamma Centre requires money to function. A possible option to meet running costs is to charge for teachings. From the B.D.C. (Upwey) viewpoint, the Buddha Dhamma does not belong to anyone and similarly, no-one can own it. Therefore, it should not be sold, as this is a form of stealing. Thus, a Dhamma Centre should not be financed through the selling of Dhamma. In terms of kamma, if a person sells Dhamma in one life, then he may have to pay for it in another. Elaborating on this, if a person charged a very bright Bodhisattva for Teachings, then the price that the person might have to pay in the future for Teachings might be magnified many times, making Dhamma difficult to obtain. Therefore, it is better for a Centre to support itself through Dana (i.e. money given freely) and non-Dhamma selling activities. It has been observed that Centres selling Dhamma have a short life and cannot form stable Committees. Finally, as the Buddha said: "Decay is inherent in all compounded things" - Dhamma Centres are no exception.

The history of a particular Dhamma Centre may tend to recapitulate Buddhist history, with subgroups and factions forming. This is only natural. When divisions occur, try to mend the rift. If not, and something is going to break in two - let it. If the differences cannot be resolved without anger, then let the break occur as quickly as possible. See it as impermanent and cultivate Metta. Remember, it is Buddhists who will destroy Buddhism - no-one else.

Within a Centre, it is important for people to take strong refuge in Buddha, Dhamma, Sangha and also to try to keep the Five Precepts.

These are:

1. To abstain from killing any sentient being.
2. To abstain from taking that which is not freely given.
3. To abstain from sexual misconduct.
4. To abstain from lying.
5. To abstain from intoxicants which cloud the mind.

As much merit is made within a Centre, it is important to share this merit. Practitioners should be willing to share merit with all beings and keep it tagged for Dhamma purposes, so that all beings will be happy and free from suffering. An

example from B.D.C. (Upwey) chanting sheet is as follows:

May the merit made by me, now and at some other time, be shared among all beings here, however many they be (3 times).

May this gift of merit help all beings know the Path, realise the Path, follow the Path (3 times).

At the highest level, it is a fiction that merit can be shared, but at lower levels it seems to work for teaching purposes, such as, to develop compassion. If they could truly share merit, the Buddhas could have enlightened all sentient beings in the long past.

Establishing a Dhamma Centre is indeed a noble action, especially in this Dhamma ending Age. Perhaps the best advice we can offer is to remember the K.I.S.S. acronym: "Keep It Simple, Stupid!". Simplicity will lead to strength and stability.

So, in reading this article, take the spirit of these words only. Statements about what ought to happen, or even what people expect to happen usually relate to an instant in time and can't be relied on: such is the sorrow of expectation!

The contents of this article were discussed with the B.D.C. (Upwey) Committee on the 25th November, 1983, and were agreed to be a fair representation of our current approach.

May the merit made through compiling this article help establish and strengthen Dhamma Centres throughout the world.

N.S.P.

J.D.H.

Venerable Narada Maha Thera

The Venerable Narada Maha Thera, a well known and highly respected Buddhist missionary from Sri Lanka, passed away on the 8th October, 1983, in Sri Lanka.

Sister Uppalavanna, who was formerly a co-ordinator at B.D.C. (Upwey), attended the funeral gathering in Sri Lanka.

Venerable Narada Maha Thera wrote a large number of texts on Buddhism of which the following can be freely borrowed from the B.D.C. (Upwey) library:

"The Buddha and His Teachings" - Buddhist Missionary Society, Kuala Lumpur, Malaysia, 1st published in 1942 and reprinted in 1964, 1973, 1977.

A Manual of Buddhism - Buddhist Missionary Society publication, 1971.

"Buddhism in a Nutshell" - Wheel publications special issue Buddhist Publication Society Inc., P.O. Box 61, Kandy, Sri Lanka. First published in 1933.

"The Life of The Buddha" - parts I, II, III, published by

Mahindarama Sunday Pali School, 2 Kampar Road, Penang.  
First printed 1969. First Edition 1977. First reprint 1982.  
"Parents and Children", The Buddhist Missionary Society,  
Jalan Berhaia, Brickfields, Kuala Lumpur, Malaysia,  
published 25th April, 1976.  
"The Meaning of Life", The Buddhist Missionary Society,  
ibid.  
"The Origin of Life", The Buddhist Missionary Society, ibid  
published 30th April 1976.  
"Facts of Life", Buddhist Missionary Society, ibid.

