



# Buddhāloka

L I G H T   O F   T H E   B U D D H A

Newsletter of the Buddhist Society of Victoria

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## Serene Lotus Pavilion Garden - A Unique Fund-raiser



Ho and Mei Lim are no strangers to the BSV Community and they opened doors to the Serene Lotus Pavilion Garden over the weekend, Saturday 13th & Sunday 14th October this year. The event was attended by Ajhan Ariyasilo, members of our community as well as friends and well wishers. A nominal fee was collected at the entrance and all proceeds were donated to the BSV Library construction project. The garden show has been an annual event going on for many years. Well over 100 guests visited the site during the two days and a sum of 658 dollars were raised.



The Lotus Pavilion Garden surrounds their house in Brighton and shows off many years of hard work. The gates take you thru to a serene environment with a Chinese touch that is miniature in style with varied terrains.

The miniature version of the Great Wall of

China stood out as an attractive feature in the garden. The art work amply demonstrated Hoe's many skills including pottery.

Ajan Ariyasilo in the traditional Chinese tea house→



We sincerely thank all attendees for their valuable presence and especially the hosts Hoe and Mei Lim for their dedication and generosity.

*from member Sarath Weerakoon*

## Kathina – 2007 / 2550



On Sunday 28<sup>th</sup> October we celebrated the end of the Rains with our resident monk, Ajahn Ariyasilo. The celebration commenced with the offering of the precepts and was followed by the presentation of an outer robe to Ajahn. We then felt very blessed by Ajahn's beautiful chanting of a special Kathina chant and the Mangala Sutta. In the short Dhamma talk that followed Ajahn spoke of the tradition of Kathina and then of his gratitude to us all for supporting him so kindly and generously during the period of the Rains Retreat. His capacity to communicate sincerely and warmly from the heart was very moving and a quality we highly valued throughout his time with us. We expressed our gratitude to him and the hope he will return to the BSV for a longer stay very soon. The communal dana which followed was a joyous occasion for us all. Farewell Bhante and thank you!

*from Cora Thomas*

## Inauguration of Sanghamittarama, 27<sup>th</sup> October



The community of the BSV and friends of *Sanghamittarama* were delighted to attend the celebrations which marked the inauguration of the first monastery for Theravada nuns in Victoria, in its initial home in East Bentleigh. The Inauguration occurred in 27<sup>th</sup> October last, at 3:00 pm. *Sanghamittarama* is located at 40 Chesterville Grve, East Bentleigh.

The day was very warm, the vihara looked shiny it was so spotless and we were blessed with the presence of 14 Sangha in all, 7 nuns and 7 monks and so many lay supporters it was impossible to accommodate them in the shrine room and its immediate vicinity.

Three monks including the Abbot, Ajahn Sujato, two nuns and an anigarika came all the way from Santi Forest Monastery in NSW to join the celebrations. Sayadaw U Pandita, a much loved regular teacher at the BSV, came from Dhamma Sukha in Springvale and Venerable Vijitha Thero from Dhammasarana temple in Keysborough led the Paritta chanting and the blessing procession around the house and garden. Two other senior monks attended, Ajahn Kheminando from the vihara at Kallista and Ajahn Ariyasilo who has been in residence at the BSV during the Rains Retreat. We were very blessed by the presence of nuns and bhikkhunis including Venerable Chi Kwang Sunim who is president of the Buddhist Council of Victoria.

We have been delighted that Ayya Samacitta (from Taiwan, via Santo Forest Monastery) has been in residence during the Rains with our foundation Abbess, Ayya Sucinta Bhikkhuni, and Nan Tien (from Wollongong) and Charlotte (from the USA).

After listening to 4 short talks from the Sangha I was especially happy to have the opportunity to thank the many lay people for their kindness and generosity in preparing and furnishing the vihara to its present level of comfort and attractiveness.



