

Buddhist Discussion Centre (Upwey) Ltd.

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(Incorporated in Victoria)

NEWSLETTER NO. 16 FEBRUARY 1985

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Five Day Meditation Course at B.D.C.(U) Ltd.

A five day Meditation Course was held at B.D.C. (Upwey) from 27th December to 31st December, 1984. During the five day course, an average of 20 Students attended. Instruction was given by Mr. Francisco So (30th Dec.), Mr Melvyn Bowler (29th Dec.) and the Resident Meditation Teacher, John Hughes (27th, 28th, 31st Dec.).

On the 27th and 28th December, the Students examined the inter relationship of sense data, ear organ and ear consciousness, through discussion and guided meditation. These three components of hearing were studied, according to The Surangama Sutra, (ref. The Surangama Sutra. Translated by Charles Luk (Lu K,uan Yu, Published by Rider and Company, London. 1966. p.59, p.63. p.113) which explains "that hearing and sound have no location and that both are false being neither causal nor conditioned nor self existent".

On the 29th December, an introductory lecture and practice session on Rational Emotive Therapy (R.E.T.) was given by Mr Melvyn Bowler, well known Buddhist Author. A summary of his lecture is enclosed in this Newsletter. Mr Melvyn Bowler is the Director of the Melbourne Drug Addiction Recovery Service and The Parents Drug Education Service. (ref. B.D.C.(U) Newsletter No.14, p.12).

On the 30th December, Mr Fransisco So led a Puja on The Healing Buddha, Azure Radiance Tathagata. (ref. B.D.C.(U) Newsletter No.12, p.1, No.15, p.15). All students expressed their sense of gratitude for these instructions.

On 31st December, a Mandala Ceremony was performed for the purpose of awakening a powerful Dragon, which resides along Australia's Great Dividing Range on the East Coast. The Dragon will be a protector for Australia.

Preparation for the Mandala began several weeks prior to the Ceremony, when June Young, Bachelor of Fine Arts, Printmaker and a Committee Member of the B.D.C.(U) made an etching plate depicting a Dragon. Four prints taken from the etching plate were placed inside the Mandala with flowers, silk fire-balls and Images of Vajrasattva and Sakyamuni Buddha. The walls of the Mandala were constructed using Puja Sand, from previous Long Life Pujas. Throughout the Mandala Ceremony, bells and gongs were used summoning the Dragon and incense was offered.

The five day Meditation Course was particularly beneficial to three students who attained

Sotapanna (State of Stream-Enterer) "Where final deliverance is irrevocably assured, at the latest after seven existences" (ref. Newsletter No.10, p.3).

M.A.L. F.T.C.

J.O'D. J.D.H.

Use of a Mandala for Dragon Awakening.

Dragons may be Buddhist protectors. A series of conditions should be created for the purpose of awakening a powerful Dragon. The Buddhist books, translated in Chinese, reckoned some eight, the others ten Dragon-Kings(Nagas). (ref. Asiatic Mythology. Crescent Book, N.Y. J.Hackin and others. Lib.of Cong. Card No.63-20021 at p.277).

The Naga community is divided into Kings, Nobles and Commoners, Buddhists and non-Buddhists.

The Naga Kings Nanda, Upananda, Sagara, Dritarasa and Anavataptu are Buddhists. (ref. Buddhism and Lamaism of Tibet, L. Austine Waddell, M.B, Heritage Pub. India, 1979, First Pub. (London) 1895 at p.368).

On 26th October, 1980, an offering was made to a Dragon at the Nobbies, Philip Island, Victoria. (ref. B.D.C.(U) Newsletter No.3, p.3).

J.D. Hughes undertook Dragon offerings in China during his visit. Over the period of 20th September to 7th October, 1984, while travelling along The Great Dividing Range on the East coast of Australia, J.D.Hughes, Director of B.D.C.(U), and J.M. Lawless, Project Officer of B.D.C.(U), sent Loving Kindness to a Dragon that resides there.

Melva Fitzallen, well-known Artist, and Director of B.D.C.(U), made offerings of Dragon Calligraphy to Members of B.D.C.(U) on her Birthday , 9th December, 1984. Other B.D.C.(U) Members presented gifts of cups and vases depicting Dragons to J.D.Hughes, as well as Dragon etchings which had been printed by June Young.

The correct conditions arose on 31st December, 1984, enabling the Mandala Ceremony to take place.

Construction of the first stages of the Mandala were led by B.D.C.(U) Committee Members; Roger Armitage, Wendy Clancy, Marg Welsh and June Young.

The initial stages of the meditation practice involved the three and a half hour draughting of a Mandala outline in gold, red and black ink.

The outer walls dimensions were 1,080mm square while the innerwalls were 980mm square. Each wall had either a North, South, East or West gate centred one third of the way along the wall. The layout of these gates approximated the compass direction points of the room at B.D.C.(U) where the meditation was conducted.

At the inner entrance of each of the four gates, one Heavenly King Image protector was placed to ensure that no negative forces could enter the Mandala.

A print of a Double Dorje was placed in the centre of the Mandala, followed by placement of Images of Sakyamuni Buddha (Yidam), Vajrasattva and a precious Tibetan Skull-Cap recently acquired by the Centre. (ref. Diagram p.4).

Four beautiful Dragon etchings, which had been printed for the occasion were placed within the Mandala, one each in front of the double sets of directional gates.

Dried rose petals were offered to each of the Four Heavenly King protectors, and roses from the garden were placed in two Mandala corners.

A red silk fireball image and Mantra Beads which J.D.Hughes had used across China were placed in the two remaining corners. Incense was offered to cleanse the Altar, the room and the minds of the meditators, and the B.D.C.(U) beautiful Tibetan Dragon Gong was struck at regular intervals so that a continual resonating sound echo was carried throughout the practice of physically building the inner and outer walls.

Sixteen Meditators systematically and mindfully built the walls in teams of four. Meditators poured 10mm wide strips of puja sand to one half of the four directional inner walls and then the outer walls.

Four meditators then placed 5mm wide strips of coloured glittering sands to, firstly, the four inner gates and then to the four outer gates.

The appropriate directional colours of red, yellow, green and white colours were used for the gates.

While the walls and gates were being built, three rose pink coloured baubles symbolizing Dragon fireballs were meditated on and periodically offered to the Dragon protectors, by being placed in the centrally located Skull-Cap.

The practice was not finished until the last grain of sand was added to the gates, then all the Images and Symbols and offerings were removed from the centre of the Mandala base. After this was done, the base was then calmly picked up and the sand from the walls and gates was poured back into the puja sand bowl to dramatically illustrate the impermanence of everything in Samsara.

May our Dragon protector, guide and look to our welfare, and may all Australians benefit directly from the work of these practices.

* The appended photographs show the Mandala. (N16-3-1)

W.T.C.

* The two bottom prints show Dragon images (N16-3-2 & N16-3-3) J.M.L.

spontaneously formed in Puja Sand.

J.M.O'D.

Please refer Graphical Image N16-?-1, N16-?-2 and
& N 16-?-3.

Photos of the Dragon Mandala and images.

DRAGON MANDALA ARRANGEMENT

<u>Mandala Structure Thickness</u>	<u>Material Used</u>	<u>Length c.m.</u>
Inner Wall 1	Puja Sand	98
Outer Wall 1	Puja Sand	108
North Gate Inner 1	Green Powder	18
South Gate Inner 1	Yellow Powder	18
East Gate Inner 1	White Powder	18
West Gate Inner 1	Red Powder	18
North Gate Outer -	Gold Ink	36
South Gate Outer -	Gold Ink	36
East Gate Outer -	Gold Ink	36
West Gate Outer -	Gold Ink	36
Distance between Inner and Outer Walls		4

Mandala Contents

Buddha (Yidam) fireball	Double Dorje Print	Folded silk
Vajrasattva (fresh)	Skull Cap	Flowers
Four Heavenly Kings (dry)	Mantra Beads	Flower petals
Dragon Prints	Three coloured silk balls	

Please see [Graphical Image N16-?-1](#).

Photocopy reproduction of Dragon etching by June Young.
Permission is granted for reproduction for Mandala
Ceremony and/or free distribution only.

Introduction to Rational-Emotive Therapy (R.E.T.)

On 29th December, 1984, Mr. Melvyn Bowler, Director of the Melbourne Drug Addiction Recovery Service and The Parents Drug Education Service, (ref. B.D.C.(U) Newsletter No.14, p.12) gave an introductory lecture and practice session on Rational Emotive Therapy (R.E.T.), to Members of B.D.C.(U).

The results of R.E.T. application are to help people overcome emotional problems such as, for example, anxiety, fear and anger. They learn to recognise inaccuracies in their thinking and "arrive at a more realistic view of themselves and their surroundings". (ref. A Rational Counselling Primer p.14, copy in B.D.C.(U) Library).

Dr Albert Ellis, Ph.D., who is Executive Director of the Institute for Rational-Emotive Therapy in New York City, developed R.E.T. and makes the following distinction between R.E.T. and other systems of psychotherapy:

"The vast majority of systems....seem intent on - indeed, almost obsessed with - up holding, bolstering, and strengthening the human ego".

"R.E.T. constitutes one of the very few modern therapeutic schools which has taken a stand against what we would normally call the ego".

Dr Ellis notes with approval that Zen Buddhism also takes this stand and "try (s) to help humans surrender some aspects of or abolish their ego's". (ref. Dr Ellis paper entitled: "R.E.T. Abolishes Most of the Human Ego". - delivered at the American Psychological Association, National Convention in Chicago, ILL. USA, September, 1975, Copies of this paper are available at 10 copies for US\$2.50 from the Institute for Rational-Emotive Therapy, 45 East 65th Street/New York, N.Y. 10021).

Dr Ellis' views on Zen Buddhism have been influenced by the writings of D.T. Suzuki D.LITT. Suzuki writes:

"It may sound quaint and unfamiliar to say that thought or mind is to be set up without any point of fixation behind it, like a cloud which floats away in the sky with no screws or nails attached to it. But when the sense is grasped, the idea of no fixation is altogether to the point". (ref. "Essays in Zen Buddhism " D.T. Suzuki. Pub. Rider and Company, London W1 1953 p.115).

In parallel with Buddhism, R.E.T. holds that there are virtually no legitimate reasons why humans need make themselves terribly upset hysterical or emotionally disturbed, no matter what kind of negative stimuli are impinging on them. The idea that human misery is externally caused and is forced on one by outside people and events is rejected by R.E.T. The more realistic approach, that emotional disturbance is caused by the view one takes of conditions, is demonstrated to an individual suffering such disturbance, through simple and direct counselling techniques.

Mr Melvyn Bowler demonstrated the effectiveness of R.E.T. counselling techniques to B.D.C.(U) Members. He asked if any Members had recently felt strong anxiety, fear or anger. The counselling techniques, when applied, showed each student their irrational beliefs and

views (equivalent to sankharas) he or she was "unconsciously" holding onto, from which the feelings were being generated.

Example of such irrational beliefs are:

*The idea that one must have perfect control over things.

*The idea that it is a dire necessity for an adult to be loved by everyone for everything he does.

*The idea that one should be thoroughly competent, intelligent and achieving in all possible respects.

Having recognised the irrational belief, it is then disputed: by asking, for example, 'what evidence is there that one must be loved by everyone for everything one does?'

The irrational belief can be replaced with a more wholesome one which will not produce strong negative emotions or destructive behaviour.

Should any person wish to contact Mr Melvyn Bowler for information his address is 69 Sandels Rd, Tecoma, 3160, Victoria, Australia. Phone 754 5944.

Donations to help Melvyn Bowler in his drug addiction counselling and Emotional Therapy counselling would be most appreciated.

F.T.C.

Birthday Celebrations at B.D.C.(U).

Two Committee Members of B.D.C.(U) celebrated their birthdays during November, 1984. June Young celebrated her 48th birthday and Wendy Clancy her 31st birthday with a party on the afternoon of Saturday the 10th November, at Brooking Street, Upwey.

These two women have had the good fortune to come to Buddhist practice in this life. Both have the health, the intelligence, the leisure time and sufficient fruited good karma to have access to Dhamma Teachings, and sufficient resolution to practice the Teachings.

As a reminder of taking perfect human samsaric rebirth, they practiced generosity by making as much good merit as possible with their practice on their birthdays.

Kind and generous friends in the Dhamma, showered June and Wendy with lovely Dhamma presents of Buddhist images, relics, medicine, candles, food, flowers, and Ch'an paint brushes, with sticks and seals.

June and Wendy were able to make offerings to the Centre and to their Buddhist friends on the afternoon. Three white pigeons, purchased from the Victorian market, were released during the afternoon, by their teacher Mr. John Hughes and by June and Wendy, on behalf of all B.D.C.(U) members.

The meritorious action of releasing these previously caged birds was empowered and dedicated to the removal of obscurations on their Path to Complete Enlightenment.

