



# Buddhāloka

L I G H T   O F   T H E   B U D D H A

Newsletter of the Buddhist Society of Victoria

Volume 14 No. 16

Winter 2007 / 2550

## Vesak 2007 / 2550

On the Friday immediately before our Vesak celebrations the Dhamma School children made their contribution to this happy time by presenting a series of Jataka plays. They were produced by the Society's Young Adults Group (who meet on Sunday evenings), who also acted in a very humorous version of the Angulimala stories. Pictures from the evening, plus comments from the performers ...



*I liked Vesak because it was fun and there was a bunch of frogs - Yasindu*

*I enjoyed the plays on Vesak, I was a bandit in 'The Magic Chant'. My favourite play was Angulimala - Anika*



*I liked the play. I was the frog - Dominic*

*On Vesak we had three plays and it was fun. I enjoyed watching the second play - Kaylene*



*I enjoyed it. I liked the Vesak plays. I enjoyed being in the play. I was in the first play - Samadi*

*I enjoyed being in the first play and I was in it - Brian*

*I enjoyed watching the first play and on Vesak day I liked all the lanterns - Ishka*

*I liked the play called Angulimala and I liked doing our play - Hashira*

## Vesak 2007 / 2550

The BSV Committee would like to thank everyone who helped to make our Vesak celebrations such a success. The celebrations commenced with a drama production of three Jataka stories on Friday evening, 4<sup>th</sup> May. Sincere thanks go to the Young Adults Group for the high quality of the plays and to the Dhamma school students for their skilful acting. *Angulimala*, a slightly modernized version, was both



acted and directed by the Young Adults Group and was very dramatic and engrossing, using to great effect the garden space at the back of the vihara as well as the stage area under the shelter. Warm congratulations to all concerned!! The Young Adults Group also held an art competition among Dhamma School students whose beautiful efforts are presently displayed on the wall in the foyer to the Dhamma Hall.

Thank you also to those who worked on a small sub-committee to make Vesak Day, the retreat days, and the public talks at Monash Religious Centre such a success and to those who just helped where necessity arose: those who attended the

working bee, made the lanterns, decorated the meditation hall and provided beautiful flowers, gave out Sanghamittarama pamphlets and sold books at both venues, those who prepared and laid out lunch dana and cleared up afterwards, those who kept the amenities clean and tidy, those who took home rubbish, those who looked after the sound equipment and the taping of Ajahn's wonderful teachings, those who mindfully attended to the needs of the Sangha..... and the list goes on!

No problems with parking were reported from neighbours. A letter had been sent out the week prior to Vesak, advising the neighbours of our plans and also that there would likely be less disruption this year (when compared with previous years) as the public talks were being held at Monash University, Clayton campus. These talks attracted a large number of people and were considered very successful, altho' the donations received at the door did not meet the hire costs for the hall.



The dialogue with young adults on the Saturday evening (an innovation for this Vesak) was also deemed very successful by those who attended. The Committee intends to repeat the exercise for next Vesak.

**Sadhu! Sadhu! Sadhu!**



## Sangha

**Ajahn Ariyasilo** has arrived (mid-July) and will be in residence at the temple for the Vassa.

**Venerable Nissarano** may be able to come some time next year. Our President, Cora Thomas, is pursuing an invitation.

**Ayya Sucinta** visited the *Atisha Centre* near Bendigo on 26<sup>th</sup> March past. She returned to the *Buddhāloka Centre* with a Bodhi Tree, which we all hope will thrive in spite of Melbourne's cold winter this year.



Ayya Sucinta and Venerable Paldron, Atisha Centre

## From the Committee

**Library Extension** – The committee has received a planning permit from the Stonnington Council Planning Authority. The next step is to arrange with the architect Asoka Rajapaksa to finalize a structural engineer to carry out the investigations of the existing building's foundations and structure and to design the extension in accordance with the resolution passed at the Special General Meeting of 26<sup>th</sup> November last.

No objections to the proposed renovations were received by Stonnington Council from neighbours, following the requisite period of advertisement of the proposals.

**Nuns' Monastery Constitution** – A draft amendment for the BSV Constitution, and of a separately incorporated association, focusing on the Nuns' Monastery has been in preparation by a sub-Committee consisting of Yasmin Moore, Prem Nawaratne and Cora Thomas. Both documents have been discussed with Ayya

Sucinta and with Ajahn Sujato (of Santi Forest Monastery) and are close to finalization.

## Retreats

There are approximately 20 applications for the forthcoming retreat led by Sayalay Dipankara. If you are thinking of attending, it may be wise to reserve your place soon.