Dr Jayasekara, who provided the house rent-free for 6 months deserves our special thanks as we share in the joy of seeing together such a wonderful outcome in such a short period of time

*from Cora Thomas*

## Sangha

**Ajahn Ariyasilo** arrived at the vihara on 18 July last and on 29<sup>th</sup> July was invited to stay the Vas (the Rains Retreat) at the Buddhāloka Centre. The community was indeed blessed by Ajahn's residency at the BSV over the 3 month period of the Rains Retreat. Ajahn's Dhamma offerings "spoke" to us of his long experience as a monk. They were full of great wisdom, honesty and openheartedness and their practical nature inspired gratitude and confidence in us as lay practitioners. Ajahn left us on November 2<sup>nd</sup> (heading for the United Kingdom), but we have invited him to return to Buddhāloka next year if possible and stay for a longer time.

**Newsflash! Ajahn Nissarano** (Yes! Ajahn! He has just completed his 10<sup>th</sup> Rains Retreat) has accepted our invitation to come to Buddhāloka for the Rains, 2008!

**Ayya Sucinta** moved into *Sanghamittarama*, 40 Chesterville Drive on 16<sup>th</sup> July last. The invitation to stay the Vas was extended to Ayya Sucinta on 19<sup>th</sup> July.

**Ven. Achen Tejaniya** from Myanmar will be staying at the vihara for one week in late April 2008/2551. He will not give talks but is planning to hold in-house one day retreats & teach meditation, from 21<sup>st</sup> to 27<sup>th</sup> April. We hope that the upgrade of the hall/library will be completed by then and we will be able to host these retreats in the hall.

## From the Committee

**Acoustic Assessment** – An acoustic assessment of the proposed modifications to the hall has been commissioned from Watson Moss Growcott.

**Constitution** – The establishment of *Sanghamittarama* has required a change in the Society's constitution, which was drafted before the Society was so intimately involved in supporting a monastery or similar long-term Sangha residence. The Committee has established an advisory group of former Society presidents to consider a variety of alternative constitutional arrangements that will accommodate and clarify our support of

*Sanghamittarama*. This group, consisting of David Cheal, Mervyn Mendis, Meththa Muniratna and Michael Wells, will report back to the Committee and to a subsequent Special General Meeting (this latter for all interested Society members).

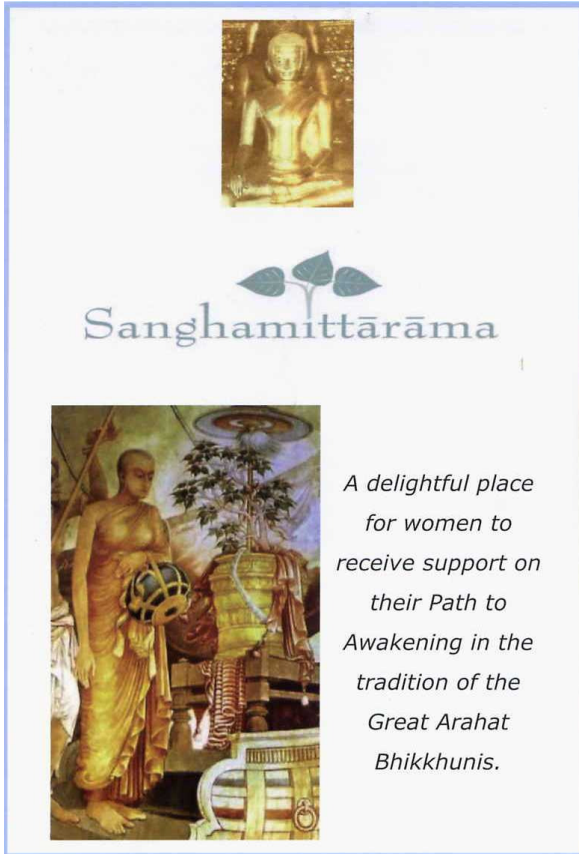
**Hall Modifications** – Detailed designs of the proposed library extensions have been completed by Asoka (the architect commissioned for this work). The documents were let out for tender and tenders closed on 14<sup>th</sup> September last. It is anticipated these works will be completed before Vesak 2008/2551. While the works are under way the library stock will be housed elsewhere, possibly utilizing commercial storage facilities with temperature and humidity control.

## Current News

**Special General Meeting** – A special general meeting was held recently (21<sup>st</sup> October last) to discuss the design and construction of the proposed library development. The meeting approved the detailed design, which has a contract value of \$290000 (approximately – the final amount is dependent on a small number of optional items). Three tender applications have been received. The meeting also approved an appropriate bank loan to effect these proposals. It is intended that the work will be completed by early April next year, just before Vesak. The library will be closed during this construction period.