Photographs of the releasing of the caged pigeons were taken as a reminder of the

friendship shared during this happy celebration.

The B.D.C.(U) members practise the teachings that one's birthday is a most auspicious day on which to practice Dhamma, especially the practice of loving kindness, compassion, right action, renunciation, and resolution in one's Triple Gem Refuge.

The benefits of Birthday Practice are discussed on B.D.C.(U) Newsletter No.6 (Dec.1981) at p.6.

The multiplying factor of such good deeds associated with right practice on one's birthday helps to create cause for conditions for Enlightenment to arise in the future.

Consequently, birthday practice has become an important part of the Dhamma teaching program at B.D.C.(U), for all members.

On December 26th, 1984, Joanne Lawless Project Officer of B.D.C.(U), celebrated her 23rd birthday at B.D.C.(U).

Joanne's birthday practice included giving Chinese calligraphy, of "Buddha Loving Kindness" to all members present. B.D.C.(U) members especially welcomed Joanne's Mother, Mrs Mary Lawless, who was given Dhamma gifts.

Alexander Cavuoto, son of Committee Members of B.D.C.(U) Vince and Nella Cavuoto, celebrated his 6th birthday on 31st. December, 1984, at B.D.C.(U).

Alexander gave candles to members of B.D.C.(U) as well as receiving Dhamma gifts including a Buddhist image from Director, John D. Hughes.

All members rejoiced in his virtuous acts.

May all these persons prosper in the Dhamma

W.T.C. J.D.H. J.M.L

Visit to Hong Kong by B.D.C.(U) Vice-President.

Mr Vincent Cavuoto, Vice-President of The Buddhist Discussion Centre (Upwey) Ltd visited prominent Hong Kong Buddhists during December, 1984.

He met Upasaka P.Y. Ko, President of The World Fellowship of Buddhists, Hong Kong and Macau Regional Centre. Mr Cavuoto was introduced to Sik Wing-Sing who is Abbot, Western Monastery, President, Bodhi Siksa Society, President, Hwa Har College, Managing Director and Manager of General Affairs, H.K.

Buddhist United Assn, Founder, Tung Lam Home of the Aged, Director and Secretary of H.K. Buddhist Sangha Assn, Managing Director of Abbot Hsu-Yung Memorial Hall, Managing Committee of H.K. Buddhist Hospital, Chairman of the Buddhist Association of Texas, U.S.A. President of Bodhi Buddhist Institute, President, Governing Board of Buddhist Wong Fung Ling Memorial College, President, Governing Board of Buddhist Chi King Primary School, President, Governing Board of Buddhist Lam Bing Yim Memorial School, President, Governing Board of Buddhist Lam Kim Tiam Memorial School, President, Governing Board of Buddhist Bodhi Primary School.

Vincent states he felt very honoured to have this opportunity of discussing Dharma practice and privileged to see their library which has an impressive number of Buddhist Texts in the

Chinese language, many of which have yet to be translated into the English language. Vincent purchased several bilingual texts which were presented to the B.D.C.(U) library. One of these is THE SUTRA OF HUI NENG, Sutra spoken by the 6th Patriarch on the high seat of "THE TREASURE OF THE LAW" with an appendix of The Images of the Buddhas and the Patriarchs, printed by: H.K. Buddhist Book Distributor, 390 Kings Road, 4th Floor, Flat "C", Hong Kong, April 2526 B.E. (1982 C.E.).

In the preface of this book, by Rev. Kong Ghee, appears details of 6th Patriarch: During the life of the 5th Patriarch Grand Master Hwang Yan, a Kwangtung firewood vendor first heard of the text of the Diamond Sutra and he became enlightened. He was to become the 6th Patriarch Hui Neng (Wei Lang). He left his mother to pay homage to the 5th Patriarch at Tung Shan Monastery in Hwang Mei Prefecture. He was told to split firewood and pound rice. He worked there for eight months. Once during his stay in the Monastery, he dictated a stanza which took all disciples and others by surprise. Fearing that jealous ones should do him injury, the Patriarch dropped him a hint. He knew what the hint meant and called at the Patriarch's room in the third watch of the night. There the robe and the Dharma were secretly transmitted to him and he was made the 6th Patriarch after the 5th Patriarch had uttered "My teachings will now spread southwards,"

Grand Master Hui Neng established at Tsow-chi the Southern Sect which preached not in words. It existed side by side with Northern Sect under Shen-hsiu. After the Parinirvana. of the 6th Patriarch, there emerged five Sects and seven branches, with Dhyana taking the place of Vinaya.. It is gratifying to note that the Zen system was able to maintain its unique position during the last 1,000 years.

Members of B.D.C.(U) are appreciative of the hospitality shown to our Vice-President by our Hong Kong friends in the Dharma. May they prosper.

V.C.

J.D.H.

Buddhist Summer School '85

For over 2,500 years the underlying principles of Buddhism have been transmitted through unbroken lineages of scholars and practitioners. These principles were assimilated and integrated into divergent cultures and acquired expressions and characteristics unique to whatever culture had adopted them. Thus, traditions and schools of Buddhism arose.

This years Summer School presented by Kagyu E-vam Buddhist Institute follows the successful presentation of Buddhist Summer School '84 (Ref. B.D.C.(U) Newsletter No. 14 May, 1984 pp 4-5).

This Summer School for 1985 was held at St. Hilda.'s College, The University of Melbourne, College Crescent, Parkville, Victoria, Australia from 12th-17th January. The topics presented were:

1. DZOGCHEN: THE DISCOVERY OF BASIC SANITY

The Venerable Sogyal, Rinpoche

Ven. Sogyal Rinpoche is a scholar and meditation master of the Nyingma tradition of Tibetan Buddhism. Rinpoche first came west to study comparative religion at Cambridge University, and stayed on to found the Rigpa Fellowship in London, 1980. Currently Rinpoche directs and teaches at Rigpa Centres in London, Paris and Santa Cruz, California.

2. DEATH, DYING AND TRANSCENDENCE

The Venerable Sogyal, Rinpoche

3. MEDITATION AND THE FREE MIND

The Venerable Dhammika

Ven. Dhammika was ordained a Buddhist monk and has spent many years studying and practising in Australia and abroad. For five years he was a teacher at Nillambe Meditation Centre in Sri Lanka and is currently resident teacher at the Buddhist Society in Richmond (Vict.).

4. THE ZEN WAY TO PERSONAL GROWTH

Geoff Dawson and Paul Maloney

Geoff Dawson and Paul Maloney are students of Robert Aitken Roshi. Both have been practitioners for many years and have been closely involved in the establishment and growth of the Sydney Centre.

5. BUDDHIST TANTRIC SONGS

David Templeman

David Templeman is a scholar, historian and translator of texts for the Library of Tibetan Works and Archives, his most recent publication being "The Seven Lineage Instructions", a translation of Taranatha's biographies of the 84 Mahasiddhas. David's most recent work - "The Life of Krsnacarya (Kanha)" is now awaiting publication.

6. MADHYAMIKA PHILOSOPHY: The Middle View

Dr. Peter Fenner

Dr. Peter Fenner is a noted scholar in Madhyamika Philosophy and has published several articles on the subject. He is also author of the book "Reasoning Into Reality: The Philosophical Psychology of Madhyamakavatara", currently in publication. Dr. Fenner is presently a Lecturer in Religious Studies at Deacon University.

7. MEDITATION PRACTICUM

Guido Van Der Waerden

Guido Van Der Waerden has been a student of Buddhism for many years, studying specifically with the Ven. Traleg Kyabgon, Rinpoche for the past four years and he regularly conducts meditation courses at Kagyu E-vam Buddhist Institute.

8. ANXIETY OR EXHILARATION?

An experiential dialogue between Western psychology and Buddhism.
Dr. Diana Taylor and Guido Van Der Waerden

Dr. Taylor is a professional psychologist and counsellor and is presently teaching at Monash University. She recently completed a doctoral dissertation on how people use their imagination to structure their lives.

John D. Hughes, Director of B.D.C.(U)., Joanne Lawless, Project Officer of B.D.C.(U). and Julie O'Donnell, Facilitator of B.D.C.(U). attended topics 1 and 5. The Buddhist Summer School '85 was a valuable teaching experience for all who attended and we look forward to this unique learning experience continuing each year.

The Teachings were recorded and when the tapes are edited they will be available for sale to interested persons. For additional information concerning the cassettes of the courses please contact

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It was a great blessing for all participants of the Buddhist Summer School '85 that the Venerable Lama Sogyal Rinpoche brought and displayed a Buddha Tooth Relic, which has been in his family since the thirteenth century. He also displayed prints of an early Padma Sambhava Image.

The Venerable Lama Sogyal Rinpoche has kindly given John D. Hughes permission for B.D.C.(U) to print one of his papers used at Buddhist Summer School '85.

BASIC INSTRUCTION FOR THE PRACTICE
OF MEDITATION
Venerable Lama Sogyal Rinpoche

Firstly, when you begin a meditation session it is important to check your posture. By posture we mean physical posture and mental posture.

The mental posture is a frame of mind; an attitude; a gesture; a homage; an offering; an opening. This gesture of the mind is like the blossoming of a flower. It is the smile of your enlightened mind or heart, the discovery of your sun-like inner compassion.

There is a Tibetan saying: "If you create an auspicious posture in your body, then meditation will naturally arise." Just as when you create the right atmosphere, people enjoy eating in your restaurant!

To assume the physical posture cross your legs in the full-lotus or half-lotus position. In the Tibetan tradition, a loose half-lotus is more usual. The full-lotus is only emphasised for advanced yoga practice. The oneness of the two legs coming together expresses the humour of non-duality, the unity of life and death, this and that, good and bad, Samsara and Nirvana; the humour of contradictions. The most important point about the physical posture is to keep a straight back. From the point of view of yoga, when we sit straight the central most important channel of the body and all the different energy levels are aligned. As a result, the inner air or prana flows more easily, and our mind is more at ease. The lower part of the spine, however, has a natural curve and you should not hurt yourself by forcing it too straight. It should be relaxed and still. The strength of the posture should be in the upper part of the body, particularly in the shoulders. You should be like a 'tiger about to pounce'. Or, as one Zen Master says: "Leap like a tiger while sitting." (But don't jump)

There are different positions for the hands. Generally, to begin with, it is best to lightly cover your knees. This is called the 'mind itself at ease' posture.

Your head should balance comfortably on your neck. Posture should not mean a 'pain in the neck'! Your head should also tilt slightly down, just so that you feel your Adam's apple.

Your eyes should gaze down at an angle of 45 degrees. The traditional measure of this distance is a 'plough's length', which is about one metre. Your gaze should be soft and gentle, rather than hard and grasping. In Dzogchen, it is very important to have your eyes open. It is said that the wisdom channel is connected from the eyes to the heart, and that when the eyes are shut, this connection is cut. One practice of Dzogchen meditation is to put your awareness into your eyes, and the gaze of your eyes into the sky. To begin with however, it may help you to feel quieter if you shut your eyes as there are less distractions. Then, as you become more confident in your meditation practice, you can gradually open them. Or, you may prefer to begin the meditation session with your eyes closed, and to then slowly open them. If you feel yourself getting stuck or sleepy in your meditation, breath out deeply and bring the gaze of your eyes up.

Your mouth should be slightly open, as if you were about to say 'AH'. Traditionally it is said that you should be able to put a grain of rice between your teeth.

The humour of the posture is the understanding that Buddha-nature is within oneself; one's own true nature is Buddha-nature. This is the main message of the teaching of Buddha and all the great Masters. Our Buddha-nature is as good as Buddha's Buddha-nature. Even though we have not fully awakened our Buddha-nature, at least we can trust in it. This trust is the very ground of meditation, the reason why we sit. So when you assume the posture, trustingly 'pretend' to be a Buddha. You should feel the dignity, the 'pride' of a Buddha. The pride of a Buddha is humility with dignity and strength. If you simply have this, and nothing else, that is enough. Meditation will happen.

What do we do with our mind? We simply leave it as it is. Real meditation is 'mind suspended in space nowhere'; content and ambitionless. It is as though you make your mind levitate and leave it in the air in the space before you. In Dzogchen texts, meditation is described as a pure and complete awareness without clinging. If you are able to remain in that state of presence of mind, you do not need a meditation method. For most of us, however, this is difficult to do straight away and we need a meditation method such as watching the breath. Even this may be too difficult for some people to begin with, in which case it might be better to use an image such as the 'looks Like Me' image of Guru Rinpoche. Place this picture at your eye-level and lightly put your attention on his face, especially on the gaze of his eyes. There is a Taoist saying. "The greatest revelation is in stillness." Stillness is revealed in the 'nowness' of his gaze which shows awareness without clinging. Sit quietly and be at peace with Guru Rinpoche. Leave your mind quietly and at rest - that is meditation.