## Fund-raising Dinner

A fund-raising dinner is planned for the evening of Saturday 3<sup>rd</sup> November coming. With the inception of *Sanghamittarama*, we need to make a major effort with fund-raising this year.

## New Members

The following new members are welcomed to the Society –

Kantha & Deepthi Hettipathirana

Belle Heywood (rejoining)

Ana Lamaro

Dean Spencer

Lye-Eam Tan

Christine Teoh (rejoining)

Peter Vassallo

Daren Yeoh

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.

## A letter from the President

*Dear members and friends,*

*As one of my roles as president is to invite Sangha to the BSV subject to the approval of the committee, I feel I would like to communicate with you the happy circumstances which have led to the proposed opening of Sanghamittarama Bhikkhuni Monastery in mid July and the subsequent arrival of Ajahn Ariyasilo to take up residence at the BSV for the Vassa (Rains Retreat) commencing at the end of July.*

*You will remember that Ajahn Ariyasilo visited us from the Wellington Monastery, New Zealand, to*

offer the Dhamma at the BSV for a six week period ending in early December 2006. He was very interested and supportive of our plans for a centre for female monastics and, before he left the BSV last year, he expressed an interest in returning for the Vassa, 2007, if his undertaking of teaching the Dhamma at Buddhāloka would be helpful in enabling Ayya Sucinta to concentrate her energies on establishing the new vihara. Last year, the Nuns' Monastery sub-committee had already decided that if at all possible it would find a property for the establishment of Sanghamittarama prior to the Rains, 2007, and as you probably all know, this plan has happily come to fruition.

We were absolutely delighted to hear from Ajahn in early April that he would be able to take up residence to coincide with Ayya's move to Sanghamittarama. We felt very blessed indeed that his kindness and generosity extended to our resident Bhikkhuni as well as the lay supporters at the BSV. It opens our hearts to think of the beautiful example his thoughtfulness gives to us as lay people and how it inspires us to offer reciprocal generosity and support to the Sangha in the way that the Buddha taught us.

Indeed I feel we have been fortunate this year that so many excellent Sangha have offered the Dhamma at the BSV, and plan for this to continue at Buddhāloka Centre. We have recently been honoured with visits from the highly esteemed Thai monk, Tan Ajahn Dtun, and Ajahn Brahm, the spiritual advisor of the BSV, who led our celebrations and retreat days over the Wesak period. Ayya Sucinta has been in residence at the BSV since the middle of January and she offers us beautiful and wise Dhamma talks on Sundays as well as guiding meditation on Tuesday evenings, leading meditation on full-moon days and conducting sutta readings on Saturday afternoons, not to forget the Youth Group she meets with on Sunday evenings and the Buddhist groups she addresses at Monash and elsewhere. In July, she will be speaking in Sydney at a youth conference and in Wollongong where she is a speaker at the Australian Sangha Association Conference.

So we are the fortunate recipients of the Dhamma, given freely by our Sangha. We need to give freely

of ourselves in return by the offering of our donations and our support as best we can if this rare and special interconnectedness is to flourish. So many people make this effort and we are very grateful to them. However, we are still needing to work very hard even to keep such things as our membership renewals up-to-date. **Membership of the BSV is really basic to our operations as it pays for facilities. Please check your membership status and renew if required, and consider joining if you are not yet a member.**

*With much metta, Cora Thomas (President)*

## **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 –

*Kamma* – actions performed with intention or conscious motive.

The law of *Kamma* – the law of cause and effect, action and the appropriate result of action. All our actions fit into three classifications: namely thought (mental action), speech (verbal action) and body (physical action). Therefore, in order for these actions to become *kamma*, they must be associated with *cetana* (volition) or intention. Thus *kamma* can be *kusala* (wholesome) or *akusala* (unwholesome).

*Kamma* is not a doctrine of pre-determination. The past influences the present but does not dominate it. The past and present influence the future.

The result of *Kamma* is called *Vipaka* (consequence) or *Phala* (fruition). And this leads to another better-known fundamental teaching of the Buddha – the doctrine of rebirth.

*Kamma* is the chief cause of all the inequalities in the world, yet not everything is due to these past actions. The simple explanation of how Kamma works is: good begets good, bad begets

bad: good and bad beget good and bad, neither good nor bad begets neither good nor bad.

*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>*

*The wise one dispels negligence by means of mindfulness; he ascends the tower of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the Arahant) looks at the ignorant.*

Dhammapada 28

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.

*Heedful among the heedless, watchful among the sleeping, the wise man outstrips the foolish man as a race horse outstrips an old horse.*

Dhammapada 29

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.