## Retreats

A retreat at Maitripa Contemplative Centre in Healesville has been scheduled for 7<sup>th</sup> to 16<sup>th</sup> December coming, led by Ajahn Thanasanti and Ajahn Thaniya. Application forms are available from the web, [www.bsv.net.au](http://www.bsv.net.au). Contact Gary Dellora at the temple for further details.



## Fund-raising Dinner

The Society's annual fund-raising dinner was held on the evening of Saturday 3<sup>rd</sup> November last at *All Saints* Anglican Church Hall in Clayton. The cost was \$40 per head (BYO drinks). The night promised, and delivered, not only plenty of fine food, but also music, dancing and a floorshow.

## New Members

The following new members are welcomed to the Society –

Hemanthe Augampitiya  
 Alex Caporilli (rejoining)  
 Devika Jayawardene  
 Glen Robert McCleery  
 Joseph Nicdao  
 Francesco Onorato  
 Andrew Sivanandam  
 Helen Young

We hope they find that the Society is of real assistance in aiding their understanding of the Dhamma and of the value in permitting the Dhamma to guide our daily lives.

## *Pali for Daily Reflection*

*A Pali Word a Day* by the Mahindarama Sunday Pali School is a publication of the Buddha Dharma Education Association Inc. It aims to assist new Buddhist students who are unfamiliar with some of the Pali words often used in Buddhism. An example excerpt follows –

*Ehipassiko* – ... come and see.

This is one of the virtues of the Buddha-dhamma. The Buddha invites us to come and see, to top examine, to verify, test and to experience the results of His teachings.

The learning of the Buddha-dhamma demands no blind faith. There are no commandments or rules to penalize followers who do not want to believe in it.

The only way for one to realize the Truth is to acquire the knowledge and practice by one's own free will. Forcing someone to accept certain teachings which they are not ready to receive will not benefit them in their spiritual progress.

The Buddha is not afraid to let His teachings be tested, for realization only comes from the practice of His teachings. The Buddha-dhamma is also *Svakāhato* (well taught), *sanditthiko* (to be self-realized), *akāliko* (with immediate result), *opānāyiko* (capable of being entered upon), *paccatam vedītabbo vinnuhīti* (to be attained by the wise, each for themselves).

*extracted from A Pali Word a Day – A selection of Pali Words for Daily Reflection pub. Buddha Dharma Education Association Inc, email <bdea@buddhanet.net>*

*Maghava, the king of gods, attained such great  
supremacy over the gods thru heedfulness.*

*Heedfulness is always praised and heedlessness  
is always blamed.*

Dhammapada 30

The *Dhammapada* ('Words of Truth') is a collection of 423 verses in Pali, uttered by the Buddha on some 305 occasions for the benefit of all. The stories about the circumstances in which the verses were uttered were added by the commentator Buddhagosa in the 5<sup>th</sup> century CE. It is generally believed that most of these stories associated with each *Dhammapada* verse have been handed down orally for generations since the days of the Buddha. The Buddha's teachings were not committed to writing until more than 400 years after his *Mahā Parinibbāna* (passing away).

Copies of the *Dhammapada* are available for loan or purchase from the library. We have also

received many boxes of books for free distribution from *The Corporate Body of the Buddha Educational Foundation* of Taiwan, including copies of the *Dhammapada*. Contact our librarian, Yasmin, if you'd like a copy.

*The Bhikkhu who delights in heedfulness, and  
looks with fear on heedlessness, advances like  
fire, burning all fetters great or small.*

*The Bhikkhu who delights in heedfulness, and  
looks with fear on heedlessness, is not liable to  
fall. He is in the presence of Nibbana.*

Dhammapada 31 & 32

This edition of *Buddhāloka* was edited by David Cheal (contact via the BSV). The views contained within do not necessarily reflect those of the Buddhist Society of Victoria. Contributions and news are welcome, particularly from members.