When a great scholar Monk passes away, his writings remain to inspire others to practice the Middle Way.

SADHU, SADHU, SADHU.

F.T.C.

### Christmas Humphreys

Christmas Humphreys, who passed away on 13th April, 1983, was the Founder and President of The Buddhist Society, London,

This group, one of the oldest and largest Buddhist organisations in Europe, publishes The Middle Way Journal, which includes articles from all major Schools of Buddhism, and also publishes texts of Buddhism.

Christmas Humphreys was author of over 20 Buddhist texts. His interest was in world Buddhism, as distinct from any of its various schools, and he believed that only in combination of all schools could the full grandeur of Buddhist thought be found.

In 1962 he was appointed Vice President of the Tibet Society, and joint Vice Chairman of the Royal India, Pakistan and Ceylon Society.

Two quotes taken from "The Middle Way", August, 1983, Vol, 58 No. 2. "In Memoriam Issue" reflect his unique contribution to the establishment of Buddhism in the West: he was a great proselytizer, popularizer and energizer - a great catalyst, in fact. He got ideas - Buddhist ideas - circulating; he got groups going; he got things happening. And he was able to do this because he was endowed with a unique combination of talents and advantages - most of them of an unusually high order. (Mr. John Snelling - Editor "The Middle Way" ). He was asked in an interview on BBC radio by Professor Anthony Clark, M.D., of the Department of Psychological Medicine at St. Bartholomews Hospital Medical College, what caused him pain. His reply was: Failure to do what I was trying to do..... Because what I'm trying to do is enormous. It is contained in the Object of The Buddhist Society. To publish and make known the basic principles of Buddhism and to encourage the application of those principles. Well, I can't tell 50 million people all about Buddhism, but I can do my best".

It is clear that over a sixty year period Christmas Humphreys has been a driving force behind the establishment of Buddhism in the Western world and many beings have and will continue to benefit from his gift of Dhamma.

The Buddhist Discussion Centre (Upwey) has a number of Christmas Humphrey's books and articles in its library which are freely available for loan.

F.T.C.

### Buddhist Influence in Japanese Architecture

When Chinese cultural influence came to Japan in the sixth century C.E., and brought Buddhism with it, the architecture of the Buddhist Temple, quite different from that of the native Shinto shrine, appeared. This had developed from Confucian principles in China which were applied to secular buildings alike, requiring for example, a north-south axis, the main gate being in the south wall.

Prince-Regent Shotoku reigned for 30 years from 593 C.E. He founded the Buddhist institutions, known as Tenno-ji, comprising: the temple proper, an asylum, a hospital and a dispensary. The main temple building at Osaka faced south, with a western gate (ref, History of Japanese Religion by M. Anesaki, pub, Charles E, Tuttle Company 1963, p. 57).

In China, the watchtower had been modified to emulate the Indian stupa, which houses the relics, and is known as a pagoda. At the temples of the early Buddhist Schools in Japan, the public would pay respect in a courtyard before the Main Hall. Later, as new Schools arrived, bringing many Bodhisattva Images, the Main Hall was added to and developed to house the Images, and also sheltered the congregation.

It was the Chinese philosopher Monk Chih-i (531-597 C.E.) who formulated the School of Tendai (Chinese Tientai) from the name of the mountain where he lived.

In the temples of the Tendai School, because their practice included circumambulating the altar as they paid respect, the floor plan was square, with the Buddha Image in the centre. This School, and also the Shingon School, preferred to build meditation retreats in the mountains near Kyoto (Mt. Hiei) and Nara (Mt. Koya) respectively, rather than urban temples. So whereas the earlier Schools had well proportioned, symmetrical and harmoniously spaced buildings, the latter had to conform to the terrain. Also, because these Schools had an inner sanctum where the Image of the Buddha was screened from view of the laity who were in an outer area. In about the eleventh century, some syncretizing with Shinto architecture also appeared, especially in buildings of the two above mentioned Schools.