## **Sanghamittārāma Bhikkhuni Monastery – an Update**

By the time you read this newsletter, Ayya Sucinta may well have moved into the new vihara at 40 Chesterville Drive, East Bentleigh, as the move is planned for mid July. We hope eventually to be in a position to purchase property further from the city centre, but meanwhile the monastery will be established here. The first important action taken since last report was the distribution of the Sanghamittarama pamphlet on 6<sup>th</sup> May during the Vesak celebrations when many people offered material support and skills towards the project.

On Sunday 27th May a very well attended meeting was held for those interested in supporting the monastery. At this meeting people offered their time and skills to fill the ongoing roles required to establish Sanghamittārāma. The roles that were filled are: Assistant Treasurer; Assistant Secretary; Housekeeper; Coordinators of the lay attendants and driving and dana rosters; Coordinators for Working Bees, Garden, House and Computer Maintenance; Library and Resource Maintenance; the Publicity Subcommittee Coordinator and members; and people to assist with fund raising. We are still, however, looking for a Fundraising Coordinator.

At this meeting and a subsequent small meeting of the publicity subcommittee and interested fund raisers it was decided that the dana target for the year to June 30 2008 is \$100,000 of which:

- ❖ \$24,000 is for the rent and running costs of the East Bentleigh property, and
- ❖ \$76,000 for the purchase of land on which the permanent monastery will be built.

Dana as at 31 May 2007 is \$18,000 in:

- ❖ Monthly pledges of \$6,000 which is \$500 per month (\$2,000 is required!)

❖ Other donations totalling \$12,000.

Working bees to paint and repair the property commenced on Saturday 23<sup>rd</sup> June and our very warm thanks to those who participated and are working really hard to make the house attractive. Grateful thanks also to those who have generously offered the furnishings and other items to make it ready for occupancy.

A subcommittee of the Management Committee of the *Buddhist Society of Victoria* is in the process of expanding existing clauses of the constitution so that it articulates the guiding principles and statutes of Sanghamittārāma Bhikkhuni Monastery. The outcome will be presented at a Special General Meeting of the BSV.

### *How you can help*

Materials, time, skills and financial support in the following areas are required to establish the Sanghamittārāma Bhikkhuni Monastery.

### **Financial support:**

**Please note that two separate accounts have now been established for Sanghamittarama.**

1. Your donation can be made by cash, cheque or directing a monthly pledge to the BSV Sanghamittarama General Account. Monthly pledges can be donated to the Buddhist Society of Victoria, Sanghamittarama General Account: BSB No - 063014 Account No – 10183005. Please send cheques clearly marked as above to the BSV, 71-73 Darling Rd, East Malvern 3145. One-off cash donations can also be made when you visit the BSV by placing your donation in an envelope labelled Sanghamittārāma and placing it in the donation box.

2. We have now established a **tax deductible account** for future use for purchasing buildings and land for the monastery. The account name and number is: Buddhist Society of Victoria, Sanghamittarama Building Fund, BSB 063014 Account No – 10182993.

**Working bees at Sanghamittārāma Bhikkhuni Monastery** in East Bentleigh. If you would like to donate your time and skills and participate in upkeep and working bees please contact Catherine Lavars on ☎0408-993520 or email [clavars@optusnet.com.au](mailto:clavars@optusnet.com.au)

**Coordinator of the fund raising subcommittee.** Please contact Catherine Lavars on ☎0408-993520 or email [clavars@optusnet.com.au](mailto:clavars@optusnet.com.au) if you would like to undertake this role.

**Lay attendants, dana, driving, people to assist with fund raising and publicity.** Please contact Catherine Lavars on ☎0408-993520 or email [clavars@optusnet.com](mailto:clavars@optusnet.com) to assist with any of these activities.

### **Spiritual support and training**

Women interested in undertaking full time training as an Anagarika, a novice nun (Samaneri), or entering the Bhikkhuni path please contact Ayya Sucinta on ☎9579 0450 or email [Sanghamittarama@gmail.com](mailto:Sanghamittarama@gmail.com).

### **The opening of Sanghamittārāma**

An official opening ceremony will be held at Sanghamittārāma Bhikkhuni Monastery at 40 Chesterville Drive, East Bentleigh 3165 at the end of the Vassa. You will be notified of the date when it has been decided.