## Working Bee at the new property

It was cold, it was clear, it was a success. These are the words I feel best describe the working bee held at the house soon to be occupied (*now occupied – editor's note*) by Ayya Sucinta and the nascent *Sanghamittarama* at 40 Chesterville Drive, East Bentleigh. Walls were sanded, awnings destroyed, edges



trimmed, cornices puttied, numerous cups of tea & coffee drunk, and a ladder stolen...well, I enjoyed myself. About twenty BSV members spent the weekend working at the new property. A surprising amount was achieved, especially when you consider that effectively two half days were worked. Gone is that smell that was in the house when we first opened the door, gone also is the feeling that this is just another house.

At sometime on the weekend a threshold was crossed....*Sanghamittarama* moved from an idea to a physical reality. Suddenly "this is the dana area", "this is the room Ayya likes for herself", we now have a place on which

to place a name. *Sanghamittarama* isn't the BSV, well in my mind at least, it is and it isn't. *Sanghamittarama* is the BSV's future. It is not only the next logical step for the BSV to take, it is the *only* logical step for the BSV to take.

So now I'll come to the pointy bit of my article. I view the property in East Bentleigh as essentially a bus stop and not a destination. It isn't even an overnight stay. We should keep foremost in our minds that East Bentleigh is the place where we will consolidate our plans for the future and then execute them. We are, to continue with the metaphor, reading a directory to see where the bus will take us. We are not unpacking our luggage and ordering breakfast.



With Sanghamittarama we have this wonderful chance to do things better. The BSV has, in my opinion, historically been seriously risk adverse and as a result has lost many, many opportunities to be much, much more than it is now. This is our chance to support something wonderful with 100% of our organization and to a degree redress past mistakes. All of us over the years have benefited from the Sangha, some of us in life changing ways, Sanghamittarama is our chance to repay that kindness. Sanghamittarama shouldn't be on the agenda at the BSV, it should be the only agenda at the BSV. For now, everything else comes second to establishing Sanghamittarama.

I know that if we **ALL CONTRIBUTE** to *Sanghamitta*, then things will gain a momentum and a life of their own (which in the month or so since this article was first written they have). I can't give money...I'm not as financially secure as some members are, but those of you who know me know how generous I am with my time. I'm the guy who mows the lawn, plants the trees, gives lunch. If you can't be the person who paints the dana area or records the Dhamma talks or gives lunch, can you be the person who writes the cheque or fills out the bank debit form for a monthly pledge? *Sanghamitta* likes the fact that you like it, but to use an old phrase "We don't want your love, we want your money". Please don't use a lack of time as an excuse not to contribute. We are all so happy to rent DVDs or buy pizza or a new pair of shoes, and that is all *Sanghamitta* needs....the equivalent to that pizza or movie. Or the alternative is to come and simply help with the publicity and fundraising and feeding that needs to be done. We can all help. How will you?

*from member Russell Dunne*

## **Burma ... & an activist group that is trying to help**

Towards the end of October, Burma went dark--the military shut down all internet, telephone and communication links with the rest of the world. They did it because it has been the pictures, blog posts, and emails--of monks brutally murdered, journalists shot--that have done the most to galvanize the entire world on Burma. Without that flow of information, the media is reporting dry diplomatic processes--and each day the danger grows that the press will move on.

**Avaaz** (see description below) is working to support highly respected Burmese democracy and civil society groups by sending them \$100 000 in crucial technical and humanitarian support this last fortnight. These groups, working in the region with the right equipment and tools, can help bring stories out of Burma and poke holes in the blackout, shining spotlights on the ongoing cruelty in Burma. They are desperate for help to give humanitarian assistance to the victims of the crackdown and tell their stories to the world before the current window of media attention passes.

A massive military crackdown has quashed the public protests and thousands of peaceful monks and protesters are right now being brutalized in secret prisons, away from the TV cameras. Burma's people need us more than ever. Over the last several days, over 775 000 **Avaaz** members have answered the call

for help and signed a petition, launched a global ad campaign, organized hundreds of protests, and lobbied their governments. The petition was delivered personally to UK Prime Minister Gordon Brown, and helped win stronger measures on Burma from the European Union. The UN Security Council, including China, has finally condemned the crackdown.

The pressure is working. Every news story on Burma cites the power of global public opinion in this situation. Burma's generals want to stifle that power by cutting off all communication, and there is a real danger that they will succeed, and the press will move on.