Overall, the style of both monastic and secular architecture in Japan had been that of the Chinese T'ang Court. In due course this was replaced by the Sung style, which came from Chinese Buddhist Ch'an (in Japan Zen) Monasteries. This replaced the tile roofs and vermilion paint with simple and austere bark shingles, and the straight clean lines of unpainted wood tastefully matched with the texture of translucent rice-paper. However, it was not so much on the Temple architecture that its most noteworthy effect took place, but on the secular dwelling. The influence was pervasive,

introducing a variety of features taken straight from the Ch'an Monastery (indeed from the Abbot's study) and incorporated as a matter of taste or fashion into the homes of the military ruling class. Examples are the 'shoin' (writing corner), the 'tokonoma' (art-display alcove), and the 'genkan' (entry vestibule). Through Zen's influence, modular architecture came about; room-size and use being designated by the standard-sized "tatami" mats and sliding removable light-wood and paper room dividers.

To this day, Zen's outlook has inspired a spirit of simplicity, restraint and uncluttered elegance in the traditional Japanese home. However, it is not merely concerned with taste and beauty for its own sake. The overall design and effect of an interior prevents the mind from scattering into diverse adornments, or escaping through clearglass windows as it might in the West, and contains and focuses it upon the individual, his company, and their activity.

M. L.

#### Ideal Brothers Association (Bangladesh) Appeal

Below is reprinted a pamphlet received from the Ideal Brothers Association in Bangladesh. Remember that every dollar goes a long way in Bangladesh:

"Ideal Brothers Association is a social welfare home for orphans and destitutes of the society. It was founded in 1981 with the object of serving the suffering humanity irrespective of religion, caste and creed.

With this noble object it has started an orphanage at Kadhurkhil Jnanoday Vihar, Boalkhali Upa-Zilla, Chittagong, one of the most devastated and wretched parts of the country during the Liberation war of Bangladesh. At present in this orphanage 50 orphan and destitute children are being supplied with food, shelter, clothes and medicines, as well as being given general and vocational education. Besides, there are also facilities of public library, sewing and weaving centre and medical clinic in this locality for them. But the existing houses have no sufficient accommodation for these orphans and destitute:

In this event, we have, therefore, chalked out a plan to construct a three storied building for their better accommodation and for running a technical trade school. This will involve a huge expenditure which cannot be managed without your financial help and active support. It may be mentioned here that the whole organisation depends fully on charity.

We therefore appeal to the good senses of the humanity to come forward for this noble cause and service to the orphans and destitutes who can survive only with generous donations of yours.

May all beings be happy.

Ven. Buddhananda Bhikkhu, President

Ven. Bodhipal Bhikkhu, general secretary.



Any cheque, draft or pay order meant for this organisation may be sent to Jnannday Vihar, P.O. & Vill - Kadhurkhil, Chittagong, Bangladesh.

D.J.S.

### American Bill Makes National Apology

The B.D.C. (Upwey) Newsletter No. 12, September, 1983, Article entitled "Conscientious Objection and Buddhism" by John D. Hughes, documented how the U.S.A. Government, during World War II, treated the Japanese-American Buddhists.

A report in the "Weekend Australian", October 8 - 9, 1983, p, 7, entitled "America tries to say sorry for 'wartime hysteria'" from Will Ellsworth-Jones of The Sunday Times, advises of a Bill which is to be introduced in Congress to make a formal national apology to all Japanese-Americans, plus a payment of U.S. \$20,000 to each of the 60,000 internees who are still alive. Even if Congress does not pass the Bill, the campaign will at least produce a national debate on an issue which many Americans see as race prejudice in the forties.

It is good to see attitudes change for the better; Australia has changed its racist attitude since the forties, when the Australian Public opinion Poll (April 1943) showed 40% in favour and 51% opposed to admitting a limited number of coloured people, such as Chinese and Indians.

The present facts are that in the 1982/83 financial year, of the 93,177 immigrants entering Australia:-

32.4% were from U.K., Ireland, the U.S.A. and Canada  
27.8% from Asia  
2.5% from the Middle East  
1.8% from Africa and Oceania  
21.2% from Europe

Most recent figures available show there are 1.9% of Australians from Asian ethnic background in the total population. (Figures from Federation of Ethnic Community Councils of Australia - published The Australian, 1.2.84, p.6).

The significance of these figures is that the Buddhist population per cent of Australians may be expected to show an increase.

J.D.H.

### Correction

In our Newsletter No. 12, September, 1983, in the article entitled "Ordination of Sister Uppalavanna", on page 13, the name of the Temple where she was ordained was given as "Vajirama". This should have read "Vajirarama".

D.J.S.