It is important that meditation or the method is not done too seriously, but lightly as a practice. You should have a playful, humorous attitude together with discipline. For instance, the great Brazilian soccer player Pele became so good because as a child he constantly played with a football. You should play with your meditation practice, as though you are Pele and every thought is a ball. Just like a child playing ball. If you do this, meditation will happen.

Actually to 'do' meditation is impossible. The only thing you can do is practice. There is a Tibetan: "Meditation is not, getting used to is." If you just practice the method, meditation will come - "Practice makes perfect." That perfection that comes through the humour of the practice is the Dzogchen type of meditation.

Sometimes people put so much importance on meditation, that when they come to practice, they become uptight. They are almost waiting for something to happen, to suddenly land on them. When it doesn't, they become disappointed. You should not wait for something to happen, rather there should be a contentment in the simplicity of nowness. You are the Buddha, it is not that you will be. To 'be' is very important. If you are using the method of watching the breath, simply be at peace with your breath. Just quietly be aware of your breath, Don't put all of your attention on the breath, just very lightly about 25%, with the remaining 75% relaxed in the environment or space. The 75% is like the playground, and the 25% is like the player.

A relaxed state is important, as well as a non-controlling watching. As Suzuki Roshi says: "To give your sheep or cow a large, spacious meadow is the way to control him." The same applies to your mind. Real inner strength is in watching and patience. When you watch and watch, without getting involved in the temptations of arising thoughts, you develop true insight.

"In meditation, there is simplicity and ordinariness which is almost magical; it is sane, clear, awake, full of humour, and extremely powerful."

Sogyal Rinpoche

The following are the principal addresses of the Venerable Lama Sogyal Rinpoche.

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Ven. Sister Ching Hua Uppalavanna Visit to B.D.C. (U).

On 29th January, 1985, Ven. Sister Ching Hua Uppalavanna, formerly Franny Sime, Member of B.D.C.(U) for about 3 years, visited the B.D.C.(U) for Dana offerings. As Franny Sime, she had lived at this Centre, where she was a Facilitator. Having left in early 1983, she went to Sri Lanka, where she took extra precepts and lived as a Theravadin Bhikkhuni (Nun) under Sister Ayya Khema. She took the name of Sister Uppalavanna, after a prominent Bhikkhuni in the Buddha's time. (As the lineage of higher ordination for Theravadin nuns was long ago discontinued, Sister Uppalavanna was not technically a true Bhikkhuni, and Sister Ayya

Khema's group call themselves instead little mothers".) However, Sister Uppalavanna left Sri Lanka, and visited several Asian Countries and after a rainy season in Thailand, she went to Taiwan where she entered the Noviciate of the Chinese Mahayana Sister-hood (an unbroken lineage), and took the further name of Ching Hua ('White Lotus').

On her B.D.C.(U) visit, after receiving Dana, Sister Ching Hua Uppalavanna gave a Dharma talk to some Students of the Centre, on life at the Monastery in Taiwan, which is outside the Capital, Taipei. With great devotion, she spoke of her Master, and the practice of Ch'an (Japanese: Zen) Painting. She spoke of her difficulty in receiving Dharma instruction, due to the language barrier, and her intention to learn Chinese on her return to Taiwan. Sister Ching Hua intends on her return to take full Bhikkhuni (Mahayana Nun) Ordination.

Sister presented the B.D.C.(U) with pamphlets on Ch'an Painting, a hand-embroidered Double-Dorje, and a painting of a Dragon.
We wish Sister Ching Hua Uppalavanna Health, Happiness, and much growth in the Dharma.

M.A.L. S.L.
Adinnadana Veramani

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

"The beneficial results of refraining from taking another person's property:" The person who vigilantly and steadfastly observes the precept of refraining from taking another person's property reaches the world of Devas on his death. When he expires in the world of Devas, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having great possessions;
2. having untold wealth and riches;
3. having wealth that does not deteriorate;
4. being able to obtain quickly any possessions desired;
5. having riches that cannot be taken away or destroyed by inimical elements;
6. having noble wealth and position;
7. being chief or leader everywhere;
8. not experiencing any lack or unavailability of anything;
9. having a peaceful, unperturbed life.

Two Year (1983-84 C.E) Name Index of B.D.C.(U) Ltd. No's 11-15.

A Two Part Name Index is available from the B.D.C.(U) on request. Those interested in acquiring a copy should write to 33 Brooking St, Upwey, or phone for enquiries. Part 1A deals with the Clergy. Part 1B deals with Lay Persons and Organisations. The Name Index deals with about 500 names which have been mentioned in B.D.C.(U) Newsletters.

We are sure this Name Index will prove a very useful tool for those interested in exploiting effectively the resources of the B.D.C.(U) Newsletters and Library. In addition, B.D.C.(U) is compiling a further Name Index covering Newsletters 1-10 and a Subject Matter Index. It is estimated this indices will be completed within the next 6 months. This Two Part Name Index was compiled by J.D.Hughes and M.A. Lawless. The text was typed by Marg Welsh. May the Merit of this work help the Dharma prosper.

J. M. L.

Meditation Classes at B.D.C.(U).

Meditation is taught by John D. Hughes, every Monday and Friday evening at 8pm. Ch'an Painting classes are held on Wednesday mornings from 10.00 am until 12.00 with instruction by John D. Hughes and Melva Fitzallen. Buddhist Teaching and information is available at other times by arrangement with John D. Hughes. For details phone 754 3334. All these teachings are free of charge.

F.T.C.

Proposed Buddhist Delegation to Visit China 1985.

Further planning is continuing on the Project. Persons interested in joining this Delegation should contact John D. Hughes at B.D.C.(U) for further information.

J.D.H.

Funeral Service of Kam Yuen.

On the 15th February, 1985, John Hughes arranged the funeral Chanting Ceremony for the late Buddhist woman Kam Yuen, at Le Pine Funeral Chapel, Box Hill, Victoria. John Hughes was assisted by two Members of B.D.C.(U) J.O'Donnell and M.Lawless. Chanting was done in the Pali, the Chinese and the English languages. Verses for making Puja for the dead are useful in Buddhist practice. The Merit made was directed to ensure a better birth for Kam Yuen.

J.D.H.

His Holiness the XIIth Drukchen Rinpoche.

H.H. Gompa (Monastery) is at Darjeeling, India.
H.H. Telephone No. is ISD 001191-(354) 2400

J.D.H.

List of Contributors to Newsletters - Key to Initials.

R.A. Roger Armitage.
F.T.C. Frank Carter.
W.T.C. Wendy Clancy.
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J.D.H. John Hughes.

J.M.L. Joanne Lawless.
M.A.L. Martin Lawless.
S.L. Shane Lang.
J.M.O'D. Julie O'Donnell.

INQUIRY INTO PROPOSALS CONTAINED IN THE PSYCHOLOGISTS BILL 1984.

The Social Development Committee of the Parliament of Victoria has commenced an inquiry into the proposals contained in the Psychologists Bill 1984 which affect other than registered psychologists, the need for such legislation, and the extent to which the Bill will meet that need.

John D. Hughes of B.D.C. (U) forwarded a Submission on the 21st. January 1985 to the Secretary at ; Social Development Committee, C/- Public Bodies Review Committee, "Treasury Gate" 2nd floor, 1-15 Little Collins Street, Melbourne, 3000.

Details of the Fundraising Appeal Bill 1984, referred to in Section 2.0 of this Submission, appears at p.13 of B.D.C.(U) Newsletter No.15, Nov.1984. For further information on Marriage Civil Celebrants refer to p.p.2-3 of the same Newsletter.

SUBMISSION FOR INQUIRY INTO PROPOSAL CONTAINED IN THE PSYCHOLOGISTS BILL 1984 BY J.D. Hughes DIP. APP. CHEM. T.T.T.C. DIRECTOR OF BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.

1.0 SCOPE OF THIS SUBMISSION

This submission is concerned with difficulties of possible interpretations of Section 5(3) of the Psychologists Bill 1984, in relation to the practice of Buddhism in Victoria.

The present wording of Section 5(3) is: 'This Act shall not apply to anything done by a Priest or Minister of a prescribed religion in accordance with the usual practice of that religion'

2.0 "PRESCRIBED RELIGION" INTERPRETATION

By Section 4 of the Act, "Prescribed" means prescribed by this Act or by the regulations. It would be advisable to "prescribe" Buddhism as a "religion", in order to protect Buddhist's right of practice and allow them to teach other persons.

The "prescribing process" of The Fundraising Appeal Bill 1984 Section 6(1) (j), provided exemptions by reference on certain religious bodies or organizations as those under Section 26 of the Marriage Act 1961 of the Commonwealth.

This aspect was the subject of an earlier submission under that Bill. It is of concern that, if a

similar "prescribing process" to define religion was applied, in the case of the Psychologist Bill 1984, Buddhism could be "unprescribed".

3.0 SOME DIFFICULTIES ARISING FROM THE MISUSE OF THE MARRIAGE ACT 1961

Buddhism is concerned with harmonious relationships between husband and wife, but, not especially with the ceremonial aspects of weddings, in themselves. There is no such thing as a Buddhist marriage ceremony per se.

The Buddhist Society of the A.C.T. lodged an application for a grant of land with the Minister for Territories and Local Government.

B.S.A.C.T. has over \$20,000 in its building fund.

However, there may be a problem because the Department stated they do not qualify as a religious denomination because they are not authorised to celebrate marriages.

B.S.A.C.T. have pointed out the question of marriage ceremony is totally irrelevant to the recognised status of Buddhism as one of the world's major religions. (ref. B.S.A.C.T Newsletter No.20, January 1985 at p.5. From the Buddhist Society of A.C.T. P.O. Box 1149 Canberra City, 2601, Australia)

4.0 THE RELATIONSHIP OF "PRIEST OR MINISTER" AND LAYPERSON TO BUDDHISM IN AUSTRALIA

Buddhism has "Priests" who are ordained under a specified traditional Buddhist procedure. The Pali language Buddhist term for "Priest" is "Bhikkhu". In Australia there are few resident Bhikkhus; although some foreign Bhikkhus visit and teach for short periods of time. In Australia, it has been the tradition that the bulk of Buddhist Teachings are taught by unordained lay people. (in terms of man-hours teaching time.)

In Lord Buddha's day, it was uncommon for Buddha to advise enlightened Buddhist lay people to teach: in many cases on record in Buddhist Scriptures, such lay people instructed even ordained Bhikkhus.

As far as the author is aware, there are no present plans to produce significant numbers of Australian Bhikkhus.

However many Australian Buddhist Societies are producing significant numbers of Lay Teachers. For example, the Buddhist Discussion Centre (Upwey) Ltd has trained and awarded Meditation Certificates to over 20 Lay Teachers during the last eight years and has more under training. Part of their training was by Bhikkhus who visited and stayed at the Centre.

It must be made clear that these persons are not ordained Bhikkhus. They could hardly be described as "priests", unless the Oxford Dictionary obsolete meaning of "priest" (from Latin, presbyter) as "A presbyter or elder of the early church" meaning was used to cover them.

Although this old meaning does appear to cover the current Australian situation where

Buddhist Lay Teachers operate in this manner, a Court may, quite properly, discard this obsolete meaning, if called to construe this word "priest or minister" in this present Bill. While all visiting foreign Bhikkhus are revered by many Buddhist ethnic communities in Australia, it is sometimes the case, naturally, that some Bhikkhus of parent country of origin of the ethnic communities are more revered than others of different countries. In like manner, they prefer Lay Teachers who speak their language and understand their customs.

Lord Buddha made it quite clear: "That Bhikku who, still young, devotes himself to the Teaching of the Buddha, illumines this world like the moon freed from a cloud". (ref. Dhammapada 382).

For these reasons, it is likely, in the author's opinion, there will be an increase in the number of Buddhist Lay Teachers of various types over the next decade. Therefore, it is desirable that the Psychologist Bill 1984 give a wider meaning to "priest or minister" than its likely construction and there be no attempt to follow the Marriage Act 1961 in 'prescribing' the definition of religion.

5.0 RECOMMENDATIONS.

It is recommended that the Psychologists Bill 1984 recognise:-

- (1) Buddhism is a prescribed religion.
- (2) Buddhist Lay Teachers as being included in the definition of "priest or minister".

Inquiry into Alternative Medicine by Victorian Government

An inquiry has commenced into the practice of alternative medicine and on the health food industry in Victoria.

On the 7th December, 1984, J.D.Hughes forwarded a Submission to the Secretary at: Social Development Committee, c/- Public Bodies Review Committee, "Treasury Gate", 2nd Floor, 1-15 Little Collins Street, Melbourne, 3000. Other Buddhist Groups may wish to support this Submission by the closing date- 28th February, 1985.

SUBMISSION FOR INQUIRY INTO ALTERNATIVE MEDICINE BY JOHN D. HUGHES DIP. APP. CHEM. T.T.T.C. DIRECTOR OF BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.