A report back on the work on Burma so far <http://www.avaaz.org/blog/en>; and a couple of articles about the situation there: <http://www.guardian.co.uk/burma/story/0,,2186651,00.html> and <http://www.mizzima.com/MizzimaNews/EdOp/2007/Oct/02-Oct-07.html>

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**Avaaz** is a group that is trying to help. 'Avaaz' means "voice" in many languages, and is a legally registered (in the USA) non-profit organization, co-founded with the support of major NGO partners like *Oxfam* and *MoveOn.org*, and working with global figures like Al Gore on climate change and Desmond Tutu on poverty. Avaaz has offices in 6 countries and an administrative office in New York City. Its mission is a global democratic one, and the community has grown in just 9 months to over 1.5 million members from every nation on earth.

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## **Medical animal experimentation in light of Buddhist ethical principles**

### **Introduction**

Medical animal experimentation existed since the first century. It started with the idea that human lives can be saved by the sacrificing of animals. The history of vivisection as sighted on the Internet reveals many cases that question the use of medical animal experiments not so much as a cruelty to animals but more in the accuracy of results to that of human beings. Medical animal experimentation is still carried out because "the statutory bodies such as the Committee on Safety of medicines which require these tests does so largely as an act of faith rather than on hard scientific grounds"<sup>1</sup>.

The first ethical principle of the Buddha, the First Precept, teaches the refraining from taking the lives of others and of causing harm to others. Based strictly on the adherence to the First Precept one will refrain from medical animal experimentation. Medical animal experimentation is seen to cause much pain and suffering to animals<sup>2</sup>.

However the Buddha through his teachings – the Kalama Sutta - has always emphasized that one must not make decisions or judgement based on "*repeated hearing, nor upon tradition, nor upon rumour, nor upon scripture, nor upon surmise, nor upon axiom, nor upon specious reasoning, nor upon bias towards a notion pondered over, nor upon another's seeming ability, nor upon the consideration 'The monk is our teacher'.* When you yourselves know: These things are bad, blameable, censured by the wise; undertaken and observed, these things lead to harm and ill, abandon them... When you yourselves know: These things are good, blameless, praised by the wise; undertaken and observed, these things lead to benefit and happiness, enter on and abide in them"<sup>3</sup>.

Essentially, according to Buddhist teachings, the ethical and moral principles are governed by examining whether a certain action, whether connected to body or speech is likely to be harmful to one's self or to

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<sup>1</sup> see [http://freespace.virgin.net/paul.kennedy1/HISTORY\\_of\\_VIVISECTION.htm](http://freespace.virgin.net/paul.kennedy1/HISTORY_of_VIVISECTION.htm) sighted 18/09/2004

<sup>2</sup> see <http://www.mrmcmed.org/crit3.html> sighted 20/09/2004

<sup>3</sup> see <http://www.angelfire.com/on2/buddhism/Kalama.html> sighted 19/07/2004



others and thereby avoiding any actions which are likely to be harmful. In Buddhism, there is much talk of a skilled mind. A mind that is skilful avoids actions that are likely to cause suffering or remorse<sup>4</sup>.

Following Buddha's teaching medical animal experimentation needs to be investigated further without attachment to the First Precept. It can also be investigated from other precepts' point of view and others of the Buddha's teachings of purpose, intentions, law of cause and effect, loving kindness and compassion. One's aim is to see medical animal experimentation without attachment or judgement and to achieve one's own perspective of it.

### **Adherence and violation of the first precept**

The first precept is to refrain from taking the lives or causing harm to others. The 2<sup>nd</sup> Noble Truth says that suffering arises due to craving and attachments. The Internet has over half million articles on medical animal experimentation. A cursory look at some sites (e.g. <http://www.mrmcmed.org/crit3.html> ;sighted 20/09/2004, <http://www.sumeria.net/health/prism.html> Animal Experimentation and Human Medicine ; sighted 22/09/2004, <http://www.enotes.com/animal-experimentation> Animal Experimentation ; sighted 22/09/2004) shows that there is much information against animal experimentation. The main reasons given are the killing and suffering caused to animals and there is not more use to men of medical experimentation.