### List of Contributors to Newsletter-Key to Initials

R.A. Roger Armitage  
F.T.C. Frank Carter  
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M.L. Martin Lawless  
Y.D.M. Yvonne Mahoney  
N.S.P. Nick Prescott  
D.J.S. Dorothy Sadler

### New Journal -- BUDDHIST STUDIES REVIEW.

Well known Buddhist scholar, Mr Russell Webb, formerly Editor of the PALI BUDDHIST REVIEW in London U.K. has advised B.D.C. (Upwey) that the journal PALI BUDDHIST REVIEW will merge with the French journal LINH-SO'N PUBLICATION D'ETUDES BOUDDHOLOGIQUES.

The PALI BUDDHIST REVIEW was initiated in 1976 to encourage liaison between those whose prime interest and practical guide in the Buddhist life lay in Pali literature.

For the same number of years, the German born Bhikkhu Ven. Dr. Pasadika has edited LINH-SO'N PUBLICATION D'ETUDES BOUDDHOL-QGIQUES, a journal reflecting the early Indian Mahayana tradition which appeared three times per annum in French, Vietnamese and English. However, various factors led to the termination of this journal earlier this year after twenty issues. It has been deemed an opportune moment, therefore, to merge both journals under the title of BUDDHIST STUDIES REVIEW. Under the sponsorship of the Institut de Recherche Bouddhique Linh-So'n (Paris) the new semi-annual journal will appear in English with one item in French per issue on average.

### BUDDHIST STUDIES REVIEW

Annual Subscription U.K. 5 pounds or U.S. \$8, payable by cheque, Giro transfer (526134003), or international money order, to BUDDHIST STUDIES REVIEW.

Editorial Address: c/o Russell Webb, 15 Stedham Chambers Coptic Street London WC1A 1NL England. (Giro transfers only to: National Giro Centre, Bootle Merseyside GIROAA ENGLAND)

Airmail Postage: add U.K. 2 pounds or U.S. \$3  
(U.S. \$5 Far East and Australia)

The following article appeared in the newspaper The Sun 2/2/84.

### **Buddha in the wood .....**

## **A 15 metre clay statue of Buddha will adorn Melbourne's Sherbrooke Forest of local resident John Hughes has his way.**

Mr. Hughes, founder of the Buddhist Discussion Centre, wants a Chinese craftsman to build the statue as a "focal point for Australian Buddhism" and as a tourist attraction.

"The view of the council here was improper use of public land," he said yesterday, though he had not formally applied to council.

But Mr. Hughes is determined to build his Buddha somewhere.

He claimed that 100 different branches of Buddhism were represented in Australia by nearly 4 per cent of the population.

A spokesman for the Buddhist Society of Victoria would not comment but said Mr. Hughes was "a good man."

The UBDC is also preparing to launch a "Truth for Peace" campaign, which asks people to tell the truth for a whole day every full moon.

### Schools Commission Project-Reduction of Racial Prejudice

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

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

Due to the length of this section, which is on Japanese Buddhism, it is being presented in three parts, this being the second. The first part was produced in our September, 1983, Newsletter.

### JAPANESE BUDDHISM

#### Information Sheet 6.3

#### The History of Soka Gakkai - prepared by John D. Hughes

The First President: Tsunesabero Makiguchi founded the Society in 1930. The title at the time was Soka Kyoiku Gakkai, meaning "Value-Creating Education Society". The spiritual parent was Nichiren Shoshu, one of the thirty-one groups into which the faith splintered after Nichiren's death. Tsunesaburo Makiguchi had little success in popularising his beliefs and died behind bars. The reason for Makiguchi's imprisonment was that he refused to pay lip service to the State religion, Shinto, a

religion which he did not believe to be true. Makiguchi died as a martyr in prison in 1944.

The Second President: Josei Toda: Toda was a teacher skilled in child psychology. He compiled a new way to teach arithmetic which was published as a book under the title "A Deductive Guide to Arithmetic". It became an immediate best seller because it was a fine original work. Using the royalties from his book as capital, he established a number of publishing companies, among which was a loan company and a securities firm. His enterprises prospered and multiplied until, by 1943, he owned 17 companies and was on the verge of acquiring a coal mine and an oil and fat company, but on the 6th July of that year he was arrested, Toda and twenty leaders of Soka Gakkai were sent to prison. He was confined but unconvicted, and ultimately released on bail on 3rd July, 1945. Toda placed an advertisement in a daily newspaper of a correspondence course for students in the first three years of junior high school. Although he had not fully recovered from his illness, he worked hard in his office and soon there were thirty to fifty applications each morning, Toda's company, the Nihon Shogakkan, started to make money.