*from member Catherine Lavars*

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## **Buddhist Contribution to Environmental Protection**

by Judge Weeramantry

Presenting the Buddhist perspectives on the inter-relationships between all living beings and the environment, Judge C. G. Weeramantry, former Vice- President of the International Court of Justice, told the World Future Council in Hamburg that Buddhist teachings and Buddhist kings have been in the forefront of pioneering laws on environmental protection. Here are excerpts from his presentation:

## Buddhism, The Environment And The Human Future - Introductory

Buddhism is replete with perspectives on the long-term future. It stresses at every stage the fleeting nature of the present and the transitory nature of present acquisitions. With its uncompromising quest for justice, righteous conduct and non-violence and with the spirit of universalism which pervades it, Buddhism also offers a rich reservoir of conceptual materials on all aspects of the human condition.

It is to be noted that the Buddha after he attained enlightenment at the age of 35 was not a recluse living away from people and their problems but that he moved among them during the remaining 45 years of his life, teaching them how to address their day to day problems. Thus problems of government also engaged his attention. Among the kings of the time who sought his advice were King Pasenadi of Kosala who along with his regional kings sought his counsel. King Bimbisara of Magadha and his son King Ajasatta are also among those who are recorded as turning to him for advice on governmental matters.

### The Noble Eight Fold Path

The noble eight fold path consists of right vision, right thought, right speech, right action, right livelihood, right efforts, right mindfulness and right concentration. Treatises could be written on the relevance of each of these to the human future.

On right livelihood for example Buddhist teaching requires every person to consider the manner in which the performance of his duties as an employee would impact on society and the future. Employment, for example, in the armaments industry, which imperils the human future, would be a violation of the path of right livelihood. Any employment which causes damage to the environment such as manufacturing of toxic substances, felling of forests and the adverse exploitation of marine resources would also be a violation of right livelihood.

### The Buddhist Scriptures

The vastness of the volume of Buddhist scriptures needs to be appreciated. The Buddha's discourses, delivered during the 45 years of his ministry, were memorized by his followers and later reduced to writing. A notable compilation is that which was effected in the first century prior to the Christian era by a group of 500 monks at Aluvihare in Sri Lanka. This is one of the most monumental processes of recording in world history, amounting in bulk to several multiples of Justinian's codification - long celebrated as one of the outstanding compilations of all time.

The Pali Canon, called the *Tripitaka* or the three baskets, arranges its subject-matter in three collections called the *Vinaya Pitaka* (the basket of discipline), the *Sutta Pitaka* (the basket of discourses), and the *Abhidhamma Pitaka* (the basket of higher doctrine).

The legal inquirer will find much material of a legally-oriented character in the *Vinaya Pitaka*. Meant as a code of discipline for monks, it defines offences with a degree of precision reminiscent of a modern criminal code, and contains many procedural provisions which embody the basic principles of fair trial. In dealing with the 227 rules of conduct laid down for Buddhist monks, it explains the principles underlying them, as well as the numerous exceptions which, as every lawyer knows, must attend the application of nearly every legal rule.

The basket of discourses is immense and contains sermons and didactic stories embodying a vast range of principles of justice – individual, national and international. Comparatively little legal effort has been expended on quarrying from this vast mass of material the legal principles latent within them. This vast literature consists of five collections, known as *Nikayas* – the *Digha Nikaya* (34 long discourses), the *Majjhima Nikaya* (152 middle length discourses), the *Samyutta Nikaya* (2889 short discourses), the *Anguttara Nikaya* (2308 short sayings, often in the form of maxims or aphorisms) and the *Khuddaka Nikaya* (over a thousand sayings in the form of stanzas or aphorisms, covering the whole range of Buddhist philosophy). Perhaps the most popular collection of these short sayings, which has been translated into practically every major language, is the *Dhammapada*, a collection of 423 stanzas.

The basket of higher doctrine (*Abhidhamma*) contemplates the human condition at the most advanced philosophical level. It is replete with insights bearing on the long term future. Some idea of the volume of all this literature can be gathered from the translations of the Pali Text Society, which include the *Anguttara Nikaya* (5 vols.), the *Digha Nikaya* (3 vols.), *Digha Nikaya* Commentary (3 vols.), the *Dhammapada* Commentary (4 vols.), the *Jataka* (6 vols.), the *Majjhima Nikaya* (3 vols.), the *Majjhima Nikaya* Commentary (5 vols.), the *Samyutta Nikaya* (5 vols.) and the *Vinaya Pitaka* (5 vols.)

It is little wonder that this enormous mass of material has not been systematically analyzed for its legal content. This is indeed a pity, for it is a storehouse of moral principles on which, in the last analysis, all legal systems, national and international, must be based. Legal inquiry has been inhibited also by the belief that Buddhism did not concern itself with secular legal systems.