The Buddha taught false view as one of the defilements of man. (Narada 1979 ). Many of the articles show the attachment to the first precept. From attachment to the first precept, anger arises with medical animal experimentation. "*Anger also clouds one's mind and one cannot discern the good and the bad, will flare up like a smouldering glow and spread like fire*" (Padmasiri de Silva, 1991, pg 116). Anger arouses in those who strongly oppose medical animal experimentation. (<http://jbe.gold.ac.uk.html> Journal of Buddhist Ethics 9 (2002): 149-158; sighted 17/09/2004).

The arising of anger without the mindfulness of its arising and the attachment to it causes the use of harsh words and speech to convey one's view of medical animal experimentation. One hopes to achieve one's aim through the use of harsh speech. A participant in the medical animal experimentation may be harmed by the use of harsh speech. On one hand, there is the attempt to minimize the harm caused to animals by adhering to the first precept. On the other hand the use of harsh speech causes harm to mankind participating in the industry. The first precept is used to protect the animals. At the same time the first precept is violated when there is harm caused to mankind.

### **Violation of the fourth precept**

The fourth precept says that one should avoid gossips, false speech, harsh speech or speech that causes harm to others. The use of harsh speech to bring across one's point of view with regards the first precept causes violation of the fourth precept. A cursory read of the article "*A Critical Look At Animal Experimentation by the Medical Research Modernization Committee*" shows the use of words that may cause unwholesome feelings to arise. (<http://www.mrmcmed.org/crit3.html> sighted 20/09/2004).

The intention of the use of words in articles determines the outcome of the action to the writer. It is unethical to use words without the consideration of the feelings and the harm to the reader. An unskilful reader in controlling the arising of thoughts may have emotions of anger, fear, worry, disillusionment, hate and sadness to name a few upon reading the articles. Harm is caused to the reader. The fourth precept is violated.

## **Development of Right Understanding of Animal Medical Experimentation**

### **Purpose of medical animal experimentation**

A well-known purpose of medical animal experimentation is to spare the use of mankind to confirm solutions that will lessen the suffering of mankind. The outcome of the experimentation is to discover a solution for the benefit of mankind. Throughout the centuries there are many cases where man has benefited from medical animal research. ([http://www.allfreessays.com/student/Animal\\_Rights\\_Do\\_They\\_Exist.html](http://www.allfreessays.com/student/Animal_Rights_Do_They_Exist.html)

<sup>4</sup> see <http://www.buddhanet.net/e-learning/budethics.htm> sighted 19/9/2004

sighted 22/09/2004). The article by Ryan McGuire in 1998 reveals cases of medical experimentation that has benefited mankind (<http://www.uky.edu/Classes/PHI/305.002/animals.htm> sighted 22/09/2004).

The attachment to not take lives and not to cause harm and suffering to animals has smoke-screened the benefits to man of medical animal experimentation. To develop right understanding of medical animal experimentation one needs to be not attached to the precept of not killing or not to do harm to beings and to have a non judgemental analysis of the benefits to man. Right understanding can only develop without attachment and without judgement.

### **Intention of medical animal experimentation**

A cursory look at the intention of medical animal experimentation shows the intention is for the discovery of alternatives that will reduce the suffering or enhance the well being of mankind. The intent is therefore not to kill or harm the animals. There is the intention to cause as little pain and suffering to the animal as possible. Regulatory bodies are set up to check and enforce rules and regulations governing the treatment of animals for experimentation (<http://www.uky.edu/Classes/PHI/305.002/animals.htm> sighted 22/09/2004).

Buddhist precepts teach taking the right action or writing or speaking words that do not cause harm to any other beings. Before an action is taken or word is spoken or written one must have right understanding. A cursory count of the number of articles that I reviewed showed that articles with negative views outweigh that of positive views by 10 to 1. To have the right understanding one must investigate and look at the purposes and intentions of medical animal experimentation and not solely on the actions that causes harm and suffering to animals.

### **The Law of Cause and Effect**

The Buddha taught that “*beings are heirs of their deeds; bearers of their deeds, and their deed are the womb out of which they spring, and through their deeds alone they must change for the better, remake themselves, and win liberation from ill*” (Mahathera Piyadassi 1991 pg 158).