Toda, within forty days after the end of the war, organised an English course since the English language became necessary due to the occupation of Japan by the Allied Forces. At that time, all the universities were closed and the teachers scattered.

Only a month and a half after the opening of the correspondence school, Toda heard of a building near the heart of the Japanese publishing world and he and his staff moved from their cramped office to more space at West Kanda. Toda decided that the name Soka Kyoiku Gakkai (Value-creating Education Society) was too limited for the new era. He decided the name would be changed to Soka Gakkai (Value-creating Society) and to expand its activities from education to political, cultural, economic and social fields. The buildings in West Kanda would serve Toda as his business headquarters and at night it would become the meeting place of Soka Gakkai. Members of Soka Gakkai, which was in a state of collapse, began coming to see him one by one. In the old days they had received guidance from Tsunesaburo Makisuehi, the first President, and his death had affected them greatly. They longed for help. Toda always found a few moments to talk to these unfortunate people.

About this time, Toda's health improved. He was appointed as the General Director.

### First Anniversary Memorial Service

Toda visited the Kankiryō Temple and chanted the Daimoku before the Gohonzon. At the priest's residence he met members of the Makiguchi family for the first anniversary of Makiguchi's death. As Toda participated in the Memorial Service for his beloved teacher his heart was torn with grief over the tragic loss.

After the funeral service Toda made a speech vowing that he would carry on the work, so 18th November, 1945, marked the historical first declaration of Toda's resolution to achieve the spreading of Nichiren Buddhism. Toda had an audience with Nichiman Akiyama, the 63rd priest. He chanted and renewed his vow to do all in his power to spread true Buddhism to all men. Toda continued his lectures to groups.

On the 5th January, the last day at the Head Temple, he and his friends crossed the Oto River and climbed the hill to the site of the sadly ramshackled, five storey pagoda. From there, they returned to the site of the ruined Reception Hall, built in 1465, and reconstructed in 1869 by the 52nd High Priest Nitten.

### Toda's Reorganisation of Soka Gakkai

The Society, now called Soka Gakkai, held lectures and the Lotus Sutra regularly every Monday, Wednesday and Friday and more people came to hear. Toda sensed a point of doctrinal difference between himself and the students of Makiguchi. The people were disappointed in Toda's apparent lack of interest in the former President's philosophy. Toda refused to admit that the Dai-Gohonzon and the teachings of Nichiren could be assessed on a basis of philosophy.

On 11th July, the monthly magazine, Kacla Soza (Value Creations), was published. Originally founded in July, 1941, the periodical had run to nine issues when it was banned by the wartime Japanese government.

Toda organised the Youth Division of the Society and the Women's Division and the organisation functioned better. He insisted that each member be equipped with a firm background of knowledge about Nichiren's teachings.

Part of his campaign was reopening the summer training course. This was held yearly at Daiseki-ji in the past, but suspended since the war in 1943. On 7th August, 1946, the training course began. Toda saw that human experiences are the most powerful tool for converting people to the faith. Theories, learned arguments and doctrines would interest "bookish" people, but not the masses. He began to understand it was a mistake to use too much dogma in speeches. The power of the Gohonzon must be grasped through the actual practice of faith and through experience.

He undertook his first post-war tour which had encouraging results. The tour was to pave the way for a great spreading of the faith in rural Japan. Toda was convinced that only when Japan followed a policy based on the life philosophy taught by Nichiren would true pacification be proclaimed to the whole world. Such a political idea would pave the way to the global propagation of Nichiren Buddhism. By the time of the third memorial service in honour of the late Tsunesaburo Makiguchi, Soka Gakkai had been organised into nine departments, including General Affairs and Studies. This was followed by formation of fifteen local chapters, ten in Tokyo and five in country areas. Toda and his co-workers had added 200 new converts to the membership of Soka Gakkai.

### Reconstruction of the Temples

The problems facing the High Priest, Nissho Mizutani, was that the reception room had to be rebuilt and that 20 Nichiren Shoshu Temples burnt in all parts of Japan during the war had to be reconstructed. The historically important Reception Hall had been a large structure. During the war, the militarist government had used the Daiseki-ji buildings as living headquarters for the conscripted workers. In July, 1943, the Temple Library was used for munitions factory workers. When the priests complained, officials condemned them as unpatriotic and traitors. The workers left the

Temple Library in 1944 and conscripted Korean soldiers replaced them. Koreans damaged the premises, although the Japanese officials proved difficult. Fire destroyed the Reception Hall on the night of 17th June, 1945, two months before the Japanese surrender. In the Reception Hall, was a Gohonzon inscribed by Nikko, the second High Priest of Nichiren Shoshu. The priest saved it.