1.0 SCOPE OF THIS SUBMISSION.

This submission deals with certain aspects of Buddhist practice which has some effect on the health of persons. It is not intended to give great detail but to explain the modus operandi of these practices.

It should be made clear that Buddhist Monks, in theory, do not practise medicine; because, if

they became famous by such practices, many, many people would be following them day and night seeking cures for their ailments and, consequently, the Monks would be put into a position where their meditation practice would be disturbed.

In practice, some older Monks do not withdraw from the world but cultivate their relations with laymen and specialize in medicine. The author has had the good fortune to be taught techniques of Buddhist medicine by Monks in Sri Lanka, Bangladesh and China. Rather than differentiate the specific national variations of different countries this submission will deal with an overview of methods and techniques.

2.0 A POSSIBLE TAXONOMY OF BUDDHIST MEDICINE.

- 2.1 Preventive Medicine.
- 2.2 Mantra.
- 2.3 Pills manufactured from ground-up sacred objects.
- 2.4 Medicinal tea.
- 2.5 Puja food.
- 2.5 Blessing Cords and pieces of Cloth capable of protecting a person (KHAATHAAS).
- 2.7 Buddhist Images for medicinal use.
- 2.8 Buddhist Training in meditational practices and medicine use.
- 2.9 Pericentral methods.

3.0 PREVENTIVE MEDICINE.

The importance of thought, in the viewpoint of Buddhism, cannot be minimised. The source of our lives and hence our happiness and health is within our own power. This source is our own thought, speech and bodily actions. So the cause of our ill-health is our own unwholesome former actions and the cause of our good health is our own wholesome actions. We are victims of personal karma. In simplistic terms, our mind and body complex experiences, instant by instant, a set of rapid changes driven by the accumulated actions (karma) of a myriad of past events. Some of these events were where we caused harm to other beings and this harm returns to us in the form of pain. The preventive aspects of Buddhist medicine are therefore to teach persons not to injure or kill other beings and not to use intoxicants that cloud the mind, such as, alcohol or drugs of addiction.

3.1 Food Offerings

Food and non-intoxicating drinks help sustain life. Therefore Buddhists are encouraged to offer food and drink to persons and animals. Since these offerings bring health to others, health will come to us; "just as the wheel of the cart follows the foot of the ox that draws the carriage."

Buddhist laymen try to keep 5 rules of morality (precepts) and Monks keep 227 rules of morality. A Monk is a more Noble Person than a laymen for this reason. It can be seen that a ratio 227:5, as a multiplying effect of merit is achieved if the same food were offered to a

Monk rather than a laymen. For this reason, preventive medicine consists of giving food offerings to Noble Persons.

The ratio given is for the sake of simplicity of explanation, but, in fact, due to the ability of Monks to develop higher forms of consciousness in what is technically termed Rupa and Arupa Jhanas (mental states) the multiplying factor can run into thousands or even a million. If the laymen can achieve some of these Jhanas at the time of offering the food, the effect is enhanced further.

Should the occasion arise where a laymen could offer a Monk some medicine or a robe to keep the Monks body comfortable, this would be cause for the future well-being of the person offering such things. The well-being can appear as rapid recovery from illness with a short convalescent period of some persons, whereas other persons who have not had the good fortune to have given such offerings have longer illnesses and extended convalescent periods. From a Buddhist viewpoint, this explains why some people regain a state of good health rapidly while others do not. The preventive aspect of food offerings is characterized by it being considered a "Blessing" for a layperson to be given food or drink by a Monk. The author was in China on his birthday in 1983, and the Abbot of a large Buddhist Monastery presented him with a vegetarian meal on his birthday which included specially prepared long noodles, these noodles are a long life symbol. It is the author's opinion that this ceremony was effective.

3.2 Non-killing - Resultants on Health.

It is common in Victoria for persons to kill insects. The effect of not killing insects over a prolonged period is that they do not trouble the person who practices this harmlessness.

While there is no malaria conveyed by the bite of mosquitoes in Victoria, the author noted he was not bitten by malaria-carrying mosquitoes when he was in Bangladesh where malaria is endemic.

It can be seen that preventive medicine has a wide compass within Buddhist action and certainly influences man's physical environs. Whether a person is rich or poor, skilled or unskilled, educated or ignorant, this process of harmlessness goes in the direction of achieving fulfilment in the process of liberating themselves from disease.

In the forests of Thailand, there are many wild animals such as for example, tigers, which do not injure Monks because of their prolonged practice of harmlessness. The author was in retreat in deep forest in Southern New South Wales some years ago with a Thai Monk. The remote area has many poisonous snakes, the author witnessed a snake about 14 feet long rap itself around the Monk while the Monk was sitting in meditation and then uncoil itself and leave the vicinity of the Monk without biting him. The Monk at the time was practising a form of meditation known as Metta (Loving-Kindness) meditation. This may be considered to be another form of preventive medicine.

It will be seen that Buddhism's emphasis on understanding may seem like a truism until one considers the vast numbers of people who labour under the blind force of instinctive actions because they do not know the observable law of cause and effect (karma).

3.3 Effects on Sleep Patterns.

Since only positive action can neutralize negative actions, a change in man's thought can bring about a reduction in the effects of illness.

The author has met with many Monks who enjoy long life and good health, who are in their 80's and 90's, and their level of health arises from their practices of harmlessness and Metta meditation. The capabilities of these persons in practical matters has to be seen to be believed. Their health is so great that they require no sleep or no more than 3 hours a day.

The author met a meditation Master in China who is in his 70's who has not slept for 25 years, and has met a Tibetan Lama who has not slept for several years; both exhibited a high vitality and have great abilities in healing skills although their modest natures do not mention these things.

The interconnection between practice and health benefits are clearly understood by these Monks.

3.4 Attitudes toward Death of "Oneself."

Preventive medicine really depends on each person directing themselves to what is proper and ultimately leads to a lack of concern for illness and one's own death; since it is clearly understood in the mind how these things are "natural" as we go from life to life in rebirth. For this reason, our basic anxiety: the fear of death is conquered.

This is considered to be the ultimate in preventive medicine so death is not overcome by mourning anymore. We cannot exercise true compassion until this self-concern is broken. This attitude means one may find a qualitative peace and assurance that endures through time.

4.0 MANTRA.

Good karma can be accumulated by an individual by living a morally just life. A person can also gain merit by concentrating on sacred words and meditating. This concentration is not reserved for Monks, but can be practiced by all laymen. These sacred words are called Mantra.

4.1 Effects on Sleep.

If Mantra is practised just before lying down to sleep, it is believed to have an immediate effect as well as helping the person to sleep soundly without evil dreams. A person who sleeps in this manner awakens refreshed in the morning and their general health improves in daily life. Some Buddhist laymen chant during the morning as a start to their day.

Certain Mantras require special instruction by a person skilled in the art to be effective

4.2 Effects on Recovery Time.

Mantra can increase the recovering rate from illness. The author has met a woman who was badly injured in a car smash and was told by Western Doctors that she would require at least 1 year in hospital to recover. This woman practised chanting Mantra with her mother and

recovered rapidly so she could leave the hospital within 2 days.

The author has advised people on suitable Mantra to lower high blood pressure and to control medication in the case of a person with spinal injuries so that the side effects of the pain relieving drugs stop because the person was able over time to reduce the dosage.

There is Mantra for many uses ranging from ease of childbirth to increasing the healing rate of broken bones. The use of inappropriate Mantra can have temporary adverse effects but these can be overcome by the appropriate Mantra being taught and used.

4.3 Understanding Mantra Meaning.

It is sometimes said that it is not necessary for the person using the Mantra (which may be in Pali or Sanskrit or other languages) to understand the meaning of the Mantra for some benefits to be achieved. However, for maximum benefit, it is better they do understand.

4.4 Reason for Effectiveness of Deva Mantras.

Some Mantra works by forming connecting links with Devas (Celestial Beings). The reason inappropriate Mantra is harmful is that it forms connections with malevolent beings who hinder the attainment of good health.(eg. pus-eating ghosts).

4.5 Reason for Effectiveness of Transformation Body Mantras.

Genuine Mantric knowledge is a profound knowledge and tends to be clothed by imagery. A practitioner who would understand the profound knowledge of Mantra must penetrate beyond that imagery and this relates to contemplative yoga. This yoga allows access to the deepest level of the adept's consciousness. At the highest level practice this involves creating Deva replicas on the practitioner's body. This is in the 4th Rupa Jhana state of consciousness. This Deva replica can emit strong energy and light. The author has witnessed this effect both on his own body and on the body of others. When this transformation, (which is a skill learned by long practice) is able to produce at will, the Mantric effects become reliable.

The ability to visualise Mantric syllables correctly,(eg. in Sanskrit or Tibetan alphabets) is important because visualisation of syllables in their English form is not considered to be as effective.

4.6 Mind Absorption States.

The proper use of Mantras belongs to a type of absorption of the mind which is technically known as the 3rd Arupa Jhana-"Sphere of Nothingness". If a person is unable to maintain this 3rd Arupa Jhana, which is a transcendence of the ordinary modes of consciousness, the practice will not be very strong and effective. The difficulty is that only people who can themselves attain 3rd Arupa Jhana level would have any knowledge that the Mantra practitioner was in fact being of great value. It is estimated that only about 1 person in 50,000 in Australia can access 3rd Arupa Jhana for any length of time. Accordingly, most people would be unable to distinguish the difference between a true creative transformation and a person chanting Mantra as a passive pawn.

4.7 Publicity of Non-Buddhist Mantric Methods.

Boasting of yogic power is not only impious but a sure way of losing it, so the true practitioner of Buddhist Mantra would be unlikely to advertise the fact and would certainly not perform the rite for financial reward.

Many Non-Buddhist organisations teach some kind of Mantra. The author is aware that certain organisations in Australia and overseas are charging money to teach persons the use of Non-Buddhist Mantra and, in some cases, this is to be deplored.

It is not the Mantra which is wrong, but the method of using it.

The author has spent some time over the years helping persons who have been resorting to make-believe by the reason of poor instruction in the proper use of Mantra. These neophytes had experienced considerable discomfort as the result of the misuse of Mantras. In the short run, it can be argued that their negative experiences with make-believe Mantra is worthless, and that, in the long run, if they have persistence they might seek out and find and practice proper Mantra, if they have a steadfastness and stubbornness of what is known in the West as "faith".

4.8 Need for Privacy of Mantric Practitioners.

The rarity of persons in Victoria who can practice Buddhist Mantra, as a medicine process, and the fact that such persons would never charge for such a service means that they live obscured from the general public by their own choice. Their power is that they work for the sake of all beings in an unselfish manner at a higher level than more unspiritual prayer practices which might be such self-seeking things as to pray for victory, a particular state of weather or good fortune, that can only be attained at the expense of others. Because of their wisdom in observing the outcome of illnesses, and the overall effect on a person's long term spiritual well-being, they may or may not choose to interrupt the course of an illness. If such persons were registered, many persons might be upset if advised by the Mantric practitioner that he or she would not use their skills for the treatment of their illness. This may result in the sick person becoming upset. They may direct anger towards the Mantra practitioner with the karmic result that they would develop more severe illness. It must be understood that the Mantric practitioner has no ill-will towards any person and certainly has overcome the basic anxiety of the fear of death, since the practitioner knows that death comes to all persons.

The sick person's egoism could not be expected to understand the relative momentariness of their illness. The longer term view of the sick person's health viewed by the Mantric practitioner is there may be possible "beneficial effects" of the "illness"; in the sense of being the sick person's karma. A "cure" may result in a birth defect in the next rebirth, if this karma was not allowed to run its course.

For these reasons, it would not appear to be in the public interest for a register of Mantric practitioners to be available to the public.

5.0 PILLS MANUFACTURED FROM GROUND UP SACRED OBJECTS.

The author would like to apologise for any passages which are unclear in this section, because

his viewpoint in this area may appear to be opposed to the viewpoints of some wise Buddhists for whom he has profound respect. No disrespect is intended in any manner.

The author's view is that Sacred Objects should be maintained intact for us as long as possible.

Buddhist's of all traditions have shrines with images, paintings and stupas holding relics. These are treated with reverence (in Pali, Apacayana) since this helps in the overcoming of conceit.

From practices based on reverence are born humility in oneself and 'the Buddha tells us long life and beauty, happiness and strength, increase for those who are respectful and honour those who are senior to them. Those senior to oneself, include persons who have passed physically away, such as the Buddha. However, Buddha bone relics still exist and are useful objects to train the mind in respect. The author has some Buddha bone relics and has seen many famous overseas relics.

Buddha relics and those of famous Monks(Saints) have strange properties, such as emitting light and multiplying themselves.

Over 2,500 years, many persons have been healed by seeing relics and those events are well-known and documented in the Buddhist Literature.