The intention of the people supporting and carrying out medical animal experimentation determines the effects that the people will earn. The intention of the people going against medical animal experimentation determines the effects that the people will earn. Uses of the precepts for wrong intentions will not earn its owner any merit. Instead it will cost its owner merits. Intentions of the actions or words are just as important as the adherence to precepts.

### **Animal rebirth**

There are 6 realms that a human being can take rebirth in and one of them is the animal. There is a Jataka story, Mahakapi Jataka, of the rebirth of the Buddha where the Buddha came back as the Great Monkey King to save his fellow monkeys (<http://watthai.net/talon/jataka/jataka.htm> sighted 18/09/2004).

With animals that are selected for experimentation, how are we to know that they are not enlightened beings taking the rebirth of animals to save their fellow members or human beings. Through their vast compassion for mankind they choose to be reborn in the animal realm. They choose to have themselves subjected to experimentation so that discoveries can be made for mankind. Compassion should be given to animals in experimentation. Through their vast compassion man will have less suffering. Their vast compassion for mankind may give them a path out of the animal realm or enlightenment.

### **Loving kindness**

Mahathera Piyadassi writes that the cultivation of the brahma-viharas allows the person to recognize the good in others instead of evil (Mahathera Piyadassi, 1991). “*Metta (Loving kindness) is the wish for the welfare and happiness of all beings, making no restrictions whatsoever.*” (*op. cit.* p 240). “*Metta is the best antidote for anger in ourselves*” (*op. cit.* p 241). Cultivation of loving kindness to people involved directly or indirectly in medical animal experimentation may actually cause the people to seek alternatives means of experimentation. “*Highly developed thoughts of metta seem to possess magnetic power. By radiating such sublime thoughts it is possible to influence and win over people*”. (*op. cit.* p

241). Condemning medical animal experimentation on the principle of taking lives and causing harm to others provokes anger and hatred - the enemy of loving-kindness. With the knowledge of Buddhism spreading to the West there is the knowledge that the use of compassion and loving-kindness is a way to reduce or overcome medical animal experimentation<sup>5</sup>

### Compassion

Buddhist authors are writing and publishing articles with regards to animals. There is an article that stressed that “animals are seen to be an evolving kingdom of living creatures destined in time to attain perfect enlightenment. All of life is seen to be one”<sup>6</sup>. Another article stressed that animals have feelings<sup>7</sup>. The availability of this type of information allows people the opportunity to have the right understanding of animals and medical animal experimentation. These articles support the view of cultivating compassion and the protection of lives of not only people but also that of animals and plants<sup>8</sup>. Through the use of compassion and not harsh speech or words alternative means of experimentation without the use of animals may be discovered.

### Conclusion

Ethics or precepts are present to help “one train oneself, to control impulses, evil inclinations and wrong acts, and thus pave the path to purification and happiness, give security to society and promote cordiality” (Piyadassi Thera 1964, p 132).

People are to take the precepts as trainers for one to develop the right action, right speech and right livelihood. The precepts are not just for acceptance and adherence to the literal translation of the words. Actions, speech and livelihood need to be evaluated against the precepts. Incorrect view of precepts leads to incorrect actions, speech and livelihood.

Many articles against medical animal experimentation show the wrong understanding with regards to the precepts. The articles show attachment to the precept of not taking the lives of others or of causing harm without much consideration of the harm that the articles may cause. Strong attachment to precepts, instead of leading one to the path of purification and happiness tends to bring suffering and discontent among men.

Medical animal experimentation needs to be evaluated with an open mind on its purposes and achievements and not just on the taking of lives and the harm and suffering caused to animals.

*from Peggy Page*

## Book Review

### ***ANUSSATI The Recollections by Russell Dunne***

This book written by our member Russell Dunne, using the pen name of Angulimalo, is intended as a manual for the practice of the Seven Recollections. These being recollection of The Buddha, Dhamma, Sangha, Virtue, Generosity, Deva and Peace.

Russell presents his book to beginners in meditation as well as for the more experienced. Perhaps all readers should have a prior understanding of basic Theravada Buddhism.

The author indicates that meditation using the Recollections could be considered as a "Wet Practice" compared to other methods termed "Dry". The idea being that some meditators might find the "Dry" methods to be uninteresting and difficult to persevere with.