Because of regulations relating to land reforms sponsored by Occupation Authorities, the temple priests were forced to sell 245 acres of land at low prices. Of these, 147 acres were farmland and the rest was forest land. Since Nissho was aware that there might be further forced land sales, he and his priests voluntarily became cultivators of temple lands. They cultivated 5 acres of the temple land and thus protected the head temple and at the same time provided food for themselves. When pilgrim visitors needed religious services in front of the Dai-Gohonzon, the priests put aside their farm tools, clothed themselves in their priestly garments and conducted the services needed. When demobilised monks began to come back to the Temple, some of them were so shocked by the changes that they could not bring themselves to remain with these strange "farmer-monks".

On 19th October, 1947, Soka Gakkai held its second General Convention in the Education Hall at Kenda. Toda said that the most important thing was to build a Reception Hall in the Temple and that must take priority. After the head Temple had been built, there would be plenty of time to think about building a new headquarters for the Society. Other Nichiren Shoshu Temples throughout the country were already being rebuilt. Plans called for work on a new functionally organised Kyotuden Mutsubo to begin in the Autumn of 1948. Trees in the Daiseki-ji grounds were to be cut down to provide timber for the project. Toda declared that the Soka Gakkai would make the greatest efforts to help rebuild. Since groups of fund raisers throughout Japan had gathered 3.5 million yen in donations, it became possible to reconstruct the buildings and these were completed to the framework stage by August, 1948, and finished two months later. Over 2,000 workmen had been on the project. The completion ceremony was held on the afternoon of the day of the annual Oeshiki Memorial Service commemorating the death of Nichiren. This was the 666th anniversary of the death of the founder of Nichiren Shoshu.

In the new Kyokuden Hall, 2,000 priests and lay members gathered for the opening. Toda, together with 50 members of Soka Gakkai, was seated next to the High Priest. The Oeshiki ceremony began on the evening of 12th November, and continued through the night into the following day.

### The Oeshiki Ceremony of Nichiren Shoshu

Nichiren Shoshu stresses celebrations connected with the Nichiren Dai-shonin Buddhahood and his role as the saviour of the Latter Day of the Law. During one of the several ceremonies connected with the celebration Nichiren Daishonin himself is believed to appear to deliver a sermon. The Oeshiki has been observed since the 14th Century. On the occasion of the completion of the Temple Building in the mid-seventeenth century, the eighteenth High Priest, Nissho, arranged the religious ritual service as it is performed today. At one o'clock in the morning, the Ushitora Gongyo service begins. Gongyo is a fundamental practice of Nichiren Daishonin's Buddhism. It consists of reciting chapters of the Lotus Sutra and chanting

Nam-Myoho-renge-kyo. The climax of the ceremony is reading of ancient letters by the High Priest of Nichiren Shoshu. The most important document read was the Security of the Land through the Establishment of True Buddhism, written by Nichiren Daishonin. The celebration reached a peak when the Dai-Gohonzon was transferred from the treasure house to the new Kyokuden where worship services were held. The completion of the new Kyokuden of the Head Temple was physical proof of the progress their movement was making.

### Person-to -Person Activities in a Democratic Japan

Toda remained aloof from the political questions and concentrated on the lectures on the Lotus Sutra and the Goshu and on his numerous discussion meetings. Toda knew the Japanese people were experiencing a spiritual vacuum, but that Buddhism had the power to awaken the people. Some of Toda's followers did not agree with him and thought that building a democratic society was more important than the activities of Soka Gakkai. He pointed out that compromise was a way to settle political, economic and labour problems but when essentials are at stake no compromise is possible. He said what was needed was a religious revolution, not a political revolution.