Because of the known power of Buddhist relics, some Buddhist Monks grind up relics and make these into medicine pills. In Tibetan these are called Nang Cho Ril Bu. (Happy Mind-Body Pills)

The author has 3 rare pills in his possession given to him by a Tibetan Lama. A portion of one pill is used only for special occasions since it is irreplaceable. The other two are placed on his altar and venerated because these pills contain 160 relics.

The author would not use such a rare pill for a minor ailment such as, for example, a cold or a headache.

Appendix 1 contains a list of the ingredients of these rare Tibetan pills with instructions of their use.

6.0 MEDICINAL TEA.

When the author was in China in 1983, the Abbot of a Buddhist Chinese Monastery prepared some tea that was grown and cured in the Monastery garden. It was explained that the tea had great medicinal properties and it certainly produced an increase in lightening and clearing the 1st Rupa Jhana state which was experienced at that time.

It is not known the botanical name of the tea plant used or the curing method.

The author has no special expertise on the subject of tea but believes that certain teas may have medicinal properties.

7.0 PUJA FOOD.

Pujas are Ceremonies when chanting is undertaken. Mantra is included in Puja Ceremonies.

Sometimes Buddhists undertake Pujas specifically for healing purposes. Food is placed on the Altar and eaten at a certain point in the Ceremony. This food increases health. A Puja can be

done to benefit the health of a person who is not present at the actual Ceremony.

A summary of the procedure of a healing Puja is shown at Appendix 2. The effectiveness of a healing Puja is determined by the ability of the practitioners to maintain themselves in high Jhanas for the duration of the Ceremony. Since a Ceremony may last for as long as 5 hours, there are very few persons capable of powerful practice.

Dramatic improvements in the health and vitality of many persons has been consistently achieved by Pujas conducted by the author and others.

8.0 BLESSING CORDS AND PIECES OF CLOTH CAPABLE OF PROTECTING A PERSON. (KHAATHAAS)

By chanting Mantra or performing Puja near cotton cord for a considerable time, the cord is changed into what is commonly called a Blessing Cord. The Cord is then presented to a person and may be worn around the wrist or the neck. Beneficial results occur to the wearer of such a Cord. These Cords are useful in curative and preventive medicine.

The author has seen the curative aspects operate in helping addicts overcome drug addiction and increase healing rates of injuries such as broken bones and prevention of asthma attacks. Strong Blessing Cords are characterized by having a subjectively "good vibrational pattern". They tend to break or get lost if the person wearing them undertakes unwise or harmful activities.

A characteristic effect of breaking or losing a Blessing Cord is that it is generally followed by a reoccurrence of the symptoms of the illness for which the Blessing Cord was given. Since powerful Blessing Cords are rare due to the passing away of the Monk who originally produced them, and they tend to wear away over time; sometimes another person will be empowered by the Monk to make replicas for the sake of other persons.

Such empowerment is rare, so often Blessing Cords are not worn but placed on Altars as Sacred Objects.

At times one Monk or several Monks might prepare a long length of Cord and give it to another person to distribute to others.

A Blessing Cord is always given free of charge and is never sold by the person giving the Cord in the first place. It is the author's opinion that any Blessing Cord which was offered for sale might tend to lose some of its protective powers. The author has not ever heard of the sale of Buddhist Blessing Cords. Because of this there would seem to be no need for registration of persons handling such items.

9.0 BUDDHIST IMAGES FOR MEDICINAL USE.

The iconography of Buddhist sculpture is quite complex. The gestures and attitudes of a Buddha Image permit identification of a particular moment in the Buddha's career, even when there is no narrative context for the figure. They are fully intelligible only to Buddhist worshippers or to those with adequate knowledge of the main events of the Buddha's life.

A frequently employed term is Mudra which refers to the hand positions on the Image. Bodhisattva Images are also distinguished by either their Mudras or by emblems held in the hand. In the base of Images or sometimes inside the head are placed relics and written Mantra and other precious objects.

The original iconography appears to have been worked out originally by the Buddhist communities of South India. Over the centuries each country developed variations for particular practices.

Special features of the Images donate the Buddha's psychic qualities, which are ever more important perhaps than the physical marks which are visible indications of the former. Certain Buddhist Images are renowned for their curative powers and have been seen to emit light energy.

The appropriate Bodhisattva Image is set up on an Altar and Mantras are recited as well as scriptural text, called dharani which has the effect of guiding the consciousness up through Jhanas to a sphere of marvellous luminosity which allows many to experience a manifestation of the Bodhisattva in their minds, which allows the curing of maladies and so forth.

Some Bodhisattva Images representing compassion are depicted in female form.

In Asian countries where the value of such yogic recitations is fully accepted, opinions differ widely as to how, why and under what conditions the practice is effective, but all agree their practice is effective.

The author has seen many powerful Images in Sri Lanka, Hong Kong, China and Bangladesh and is aware of the existence of powerful Images in Victoria.

These methods and therapies are effective and beneficial. In theory disrespect towards an Image could be harmful, but in practice such persons would be unlikely to see powerful Images since they are not on public display with a few notable exceptions.

The main exception is that the Victorian National Gallery has some powerful Images. The author has never observed in fact, any person having a disrespectful attitude towards these precious Images over the last thirty years.

Accordingly, no change in the arrangements of the Victorian National Gallery Images is recommended.

10.0 MEDITATIONAL PRACTICES AND MEDICINE USE.

When medicine is used in Buddhist practice, instructions are generally given for suitable meditation to be undertaken to potentize the medicine. For example, a powerful Burmese Buddhist medicine is to cut the "eye" of a peacock feather, burn it, mix the ash with water and honey and drink it. To increase the effect the person should sit in meditation for half an hour.

10.1 Ayurveda Method.

The Buddhist Monk, the late Venerable Malewana Thero of Sri Lanka, was an expert on herbal medicines and attracted the attention of researchers and Universities around the World, particularly in Europe, Japan and the United States of America. He trained many assistants. The author had the privilege of some brief discussions with the Venerable. The Venerable had the ability to know the medicinal uses of leaves and roots of plants which grew in Sri Lanka and would always advise some adjustment of the mind as a form of meditation suitable to the temperament of the individual..

He had read many of the ancient Sinhalese Buddhist medicine texts and these rely on adjusting the four great elements which is the ultimate composition of the body.

These four great elements arise and fall, instant by instant and their successive states can be seen in meditation throughout the different Jhanas.

This type of traditional medicine, which had its origins in India, is generally termed ayurveda and, supposedly, was practiced by the ancient Aryans which would put it over 3,000 years old.

The practice of ayurveda fell into disuse after repeated foreign invasions of India. Original works were destroyed and quacks thrived who introduced unauthorized modifications in the system. The ancient Buddhists of Sri Lanka preserved the original texts and translated them into Sinhalese.

The author is not aware of any Buddhist in Victoria who has all the abilities of the late Venerable Malewana Thero, but it may be possible that visiting Buddhist Monks may have such knowledge. Their short period of stay in Australia precludes the possibility of them training others on a systematic basis.

10.2 Western Medicine Approaches to Herbal Remedies.

The science of the Western World has found the active components of some herbal remedies and has synthesized them.

One example is ellipticine derivatives. (ref. Synthesis of the tumour-inhibitory alkaloids, ellipticine, 9-methoxyellipticine, and related pyrido (4,3-b) carbazoles; by L.K.Datton, S.Demerac, B.C.Elmes, J.W.Loder, J.M.Swan and T.Teitei. Aust. J.Chem. 20(12):2715-27. (1967)

It is considered significant that one of the scientists on this project is a Buddhist.

It would seem unlikely that Western Doctors would have the skill to suggest to their patients suitable meditation to potentize the activity of such medicine.

10.3 Relativities-Medicine and Training Time. Buddhist vs. Western Methods.

The relative cost of medication is obviously greater when the active ingredient is synthesized; but it allows a more uniform dosage to be prescribed than in the case of the natural product. It would take longer to train a person skilled in Buddhist medicine than conventional Western medicine and there is no guarantee that a person so trained in meditation would be inclined to practice medicine for worldly gain.

While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is "The Middle Way" and, therefore, in no way antagonistic to physical well-being. Some idea of the length of possible Buddhist medical training can be appreciated by considering the case of Dr.Yeshi Donden, personal physician to His Holiness the Dalai Lama.

His schooling began at the age of six, and two years later he took the novice vows of a Buddhist Monk. He began his preliminary studies of medicine when he was nine.

At the age of thirteen, he was formally admitted to the Astro - Medical Institute in Lhasa. There he studied five years under the master physician. His internship lasted from the age of 18 until 22.

He spent some time at an English hospital at Lhasa, and has attended medical conferences in Europe.

He has made annotations to the English translation of The Ambrosia Heart Tantra. Volume 1, Published by Library of Tibetan Works and Archives 1977.

This text details the basis of illness, its diagnosis and method of healing. It should be consulted for detailed theory and practice of Tibetan Buddhist Medicine.
The original Sanskrit title was AMRTA-ASTANGAHRDAYOPADESATANTRA.
The classification of ailments gives totals of 8, 234, 400 divisions.
This type of Buddhist medical training is not available in Australia at present, so the question of registration does not arise.

11.0 PERICENTRAL METHODS.

There are a few fully-enlightened Monks (ARHATS) in the World today.
These Arhats, at rare times, may give ointments to other persons.
The ointment itself may be some common material, such as, for example, Tiger Balm.
The ointment is used by first meditating on the Arhat, then applying the ointment to the sick person. A great amount of prana (life force) appears and cures are rapid.
The author has used such an ointment under the guidance of a Monk.

The ointment cured a cancer.
The great rarity of obtaining such ointment means its use is infinitesimal.
On very rare occasions, illness is caused by a malevolent being taking up residence in a person's body. Methods exist to guide such a being to take rebirth in better form apart from the person's body.
This technique depends on Metta (Loving Kindness) meditation of a high order.

12.0 RECOMMENDATIONS

- 12.1 That an alternative medicine system of Buddhist methods and therapies is recognized.
- 12.2 That Buddhist medical methods and therapies are effective and beneficial.
- 12.3 That practitioners of Buddhist medical methods and therapies possess specialized training traditions for their system, which includes training in meditation.
- 12.4 That there is no need for practitioners of Buddhist medical methods and therapies to be registered.
- 12.5 That practitioners of Buddhist medical methods and therapies are seen to be unrelated to the practice of orthodox medicine and the health food industry.
- 12.6 That it be recognized that practitioners of Buddhist methods and therapies are motivated by charitable purposes.
- 12.7 That if the Government intends to publish health educational material relating to the practice of alternative medicine in Victoria, information concerning Buddhist methods and therapies should be included in such a publication.

The Newspaper, MOUNTAIN DISTRICT FREE PRESS, published this article on Jan 9, 1985 at p.5 under the heading 'EXPLAINING THE BUDDHIST FACTOR'

Mr. John Hughes, director of Upwey's Buddhist Discussion Centre, is hoping to enlighten the

Victorian Social Service Development Committee with his submission outlining certain Buddhist practices.

His document comes in response to the committee's fact finding investigation into the alternative medicine and health food industry to be held early in 1985.

Mr Hughes was quick to point out the shortcomings of Western medicine saying: 'It's high cost technology is prohibitive and includes a built in obsolescence factor.'

Part of the inquiry will be to establish the relationship between the practices of alternative medicines and orthodox medicine as well as the need for regulation in the industry.

"In the West, certain legitimised practices pass as medicine while others are discarded because they don't fit into the conventional frame of reference," Mr Hughes said.

He was concerned that Buddhist Monks coming from Asia for a short period of time would be required to register.

"They come to Australia sometimes only for a day or two and they might practice medicine as a by-product of their activities."

"They would be here and gone before their registration could be completed. Some are trained in traditional meditation practices and they don't charge for their services," Mr Hughes said.

"The inquiry will be worthwhile because it will produce information of use to the public."

Mr. Hughes holds degrees in organic chemistry from Swinburne Technical College and in curriculum design and sociology from Deakin University.

Uposatha Buddhist Practice - Precepts

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

The eight precepts are derived from the five precepts for laypeople.
These are:-

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

Like the five precepts, the eight uposatha precepts can be divided into two kinds, seven dealing with bodily action.

These are, in Pali:

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

The precept dealing with speech is:

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

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

The following chart is of phases of the moon from February, 20th, 1985, to December, 27th, 1985, for Victoria. (Ref. Science Museum of Victoria).

New Moon	First Quarter	Full Moon	Last Quarter
Feb. 20th	Feb. 28th	Mar. 7th	Mar. 14th
Mar. 21st	Mar. 30th	Apr. 5th	Apr. 12th
Apr. 20th	Apr. 28th	May 5th	May 12th
May 20th	May 27th	June 3rd	June 10th
June 18th	June 26th	July 2nd	July 10th
July 18th	July 25th	Aug. 1st	Aug. 9th
Aug. 16th	Aug. 23rd	Aug. 30th	Sept. 7th
Sept. 15th	Sept. 21st	Sept. 29th	Oct. 7th
Oct. 14th	Oct. 21st	Oct. 29th	Nov. 6th
Nov. 13th	Nov. 19th	Nov. 27th	Dec. 5th
Dec. 12th	Dec. 19th	Dec. 27th	

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

R.A & J.D.H.