<sup>5</sup> see Buddhism and Animal Rights – an interview with Dr Tony Page ([http://www.animal-lib.org.au/more\\_interviews/tony/](http://www.animal-lib.org.au/more_interviews/tony/)) sighted 10/09/04

<sup>6</sup> see <http://www.anaflo.com/articles/oth-sharon/animal> Buddhism and animals - Sharon Callahan sighted 24/09/2004

<sup>7</sup> see <http://www.heartlandsangha.org/dog.html> Does a dog have a Buddha nature - Robert A. Leopold sighted 10/09/04

<sup>8</sup> see <http://www.plumvillage.org/MindfulnessTrainings/5MT.html> sighted 24/09/2004

The book contains several hundred quotations mostly from the Pali Texts. The author states his writing is influenced by the teachings of the Thai Forest Tradition and from study of the Vimutti Magga, the interesting Sri Lankan commentary that was lost for centuries and only recovered a few decades ago from a Chinese source.

A scholarly and useful source of Buddha Dhamma.

*Anussati* is published by Lulu, it has 112 pages, is A4 size and is coil wire bound. Cost \$25, it is available from Russell Dunne.

*from member Robert Shackleton*

My first response to Russell's book was one that comes from my long experience as a teacher of English at both secondary and tertiary levels. I found myself itching to use a red pen to edit the sometimes over-lengthy personal commentary that frames and contains within it the important scriptures and other texts that Russell has researched and collected.

Having got that off my chest, I can now freely state that I find this book a most useful "handbook" of inspirational material, material that helps to prepare the mind into letting go of the busy concerns of every-day life and to dwell contentedly within. I have not used the Recollections as meditations in themselves, as instructed in the Vimuttimagga, and set out at the beginning of each chapter, but rather as a source of inspiration into reflective practice or a stepping stone into Anapanasati. (mindfulness of breathing)

Silanussati and Caganusatti (Recollections on Virtue and Generosity) are the Recollections I feel most drawn to, probably because they constitute such important foundations for practice. There are two beautiful texts from the Anguttara Nikaya extolling the benefits of sila and one each from the Itivuttaka and the Majjhima Nikaya. The Caganusatti beautifully illuminate the priceless gift of the Dhamma offered us by the Sangha and the opportunities for reciprocal generosity that their material dependence offers us, the lay community.

Russell's commentary to both of these chapters is in many ways compelling and probably very useful indeed for new lay practitioners who are the audience he has in mind for his book. He writes in the first person, revealing much of himself. I enjoyed his comment on generosity where he enjoins us to "recognize and savour" our acts of generosity/ giving / renunciation, but then pulls himself up abruptly with the idea that giving can become "exquisitely selfish" it can be so enjoyable. So he sends himself back to the texts and the Recollections, where he can keep working!

*from President Cora Thomas*

## **Membership Subscriptions    Year 2008/2551**

Clause 9 (i) of the BSV Constitution, states: "...*The amount of that payment (known as the "Annual Subscription") shall be determined by the committee no later than October of the preceding year*".

The Committee at its last meeting deliberated this matter and concluded:

- The costs have increased substantially recently, whilst the Membership subscriptions were left unchanged since 2002.
- Hence the Membership Subscriptions for the year 2008 will have to be increased for all categories of membership.
- The subscriptions for the Year 2008 will therefore be:
- Ordinary / Associate: Single - \$75.00,      Family: - \$95.00,      Concession: -\$45.00

Current Members please note that the above rates apply to subscriptions for the year commencing 1<sup>st</sup> January 2008. All subscriptions for the year 2007 remain at the current rates.

In accordance with the BSV's practice, all persons joining the Society as new members subsequent to 1<sup>st</sup> October 2007 and on paying the 2008 subscriptions as above at the time of enrolment, are entitled to membership until the end of 2008.

**Renewal of Subscriptions**

Clause 9 (vi) of the BSV Constitution, states: "*Subscriptions shall be due and owing on the first day of January in each year. Any member whose subscription has not been paid prior to the Annual General Meeting shall be deemed to be no longer a member,....*"

Accordingly, members are requested to ensure that the subscription renewals are paid by the 1<sup>st</sup> January or soon after. When renewing the subscription, all Members are requested to submit a renewal form giving the current contact details and including the E-mail address if available.

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