At the second General Convention in the Education Hall in Kenda, Toda said that religious debates did not give results and that Soka Gakkai activities must be carried out on a person-to-person basis. He said that although some may call this method old fashioned, it is both democratic and the best way to achieve goals. All in the audience felt that Toda's words had given them a heightened sense of mission. Toda trained and educated many people with great care. They, in turn, began to win followers for Soka Gakkai. Shin'ichi Yamamoto, who joined in 1947, was only 20 years old. A rift occurred between senior and junior members of the Youth Division. Recently converted members of the Youth Division were searching for a philosophy to fill the vacuum in their lives. The junior members voted to disband the Youth Division as it existed and create a new Division in which activities would not be determined by older members. Toda was grieved by the split in the Youth Division. Their attitude upset Toda because they thought they could organise and dissolve a youth division as if it was a trade union. In other words, they seemed to have forgotten that Soka Gakkai and all its subdivisions were a religious organisation dedicated to sacred purpose. Toda let things go because he saw that the young people were eager to work. The new Youth Division launched a membership campaign so that the number of people attending the Summer Training Program at Daiseki-ji that year was twice that of the year before. Among the 188 members was Shin'ichi Yamamoto. He resigned from his job at Toda's request and went to work with Toda.

The Society's third post-war General Meeting held on 17th October, 1948, gave Toda the opportunity to present ideas to a wider audience. Experience had taught the Society's leaders that testimonials are a good way to open meetings and the best way to prove the effectiveness and value of belief the Nichiren showed. At the meeting Toda gave first public expression of the concept of Obutsu Myogo, the harmonious blending of true religion with all aspects of human life. It was to be a subject of vital importance in the following years. This meant that philosophy must be the prerequisite of restoration of a nation but it must be backed up with practical action otherwise it would become no more than an intellectual game. Toda stated that to transform the defeated nation of Japan into a body of moral and peace loving people

they must take it on themselves to remodel politics, economics and culture on the basis of a correct concept of a correct religion.

### A Monthly Magazine and Training Courses

The monthly magazine Kachi Sozo (Value Creation) was founded in 1941. The periodical had run into nine issues when it was banned by the Japanese Government during the war. In 1946, Soka Gakkai resumed publication of Kachi Sozo, or Value Creation magazine. At a meeting of Soka Gakkai Directors in December, 1948, it was decided to convert the modest pamphlet into a full scale religious monthly. Since January, 1949, Takeo Konishi and Chuhei Yamadaira, appointed co-editors of the new Daihyokorenge, had been working on editorial plans. Toda assisted in the production of Daihyokorenge. Most members of the Soka Gakkai were pleased with the first issue of Daihyokorenge and happy to see how different it was from the old Kachi Sozo. Toda wrote Philosophy of life force. Reactions to his writings varied. New members of the Soka Gakkai used Toda's work as a kind of manual in winning the new converts but very few had an inkling of the importance of the essay. Toda held briefing meetings and encouraged them. Toda organised the Youth Division of the Society and the Women's Division. As the gears of the organisation began to turn, he insisted that each member be equipped with the firm background of doctrine.

### Nichiren Daishonin's Era

<u>YEAR</u>	<u>JAPAN</u>	<u>EUROPE/ASIA</u>
1222	A major earthquake destroys much of Kamakura (July)	The Mongols launch Indian invasion.
	Nichiren Daishonin is born in the province of Awa (Chiba prefecture and is named Zennichimaro (Feb 6)	The Mongol forces conquest feudal lords in Russia (East Europe)
1225		Henry III redefines the Magna Carta
1227	The Imperial Palace destroyed by fire (April 22nd) Hojo Tokiyori is born (July)	Genghis Khan dies
1228		First gold coins minted (Italy, Europe)
1229		Toulouse University founded Also first commercial treaty between German merchants and Grand Duke of Smolensk
1230	Crop-ruining frost covers Japan in mid-summer	Roger Bacon formulates basic theory of geography.
1231	A great famine hits in spring	4th July, 1231, 3 years truce between England, France, Brittany



1232	The Daishonin enters Seichoji Temple to study Buddhism	1231-1234 General persecution of heretics
1235		Notre Dame Cathedral is completed (France)
1237	The Daishonin initiated into priesthood and renamed Zeshobo Rencho	Mongols invade Poland and Hungary
1239	The Daishonin moves to Kamakura for study	1237-1240 Mongols conquer Russia Russia
1240		Crusade of Richard of Cornwall and Simon de Montfort to Jaffa
1241	A great earthquake levels Kamakura (7th Feb.)	Mongol forces invade middle European countries in two-pronged attack from Poland
1242	The Daishonin moves to Eizan for further study	Mongol forces invade central Asia
1245		University of Rome founded Council of Lyons convenes First Water-driven sawmill (Germany)
1246	Nikko Shonin is born in Kajikazawa in the province of Kai	
1248		Cologne University founded in Germany (15th August) The "Alhambra" built in Spain
1249	The Imperial Palace perishes in flames during fire in Kyoto	University College, Oxford, founded
1251	a devastating fire occurs in Kamakura 10th Feb	
1252	The Daishonin leaves Mt, Hiei, goes to Miidera Temple for further study	
1253	The Daishonin establishes true Buddhism at Seichoji Temple, chanting Nam-myoho renge-kyo for the first time (28 April)	
1254	A disastrous fire sweeps through Kamakura The Daishonin goes to Nagoe  Toki Jonin becomes Nichiren Daishonin's disciple	