Schools Commission Project - Reduction of Racial Prejudice

Part 7

Due to the length of this section, which is on Australian Lay Buddhist Societies, it is being presented in two parts, this being the second.

7.3 The Buddhist Mental Culture Society - teaches by correspondence.

4 Joyce St. Nunawading 3131 VIC.

Addendum:-

(Mr Leonard A. Bullen, Founder of The Buddhist Mental Culture Society passed away on 26th June 1984. (ref Metta Vol 26 No. 2.(Sept. 1984) Accordingly, this Buddhist Group has ceased operation.)

Buddhism is a method of mind-training based on the Noble Eightfold Path, which consists of these factors:

an understanding of the true nature of existence; thought free from sensuality, ill-will, and cruelty; speech without falsity, harshness, and idle babble; action free from killing, stealing, and adultery; a livelihood that hurts no conscious living being; the effort of will to destroy the mental defilements; the development of the faculty of mindfulness; and the cultivation of supernormal faculties of the mind with the aim of direct perception of the Unconditioned, the ultimate reality beyond the relative universe.

A technique of living is a course of information and mental culture based on the basic psychological principles of the Noble Eightfold Path, and compiled and produced in twelve sections by Leonard A. Bullen, Melbourne.

THE TWELVE BASIC PRACTICES

JANUARY: POSTURE MINDFULNESS as a means of directing the attention to the muscles in order to recognise unwanted muscular tension, and to reduce this tension.

FEBRUARY: THE PRACTICE OF NON-ASSERTION in one's thoughts, words, and actions, as an aid in reducing inferiority feelings, internal disturbances, and external conflicts.

MARCH: THE RECOGNITION OF MOTIVE with the object of keeping the daily activities, as far as reasonably possible, in line with the major life goals.

APRIL: OUTWARD OBSERVATION as a means of improving one's general mindfulness and mental efficiency, as well as controlling one's inner reactions to circumstances.

MAY: THE EVALUATION OF PLEASURE AND DISPLEASURE in order to avoid excessive emotional reactions and as an aid in developing a measure of detachment.

- JUNE:** THE AWARENESS OF THE MENTAL CONTENTS with the object of keeping the subject matter of the thoughts as free as possible from retarding elements.
- JULY:** THE CONTROL OF RESENTMENT AND ANNOYANCE by cultivating an increasing recognition of these mental elements, especially in their unobtrusive forms.
- AUGUST:** DISPASSIONATE SELF OBSERVATION by identifying as far as possible all emotional biases and prejudices as they arise in the course of daily contacts.
- SEPTEMBER:** THE CULTIVATION OF EMPATHY by the development of an intuitive understanding of others' needs and problems as an aid in reducing egocentric attitudes.
- OCTOBER:** THE CONTROL OF SENSORY DESIRES with the object of improving the will power and as a means of restraining undue attachments to things of transitory value.
- NOVEMBER:** THE CONTROL OF ANXIETY by mentally labelling or naming this factor and identifying its causes as a means of reducing mental and bodily tension.
- DECEMBER:** THE CONTROL OF AGITATION by identifying (either as they arise or in retrospect) the emotional factors that prevent the attainment of tranquillity.

INFORMATION SHEET 7.4

The Nature Of The Work Done
By
Lodges Of The Theosophical Society

Each lodge is different. As an example of the work of the Theosophical Lodges, an outline history of the Perth Lodge in Western Australia is given. This outline is a summary of a monograph by Clare and Keith Thompson, of the Perth Lodge. The headings are from their monograph.

Lodge Beginnings 1877-1909

There was a "gold-rush" in Western Australia and many persons came to seek their fortunes. Among these persons, about 1895, were Mr. and Mrs. Patterson. They advertised in the daily press for anyone interested in Theosophy.

A Charter was signed on 10th June 1897 and the Lodge formed twelve days later. Mr. (later Bishop) D. B. Ewart was one of the first-comers. Classes were formed and Public Meetings held once a month. In 1902 a book depot was formed. By the end of 1909 membership had risen to 54. Six meetings were held weekly.

Mr Allum was an Englishman sent to Australia to be the Master of the Royal Mint. He was an excellent public speaker. He was aided by his sound knowledge of Ancient Wisdom and of Eastern Philosophies.

Mr. Siebenhaar was a Dutchman and wrote several books. Later he became the Registrar-General of Western Australia. He was a great social reformer.

In 1922, arrangements were made to obtain premises.

The Lodge Builds Arundale Hall 1919-1929

Until now, The Property Management Committee had not been part of the Executive but in March 1924, The Lodge became responsible for the property.

In 1927, the premises at 192 St. Georges Terrace was sold and a block on the corner of James and Museum Streets was purchased. The membership was 114 at this time. The members were active in many areas at this time. Miss Lottie Priest, who was President of Claremont Lodge was one of the founders of the Western Australian branch of the British Union for the Abolition of Vive-section.

Mrs. Sandra Hodson, played a prominent part in introducing Humane killing in the abattoirs. Miss Grace Holder was Acting Secretary and Commissioner of the Girl Guides.

In the early 1920's, a Lodge magazine called the "Beacon" was started.

In 1919, young peoples' activities were strong. Children were gathered from the streets; about 100 every Sunday. Some of the children were migrants who did not speak English, so much of the work was done with signs and dancing. Dr. Besant lectured in 1922 and was entertained at luncheon by the Speaker of Parliament House.

In May 1929, Mr. John Curtin (later Prime Minister of Australia) lectured in Arundale Hall.

The Difficult Years Of Depression And War 1930-1954

Finance problems were great.

There were frequent visits by Mr. (later Bishop) C.W. Leadbeater who lived in Sydney. Other visitors were Mr. C. Jinarajadasa and Dr. Arundale (who both later became World Presidents)

In January 1941 the Government took over the ground floor to use as military offices.

Books were distributed to soldiers.

In September 1954, the Theosophists returned to Arundale Buildings.

Membership was 104 persons.

The Lodge Celebrates Its 75th Anniversary 1955-1976

Many world leaders in the Theosophical work visited and lectured after the War. Bishop William of the Liberal Catholic Church is a third generation member.

In 1956, the Annual Interstate Convention was held in Perth for the first time. 104 members and delegates from the Eastern States were present. The theme of the Convention was "Shaping the Future of Australia".

In 1961 W.A.'s second Interstate Conference was held near Rockingham.

In 1966, the third Interstate Convention was held.

In 1972, the Lodge was advised that at a future date the Government intend to resume the Lodge Properties in James and Museum Streets as part of a projected Cultural Centre. Plans for the creation of a new Lodge building were drawn up on a property facing Hyde Park in Glendower Street.

In the 75 years of the life and work of the Perth Lodge, there has been much self-sacrifice and dedication from many hundreds of members.

7.5

Theosophical Society

Russia in 1831 was the birthplace of Madame Helena Petrovna Blavatsky, the founder of the Theosophical Society. Born with an enquiring mind and extraordinary intelligence, she was a remarkable woman by any century's standards. Of an aristocratic descent, her father Colonel Peter Von Holn was descended from the Counts Rotenstein-Haln of Mecktenburg.

Her mother, Helena Haln, was a well known novelist and outspoken advocate of female emancipation; who encouraged her daughter to develop an individual way of living and thinking. In an age when most women born into her social class were rigidly bound by the rules of that age society, Mme. Blavatsky acknowledged few of those limitations.

After an unsuccessful marriage at seventeen to an older man Nikifor Von Blavatsky, she travelled to most parts of the world. These included India, Java, Greece, Egypt, Canada and North and South America, as well as braving the hazards of crossing the U.S.A. in a covered wagon. In 1856 and again in 1868 she went to Tibet, a daunting journey in those days for all but the most determined traveller. It was while on her second visit there that she made contact with the Masters. These, she explained, were members of an ancient brotherhood, scattered throughout the world, who have completed their human incarnation, but choose, to incarnate again so as to guide and forward the development of the human race.

They permit those people who fulfil certain qualifications to become their disciples. Such a person was Mme. Blavatsky. She became, she said, the personal pupil of the Master Morya who taught her the secrets of the Universe and the ancient tradition of occultism which had been passed down through the ages.

On leaving Tibet she went to live in the U.S.A. where she joined with colonel H.S. Olcott to form the Theosophical Society, to make available to all people what she had discovered. Taking much from Indian mysticism and Buddhism, the Society believes that creation is an eternal process, beginning with a dark formless essence, with the creation of the universe in a great holocaust, similar to the "big bang" theory currently favoured by today's scientists.

It also holds that reincarnation and the Law of Karma explains the inequalities in the present life of the distribution of happiness or misery, want or plenty. The goal is to eliminate ignorance which leads to the making of Karma which must be lived through by achieving wisdom and enlightenment the individual is then free to attain Nirvana.

Colonel Olcott was highly respected because of his success in ridding the military departments of corruption during the American Civil War. Never the less both he and Mme. Blavatsky had to face severe ridicule and contempt for publicly expressing the society's beliefs, many of which seemed very radical to the Western world at that time, but have since gained in acceptance.

In 1882 Mme, Blavatsky returned to India to establish the World headquarters of the Theosophical Society at Adyar, near Madras. It was there she wrote widely including her most famous books - Isis Unveiled, The Voice of Silence and the Secret Doctrine. She travelled on lecture tours all over the world until her death in 1891.

Today the Theosophical Society has branches in more than fifty countries, while the International Headquarters are still located at Adyar, and students go from all over the world to study there. With its emphasis on good behaviour and good works the Society's aims now, as from its foundation are:-

- FIRST - To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- SECOND - To encourage the study of comparative Religion, Philosophy and Science.
- THIRD - To investigate unexplained Laws of Nature and the powers latent in man.
- Its Motto is -

"There is no Religion higher than Truth".

7.6

Vesak

A Buddhist Festival Held Throughout The World. Many Forms of Vesak Are Known And Practiced.

The form used at the Buddhist Discussion Centre (Upwey) was devised by John D. Hughes in an effort to preserve some of the traditional Pali.

Pali is an Indian language, related to the earlier language, Sanskrit. Many Buddhist texts are in Sanskrit and this language has a range of words which give meanings which are difficult to express in the English language.

Language is symbol. With the right approach, it is possible to "look behind" the sounds and the words used in the chanting. Buddhism has no dogmas.

The Buddha stressed that the Buddha nature is within. The use of various ritual is to "point the way".

At a certain point on the path, the ritual can be left behind.

The Buddha tells of a man who came to a river and built a raft. On reaching the further shore, he carried the raft on his head.

The Buddha teaches to cease craving to hold things.
All things are impermanent and subject to change.

7.6 (cont.)

Vesak (Sanskrit Vaisakh) Celebrations
Buddhist Discussion Centre (Upwey)
Chanting Sheets (part only)

VANDANA - SALUTATION TO THE BUDDHA

- 1.(OM) NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA
- (OM) NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA
- (OM) NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

THE THREE REFUGES

- 2.BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI
DUTIYAMPI BUDDHAM SARANAM GACCHAMI
DUTIYAMPI DHAMMAM SARANAM GACCHAMI
DUTIYAMPI SANGHAM SARANAM GACCHAMI
TATIYAMPI BUDDHAM SARANAM GACCHAMI
TATIYAMPI DHAMMAM SARANAM GACCHAMI
TATIYAMPI SANGHAM SARANAM GACCHAMI
- 3.WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HATRED
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HATRED
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HATRED
WHATEVER BEINGS THERE HE - MAY THEY BE FREE FROM HURTING
OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HURTING
OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HURTING
OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HARMING O
OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HARMING
OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE FREE FROM HARMING
OTHERS
WHATEVER BEINGS THERE BE - MAY THEY BE TROUBLE FREE IN BODY
& MIND
WHATEVER BEINGS THERE BE - MAY THEY BE TROUBLE FREE IN BODY
& MIND
WHATEVER BEINGS THERE BE - MAY THEY BE TROUBLE FREE IN BODY
& MIND

WHATEVER BEINGS THERE BE - MAY THEY PRESERVE THEIR OWN
HAPPINESS

WHATEVER BEINGS THERE BE - MAY THEY PRESERVE THEIR OWN
HAPPINESS

WHATEVER BEINGS THERE BE - MAY THEY PRESERVE THEIR OWN
HAPPINESS

4. I AM THE OWNER OF MY KAMMA

HEIR TO MY KAMMA

BORN OF MY KAMMA

RELATED TO MY KAMMA

LIVE WITH MY KAMMA

WHATEVER KAMMA I SHALL DO - WHETHER GOOD OR EVIL,
THAT SHALL HE

INHERITED

I AM THE OWNER OF MY KAMMA

HEIR TO MY KAMMA

BORN OF MY KAMMA

RELATED TO MY KAMMA

LIVE WITH MY KAMMA

WHATEVER KAMMA I SHALL DO - WHETHER GOOD OR EVIL,
THAT SHALL BE

INHERITED

I AM THE OWNER OF MY KAMMA

HEIR TO MY KAMMA

BORN OF MY KAMMA

RELATED TO MY KAMMA

LIVE WITH MY KAMMA

WHATEVER KAMMA I SHALL DO - WHETHER GOOD OR EVIL,
THAT SHALL BE

INHERITED

5. (PRESENT THE FLOWER AND THEN DEDICATION OF MERITS.)