1235	The Daishonin goes to Kamakura	Mongol forces conquer South-west Asia
1256	Shijo Kingo, Kudo Yoshitaka and Ikegami Munenaka become the Daishonin's disciples Kamakura suffers disastrous gale, flood and epidemic	
1257	Earthquakes hit Kamakura in May, August and November	Sorbonne is founded(France) by Robert de Sorbon, Chaplain of Louis IX
1258	Nikko Shonin becomes the Daishonin's disciple	Mongols crush the last Islamic Caliphate at Baghdad
1259	Nanjo Tokimitsu is born. Great famine and plague	Peace between England and Wales
1260	Government orders religious leaders and their followers to pray for the eradication of epidemics (12 June) First protest against the government (Rissho Ankoku Ron) is addressed to Hojo Tokiyori (July 16) Persecution at Matsubagayatsu Nembutsu followers set fire to the Daishonin's cottage (Aug. 27) Nichimoku Shonin born in the province of Izu	Kublai Khan becomes ruler of China. Mongol empire's divided into four parts.
1263	After being reprieved, the Daishonin returns to Kamakura	Scots defeat Haakon of Norway
1264	A great comet appears  The Daishonin returns to Awa, where he cures his mother's illness Komatsubara persecution. Swordsmen attack the Daishonin (Nov. 11)	De Montfort defeats Henry III
1265		Prince Edward defeats De Mont fort
1266-	The Daishoniri returns to Kamakura.	Treaty of Shrewsbury between Henry III and Llewelyn, recognised as Prince of Wales.
1267	Myoren, the Daishonin's mother dies (Aug. 15)	Louis IX reforms French coinage, creating Gros Tournois
1268	The Daishonin writes 11 letters protesting government officials and heretical priests, the second remonstrations against the government	Christians lose Antioch to Egypt
1269	A Mongolian delegate arrives a second	The floating compass

	time demanding Japan's surrender	invented
1271	Tatsunokuchi persecution (Sep. 12)  The Daishonin exiled a second time Leaves Echi for Sado Island and again is accompanied by Nikko Shonin (Oct.10) Arrives at Sado Island (Oct. 28) Abutsubo and Sen'nichi-ama become the Kaishonin's disciples	Marco Polo embarks on journey to China
1272	Religious debate held at Tsukahara	Last crusade ends
1273	Shijo Kingo travels to Sado Island to see the Daishonin	
1274	The government pardons the Dai- shonin (Feb.1)  The Daishonin arrives at Kamakura, making his third protest against the government (April 8) The Daishonin retires to Minobu Mongol forces attack Japan for the first time (Oct) A typhoon destroys Mongol fleet	Kublai Khan fails to conquer Japan
1275		Marco Polo meets Kublai Khan (Marco Polo in service of Kublai Khan 1275-1292)
1276	Nichimoku Shonin goes to Minobu to serve the Daishonin	Welsh War begins Nov.1
1277	Lord Ema demands Shijo Kingo renounce his faith Ikegami Munenaka is disowned by father for second time	
1278	Abutsubo leaves Sado Island for third time to see the Daishonin at Minobu Jinshiro, Yagoro and Yarokuro of Atsuhara become the Daishonin's disciples Shijo Kingo's lord stops suppressing him	
1279	Atsuhara persecution occurs  Dai-Gohonzon is inscribed by Nichiren Daishonin (Oct. 12)	Mongolians conquer Southern Sung
1280		Glass mirror invented
1281	Mongol forces attack Kyushu, southernmost Japanese Island	
1282	The Daishonin leaves Mt. Minobu (Sept. 8)	Edward III conquers Wales

Nichiren Daishonin passes away  
(oct. 13)