6. MAY THE MERITS MADE BY ME, NOW OR AT SOME OTHER TIME,
BE SHARED AMONG ALL BEINGS HERE, HOWEVER MANY THEY BE
MAY THE MERITS MADE BY ME, NOW OR AT SOME OTHER TIME,
BE SHARED AMONG ALL BEINGS HERE, HOWEVER MANY THEY BE
MAY THE MERITS MADE BY ME, NOW OR AT SOME OTHER TIME,
BE SHARED AMONG ALL BEINGS HERE, HOWEVER MANY THEY BE

7. MAY THIS GIFT OF MERITS HELP ALL BEINGS,

- KNOW THE PATH

- REALISE THE PATH

- FOLLOW THE PATH

MAY THIS GIFT OF MERITS HELP ALL BEINGS,
- KNOW THE PATH
- REALISE THE PATH
- FOLLOW THE PATH

MAY THIS GIFT OF MERITS HELP ALL BEINGS,
- KNOW THE PATH
- REALISE THE PATH
- FOLLOW THE PATH

(END OF PRAYERS)

8. Translation of 1. (Vandana) 2. (The Three Refuges)

HONOUR TO HIM THE BLESSED ONE THE WORTHY ONE THE FULLY
ENLIGHTENED ONE
HONOUR TO HIM THE BLESSED ONE THE WORTHY ONE THE FULLY
ENLIGHTENED ONE
HONOUR TO HIM THE BLESSED ONE THE WORTHY ONE THE FULLY
ENLIGHTENED ONE

TO THE BUDDHA I GO FOR REFUGE
TO THE DHAMMA I GO FOR REFUGE
TO THE SANGHA I GO FOR REFUGE
FOR THE SECOND TIME TO THE BUDDHA I GO FOR REFUGE
FOR THE SECOND TIME TO THE DHAMMA I GO FOR REFUGE
FOR THE SECOND TIME TO THE SANGHA I GO FOR REFUGE
FOR THE THIRD TIME TO THE BUDDHA I GO FOR REFUGE
FOR THE THIRD TIME TO THE DHAMMA I GO FOR REFUGE
FOR THE THIRD TIME TO THE SANGHA I GO FOR REFUGE

9.(a) ITI PI SO BHAGAVA ARAHAM
SAMMA SAMBUDDHO VIJA CARANA-SAMPANNO
SUGATO LOKAVIDU ANUTTARO
PURISA DAMMA-SARATHI
SATTHA DEVA-MANUSSANAM
BUDDHO BHAGAVA TI

(b) SVAKKHATO BHAGAVATA DHAMMO
SANDITTHIKO AKALIKO
EHI-PASSIKO OPANAYIKO
PACCATTAM VEDITABBO VINNUHI TI

(c) SUPATIPANNO BHAGAVATO SAVAKA SANGHO
BU PATIPANNO BHAGAVATO SAVAKA SANGHO

NAYA PATIPANNO BHAGAVATO SAVAKA SANGHO
SAMICI PATIPANNO BHAGAVATO SAVAKA SANGHO
YADIDAM CATTARI PURISA YUGANI
ATTA PURISA PUGGALA
ESA BHAGAVATO SAVAKA SANGHO
AHUNEYYO PAHUNEYYO
DAKKHINEYYO ANJALI KARANIYO
ANUTTARAM PUNNAK-KHETTAM LOKASSA TI

Translation of 9.

(a) SUCH INDEED IS THE BLESSED ONE, EXALTED,
OMNISCIENT, ENDOWED WITH KNOWLEDGE AND VIRTUE.
WELL-GONE, KNOWER OF THE WORLDS,
A GUIDE INCOMPARABLE FOR THE TRAINING OF INDIVIDUALS,
TEACHER OF GODS AND MEN,
ENLIGHTENED AND HOLY.

(b) WELL-EXPOUNDED IS THE DHAMMA BY THE
BLESSED ONE TO BE SELF-REALISED;
WITH IMMEDIATE FRUIT;
TO BE BUT APPROACHED TO BE SEEN;
CAPABLE OF BEING ENTERED UPON;
TO BE ATTAINED BY THE WISE, EACH FOR HIMSELF.

(c) OF GOOD CONDUCT IS THE ORDER OF THE
DISCIPLES OF THE BLESSED ONE.
OF UPRIGHT CONDUCT IS THE ORDER OF THE
DISCIPLES OF THE BLESSED ONE.
OF WISE CONDUCT IS THE ORDER OF THE
DISCIPLES OF THE BLESSED ONE.
OF DUTIFUL CONDUCT IS THE ORDER OF THE
DISCIPLES OF THE BLESSED ONE.
THIS ORDER OF THE DISCIPLES OF THE BLESSED ONE
NAMELY, THESE FOUR PAIRS OF PERSON
IS WORTHY OF OFFERINGS,
IS WORTHY OF HOSPITALITY,
IS WORTHY OF GIFTS,
IS WORTHY OF REVERENTIAL SALUTATION,
IS AN INCOMPARABLE FIELD OF MERITS TO THE WORLD.

7.7 cont.

As an example of the type of Newsletter produced by Buddhist Groups, Buddhist Discussion Centre (Upwey) Newsletter No. 1. was included with the project.....

Overview

This completes the material prepared under the Schools Commission Grant. Ref. M77/288/Q 77/73/Q Reduction Of Racial Prejudice. The final report was forwarded to the Executive Officer of Schools Commission at Melbourne, Victoria on 31st March 1979. The written material and audio-visual material sets produced by the project were submitted earlier.

Considerable public debate arose from publicity of the project. See, for example, FREE PRESS (a Victorian local newspaper) cuttings of 4th May, 1978, 11th May, 1978, 18th May, 1978, MELBOURNE HERALD 6th May, 1978 and THE ASIAN newspaper.

ERA School in Victoria ran a Pilot Course using the material in Term 3, 1980. The teacher was Mr. Peter Burns. The following is a summary of his teacher evaluation report, dated 25th November, 1980.

Teaching Approach

The material supplied by the Buddhist Discussion Centre in Upwey was used as the basis of the course. The aim of the program was to introduce Buddhism to students and to discuss and compare a range of Buddhist practices in Australia and overseas. By way of introduction students were asked to read "Shiddartha", a novel by Herman Hesse. The teaching strategy varied over time due to the wants of the group. Buddhism it seems is a "subject" that is more a notion of the heart than of the head. It seemed the more that we intellectualised about Buddhism the further we moved away from its essence.

The preliminary meditation exercises set out by the Buddhist Discussion Centre were of great benefit to the class. In the first session the exercise of looking at a flower, and then gently sweeping thoughts aside as they arose, was introduced.

In subsequent sessions another exercise of "observing" the flower through the "third eye" or brow chakra was introduced. These preliminary meditation exercises seemed of great benefit in

- (a) introducing meditation
- (b) giving experiential understanding of the essence of Buddhism
- (c) setting a very soft atmosphere for the sessions

Each session involved one or two of these exercises.

Teaching Material and Topics

Topics The areas covered in the course were;

- (a) An introduction to Buddhism (including meditation and discussion of who Buddha was (A/V material from the Buddhist Discussion Centre (B.D.C.) was very useful here) Discussion of the novel "Shiddartha".
- (b) The Four Noble Truths.
- (c) Tibetan Buddhism: (slides/tape B.D.C.)
- (d) Reincarnation, Karma, Enlightenment.

- (e) Chinese Buddhism: (A/V : B.D.C.)
- (f) Hinayana/Mahayana Buddhism.
- (g) Japanese Buddhism & Ch'an.
- (h) Zen Buddhism and Australian Buddhist Societies.

Teaching Material

The material supplied by the B.D.C. is very comprehensive and a credit to the researcher.

Our group tended to pick at certain elements of the material. They seemed to be interested more in the spiritual and philosophical aspects as opposed to the historical elements.....

Assessment

The students feelings about the course were that it was very meaningful, they appreciated the information from the B.D.C., they were constructively critical of the quality of some of the A/V material, they particularly benefited from the meditation and I feel they have a very open view towards Buddhism and a clear understanding of its framework and essence.....

Acknowledgement

I would like to thank John Hughes for his time, effort and enthusiasm in helping to set up this course, and the ERA School for its support in the course.

Signed Peter Burns November 25th 1980.

Further Use Of The Material

Since the Schools Commission Project has been completed, copies of some or all of the material have been supplied to Teachers, Student Teachers and Lecturers in Secondary schools, both State and Private and Tertiary Teacher Training Colleges.

There is a tendency for some State schools to study comparative religion and Trainee Teachers are set study topics in a variety of religious traditions other than Christianity. Many of these Trainee Teachers select Buddhism as their topic; and the prime source of their references given, by the Buddhist Discussion Centre (Upwey) has been the Schools Commission material. In all cases, the Trainee Teachers have stated they have benefited from the material and it should be seen as one aspect of a multicultural Australia.

The wider dissemination of this material commencing at Buddhist Discussion Centre (Upwey) Newsletter No.5, September 1981 to this current issue is a calculated step in Buddhist education. The style adopted for the Schools Commission Project is to ensure it is compatible with modern Western education.

It is hoped it provides a channel to an appreciation of the many facets of Buddhist practice and helps clear misconceptions that Western individuals may have of Buddhism.

At the time of its inception there were few Buddhist Groups in Australia and the time is now right to add to the framework which this Project has constructed.

The merit of this Project is dedicated to the many Bhikkhus and Lay Persons, in Australia and overseas, whose kindness and patience enabled me to complete this Project. May all beings prosper in the Dharma. John D. Hughes Dip. App Chem T.T.T.C.

BUDDHIST DISCUSSION CENTRE (UPWEY)LTD.
33 BROOKING ST UPWEY 3158 VICTORIA AUSTRALIA. TELEPHONE 754 3334.
BDC(U) NEWSLETTER NO.16 SUPPLEMENT.

Australian Buddhist Federation and W.F.B.

The Australian Buddhist Federation members have unanimously decided that they do remain affiliated with the World Fellowship of Buddhists. (ref. METTA Vol.26 No3, Dec. 1984 at p.2) The A.B.F. has been in arrears to the W.F.B. since 1974. The amount due, at US\$50 per year is therefore US\$550 (to 1984).

B.D.C.(U) has contributed monies to B.F.A. to pay arrears to W.F.B.

It is suggested all Australian Buddhist Groups, whether members of B.F.A. or not, donate to this worthy cause. The only source of income of B.F.A. is from the journal "METTA". It is a most urgent matter that the B.F.A. be put on a sound financial footing, if it is to become more than a "paper tiger". At present, about 7 out of the 100 odd Australian Groups have membership of the B.F.A.

The ideal would be for ALL Australian Buddhist Groups to become members of the B.F.A. and so involve Australia-wide participation. The Secretary of B.F.A. address is P.O. Box 4, Spring Hill, Brisbane, Queensland 4000, Australia.

The new Committee of the B.F.A. is commended for their efforts and needs encouragement and tolerance for their difficult self-imposed task of endeavouring to interest Australian Buddhists in Pan-Buddhism activities and to make them internationally minded. To assist this purpose, we are printing an article in this Newsletter by Mr. Prasert Ruangskul, Hon. Secretary-General, The World Fellowship of Buddhists, 33 Sukhumvit Road. Bangkok 10110, Thailand.

Mr Ruangskul was born on 17th August 1914, and had Secondary Education in Thailand up to 1929, which continued in England till 1933. His Tertiary Education was at Oxford from 1933 to 1937 with Studies in Mathematics and History.

From 1939-44, he was a School Teacher in Bangkok. From 1944-50 he served as a Civil Servant at the Public Relations Department. Following this post, he was an employee of the Bank of Thailand from 1950-74. His last position with the Bank of Thailand was Chief of the Governor's Office and Secretary of the Court of Directors.

After his retirement from the Bank of Thailand, he has served as the Hon. Secretary-General

of the W.F.B. since 1976.

The Author has had the great fortune to meet Mr. Ruangskul on several occasions and has gratefully received much helpful advice from him on many Buddhist matters extending over many countries. It is a source of great pleasure to print his article, which was requested by B.D.C.(U) to help Australian Buddhists understand the operation of W.F.B.

May the merit of this publication ensure long life and health to this remarkable man.

J.D.Hughes

World Fellowship of Buddhists
From Sri Lanka to Thailand
A BIRD'S EYE VIEW

Looking back: It was in 1950 that the World Fellowship of Buddhists was founded through the initiative of a distinguished and world-renowned Ceylonese scholar, Professor Malalasekera, who managed to invite prominent Buddhists in various countries, irrespective of Schools or Sects, to come to a general meeting in Sri Lanka. It was in June of that year when Buddhist delegates having accepted the invitation came to meet one another from 27 countries. These included both Bikkhus and lay disciples, men and women, young and old, Mahayanists and Theravadins. Thus it could be said that for the first time in the history of Buddhism so many Buddhists from so many countries, unknown to each other before, were brought together in a spirit of unity through the courageous and discerning initiative of Dr. Malalasekera of Sri Lanka. In a general meeting Dr. Malalasekera was unanimously selected President of the Organization to be founded, with its Headquarters to be located in Colombo, Sri Lanka, the home of its founder. At the expiration of Dr. Malalasekera's second term, each lasting four years, the Headquarters was moved to Rangoon, Burma in 1959 under the Presidency of H.E. U Chan Htoon, a chief Justice.

It had been agreed upon that the Headquarters was to move to various member countries in order to prevent a monopoly by any one country. Then there occurred a political event in Burma, by which U Chan Htoon was unable to perform his duty as President and WFB activities were thereby disrupted. WFB members then called for the transfer of the Headquarters to Bangkok in October 1963 as the only alternative and on a temporary basis. It was later in 1964 that Her Serene Highness Princess Poon Pismai Diskul was unanimously elected President of the Headquarters in Bangkok, Thailand.

In the meantime there was discussion among WFB members regarding the site of the Headquarters which was then stipulated to move from one country to another every four years. Regarding this as a hindrance rather than a help in implementing whatever plan and project there was to carry out, the members found it advisable to have a permanent Headquarters in a suitable country. With this suggestion agreed upon, there was formed a set of criteria for the selection of a proper country where the proposed permanent Headquarters

should be located. According to the requirements later formed, the country to be selected had to be (1) in which the majority of people are Buddhists, (2) of which the head is a Buddhist, and (3) in which Buddhism is recognised as the national religion. Several countries competed for this honour. Thailand, being able to fulfil all the three requirements, won the majority vote during the WFB ninth General Conference in Malaysia in 1969 and as a result the permanent WFB Headquarters has been established in Bangkok since 1969 with Her Serene Highness Princess Poon Pismai Diskul elected as President. According to the Constitution, the President is to remain in office for a term of four years, after which there is to be another election. Her Serene Highness Poon Pismai Diskul had been elected twenty years from 1964 until 1984 when H.E. Sanya Dharmasakti, also a Thai national, was elected President.

Looking around: Thirty four years have elapsed since the foundation of the WFB in 1950: twenty-one years have elapsed since the transfer of the WEB Headquarters to Bangkok in 1963 fifteen years have elapsed since Bangkok was voted the permanent site of the WFB Headquarters and eleven years have elapsed since the opening of the present office building of the WFB Headquarters in 1973. The year 1983 marked the second and the first decade of the establishment of the WFB Headquarters in Bangkok and the opening of the WFB Headquarters present office building respectively. Following are some of the WFB activities and achievements during these periods.

Through its General Conferences every two years Buddhists from all corners of the globe, irrespective of schools, sects and denominations, have been brought together in a warm atmosphere of a reunion of members of one great family. With this family togetherness there arises the feeling of brotherhood and tolerance. Buddhists, who had previously felt so far apart from each other, either in terms of geography, tradition or outlook, have been made to feel like brothers and sisters and to tolerate whatever differences there may be among themselves. So far we have had fourteen General Conferences, namely, three times in Colombo, twice each in Bangkok, Tokyo and Chiangmai and once each in Rangoon, Kathmandu, Phnom-Penh, Saranath and Kuala Lumpur and Penang. They have done much to help implant the virtue of tolerance and bring about the harmonious relations between various Buddhist groups the world over. They have understood that the spirit of unity could underlie the phenomena of diversity and appreciated the importance of unity in diversity. In 1986 there will be another such conference in Nepal, namely the 15th General Conference of the World Fellowship of Buddhists.

While unity and solidarity among Buddhists have been thus brought about, during the last three decades the progress of Buddhism in various parts of the world has also been noticeable. In South America as well as in Australia, Buddhism has been attracting a wider interest and Dhamma Duta activities are in great demand in Australia and Indonesia. The recognition of a new WFB Regional Centre in Ghana in 1980, another one in Tanzania in 1984 bear witness to the fact that Buddhism has also gained interest in Africa. Thus the spreading of Buddhism has now reached every continent of the world. According to the world Buddhist Directory published by the Buddhist Information Centre in Sri Lanka, publications of the Buddhist Publication Society, Kandy, Sri Lanka, are mailed to 87 foreign countries.

In addition to convening regular conferences and meetings to deliberate WFB affairs, in May

1968 an International Seminar of Higher Education in Buddhism was held in Bangkok, Thailand, under the auspices of the WFB Headquarters. This meeting brought together for the first time Buddhist educationists and scholars, both the Sangha and laity, from Sri Lanka, Republic of China, Hong Kong, Japan, Republic of Korea, Laos, Malaysia, Republic of Vietnam, and Thailand. It brought about a needed but long overdue exchange of ideas, sharing of problems and administrative experiences and discussion of plans for the future development of Buddhist higher education in Asia.

Also in June 1982 there was held in Colombo, Sri Lanka, a world Conference of Buddhist Leaders and Scholars sponsored by the Government of the Republic of Sri Lanka. This was in implementation of a resolution passed by the 13th General Conference of the WFB in 1980 in Thailand. 162 noted Buddhist leaders and scholars from as many as 17 countries attended the conference. They came from every continent of the world, namely Africa, America, Asia, Australia and Europe. A variety of subjects were discussed on which opinions and ideas were exchanged. Altogether no less than 24 resolutions and recommendations were made covering such subjects as peace and security, poverty, illiteracy, welfare of displaced Buddhists, women, youths and children, relations of Buddhism with other religions, and so on.

The World Fellowship of Buddhists is duly recognised by UNESCO as an international non-governmental organization with the status of category B (Information and Consultations). It therefore endeavours to co-operate to the best of its ability with the various activities and projects of United Nations agencies. For instance, the WFB has been actively assisting the Development of Lumbini, the birthplace of the Buddha, a project planned by a special United Nations Committee and the Government of Nepal, was represented at the Sixteenth Session of UNESCO in Paris, 12-14 November 1970, held a WFB-UNESCO meeting in Colombo in 1974, and participated with UNESCO in the World Population Year in 1974, the International Year of the Child (IYC 1979) and the International Year of Disabled Persons (IYDP 1981). Moreover many of UNESCO's appeals for funds and assistance for various causes have often found their ways to be publicised in the magazine of the World Fellowship of Buddhists, the WFB Review.

Although the WFB establishes a formal relationship only with one specialized agency of the United Nations, namely UNESCO, we always keep contact with some other specialized agencies of the United Nations on account of mutual interest and for mutual benefits. For example, we were requested by the U.N. to promote the human right activities and participate in the international anti-apartheid year. In 1979 we received communication from ECOSOC and UNICEF asking for co-operation in conducting and promoting activities which would upgrade the welfare of the child in the IYC. In November 1980 the United Nations ESCAP organised an Ad Hoc Meeting with Interagency and Non-Governmental Organizations concerned with Youth Development in the Region in Bangkok. A representative from the WFB attended the meeting. In January 1982 the WFB sent a representative to participate in the United Nations Regional Seminar on Disarmament for Non-Governmental Organizations in the Asian Region held in Bangkok, Thailand, at the office of the ESCAP.

In social welfare and humanitarian affairs, the WFB has undertaken various measures within the limits of its available resources. For example, the Headquarters collected and despatched

relief assistance to the riot victims in Malaysia in 1969 and to the cyclone victims in East Pakistan in 1970. The Singapore Regional Centre donated a sum in assistance for the reconstruction of schools and scientific and cultural institutions of the city of El Asnam destroyed and damaged by the earthquake in Algeria in 1980. In 1983 the Headquarters appealed to all Regional Centres to help victims of racial riots in Sri Lanka and many Regional Centres responded. The numerous WFB Regional Centres numbering 82 in 35 countries, customarily conduct or support Buddhist kindergartens and schools, orphanages and homes for the elderly, and other public welfare programs. The WFB Headquarters itself is by no means indifferent to the fate of suffering humanity. It assists in every way possible the World Fellowship of Buddhist Youths in its undertaking of the Dhammayatra Project, which is designed to bring the Dhamma as well as material aids to the suffering Kampuchean refugees and displaced Thai citizens at the Thai border.

Furthermore, the WFB Headquarters in Bangkok facilitates the Buddhist studies and Sangha ordination of many Western as well as Asian young men and women. A weekly meditation class is held every Wednesday for an hour and a half from 7.00 p.m. to 8.30 p.m. and a Dhamma discourse is added to the meditation class every first Wednesday of the month beginning at 6.00 p.m.. It has also published a Buddhist Bibliographical Directory to meet the growing enquiries for information from all parts of the world.

In commemoration of the Twentieth Anniversary of the World Fellowship of Buddhists in 1971, the Government of Thailand issued special stamps on Vesakha Day, 9th May 1971, which depicts the four sites marking the four historic Buddhist events: Lumbini-Birthplace, Buddha Gaya-enlightenment, Sarnath-First Sermon, and Kusinara-Passing Away of the Buddha.

In 1971, the Government of Thailand minted special 50-baht coins to commemorate the Twentieth Anniversary of the WFB and later in 1980 it minted special 10-baht coins to commemorate the WFB Thirtieth Anniversary.

The WFB Secretariat publishes various materials which report the activities of the WFB and facilitate the study and understanding of Buddhism throughout the World. For example, a journal entitled "WFB REVIEW" is issued quarterly under the editorship of Mr. Siri Buddhasukh, aided by an international Board of Advisors and foreign correspondents. This periodical contains articles, both popular and scholarly, by leading Buddhists, timely editorials, and news about Buddhist activities and personages in many countries.

The WFB BOOK SERIES is issued in English and Thai, consisting of paper-bound books and pamphlets by Buddhist writers on a wide range of timely Buddhist topics. Reports of WFB Conference seminars, and special meetings are also published periodically. A list of these publications may be obtained from the Secretariat.

Looking Ahead: As regards its future achievements, what lies in store for the WFB depends on the co-operation, support and attitudes of its various Regional Centres. Apart from spreading the sublime doctrine of the Buddha and bringing about unity and solidarity among Buddhists, there is a definite trend of the WFB progress toward co-operation with other

organizations working for the same ends, especially religious organizations of other faiths. Our Declaration in Japan in 1978 during the 12th General Conference states that we will strive in concert with other world religions and humanist organizations to work for peace and harmony with the ultimate aim of achieving a world community. Again in our 1980 Declaration this statement is reasserted and it is further added that we are convinced that religious practice and humanitarian aid would contribute to the creation of a stable human mind leading to ultimate religious achievement and betterment of human life.

The world of Buddhism itself seems to be undergoing a process of becoming a united whole. In his Presidential Address at the first plenary session of the 14th General Conference of the WFB on August 3, 1984 in Colombo, H.E. Sanya Dharmamasakti said, "The drift toward Buddhism is most noticeable in the western world. In the past attempts were made, books were written and formulae were worked out to reconcile all the principles and tenets of the various sects of Buddhism by persons of renown including such personages Major Olcott and the late Mr. Christmas Humphreys. These works have exerted their due influences on succeeding generations and we begin to see the effects now. I view this tendency as a healthy sign, so long as the doctrine in its true form is not changed, since it works for the solidarity and unity among Buddhists throughout the world".

As a result of rapid advances in science and technology and the growth of mass media, the world has become increasingly one world and no one seems to be able to escape this web of mutual relations. The communication of thoughts and ideas has become easily and readily available leading to world-wide understanding of and sympathy for a cause. Buddhism is no exception and the prospects of Buddhists' understanding of and agreeing on a common purpose are by no means absent.

This kind of unity and understanding is not a new thing. Atisha Dipankara Srijnana, whose 1000th birth anniversary was celebrated in 1982 and who was called an "enlightened son of the 10th century" and "an eye of the Indian sub-continent", used to bring about unity and understanding among Buddhists by recognising that every Dhamma was an aid to the attainment of enlightenment.

If this kind of unity and harmony of all doctrines of Buddhism should actually transpire, then Professor Malalasekera's dream of uniting all sects and schools of Buddhism in the world would come true.

Prasert Ruangskul

W.F.B. Secretary-General.