From this enormous range of literature numerous principles relevant to the human future can be extracted and elaborated:

*Kutadanta Sutta* Buddhism points out that it is the responsibility of the government to protect trees and other organic life. It is described in the *Sutta* on Buddhist polity named, 'The Ten Duties of the King.' (*Dasarajadhamma*). The *Kutadanta Sutta* points out that the government should take active measures to provide protection to flora and fauna.

*Pupphavagga in Dhammapada*, points out that one should live in the environment without causing any harm to it. It states: 'As a bee that gathers honey from a flower and departs from it without injuring the flower or its colours or its fragrance, the sage dwells in his village.' The flower moreover ensures the continuity of the species and the bee in taking pollen does not interfere with nature's design.

*Suttanipata* - This contains a further expression of goodwill towards all forms of life. "Whatever breathing creatures there may be, no matter whether they are frail or firm, with none excepted be they long or big, or middle-sized, or be they short or small, or whether they are dwelling far or near, existing or yet seeking to exist, may beings all be of a blissful heart."

*Mahasukha Jataka* contains a poetic description of the close interrelationship between the plant and animal kingdoms. *Sakka: Whenever fruitful trees abound, a flock of hungry birds is found: But should the trees all withered be, away at once the birds will flee.*

### **Rejection of Anthropocentrism**

Buddhism is completely averse to the notion that nature and all created things exist for the benefit of mankind. Mankind is part of the entire cosmic order but not in a position of dominance. Humans are just as much subject to the natural order of the universe as any other form of sentient existence. Buddhism is ecocentric rather than anthropocentric since it views humans as an integral part of nature.

### **Unity of the Human Family**

There is another aspect in which humanity is unique. The Buddha was perhaps the first to point out that whereas every living species on the planet, whether it be a plant or a worm or an insect or a bird or a mammal, has many sub-species within it, humans are all cast in one species. This reflection is of immense importance on the unity of the human family and has major implications for our topic. This one species occupies one common home and it follows inevitably that it must do all it can to protect its environment and the species itself.

### **The interdependence of all things**

Buddhism strongly emphasizes the interdependence of all entities and events. There is no entity animate or inanimate and no event however trivial which is not in some way interconnected with every other. No entity or event is an island unto itself. The linkages and inter-linkages are all-pervasive and inextricable.

In the exposition of the Thai monk Buddhadasa Bikkhu, "the entire cosmos is a cooperative. The sun, the moon and the stars live together as a cooperative. The same is true for humans and animals, trees, and the earth. When we realize that the world is a mutual, interdependent, cooperative enterprise then we can build a noble environment."

### **Coexistence rather than Conquest**

The aim that Buddhism instils in every individual mind is emancipation from suffering. The route to that emancipation is not the pursuit of power and possessions but the very opposite – the rejection of the pursuit of those materialistic goals which are so greatly imperilling the human future. Conquest of the natural environment, of other species or of other groups of the human family is hence the very reverse of the ideals which Buddhism teaches. Co-existence is vital and this requires a recognition and respect of those other species and groups and not an attempt at dominance.



### State Duties towards the Environment

Buddhism specified certain basic virtues of rulers in the *Dasa Raja Dharmaya*. These included: Generosity, Morality, Nonviolence and Friendliness.

According to *Cakkavattisihanada Sutta* the ideal king is expected to protect not only people but quadrupeds and birds.

King Asoka's 5th Pillar Edict stating that he placed various species of wild animals under protection is one of the earliest recorded instances of a specific governmental policy of conservation.

Also, in Sri Lanka, edicts were issued that not a drop of water was to be permitted to flow into the sea without first serving the needs of agriculture. There were also royal edicts prohibiting the felling of virgin forests.

### Ignorance as the Cause of Wrongdoing – the need for environmental education

Buddhism is very clear in its teaching that often the cause of wrongdoing is ignorance rather than wickedness or sin. The natural corollary of this, in the context of the environment, is the need for environmental education. It consequently becomes the duty of those interested in the environment to spread knowledge regarding the damaging consequences of the environmental destruction we take for granted.

### Principles of Trusteeship

Buddhist philosophers and scholars have expanded on these concepts in a manner which makes them intensely relevant to the subject under discussion. Historical examples of such teaching abound, of which one of the best known illustrations is the sermon preached by the arahat Mahinda, son of the Emperor Asoka, to the King of Sri Lanka when the monk accosted the King who was enjoying a hunt in the royal forest. The monk's sermon included a reminder to the King that although he was the King of the country, he was not the owner but the trustee of the land on which he was hunting.

### The Rights of Future Generations

The Dalai Lama has given expression to the Buddhist perspective in relation to future generations in these terms: *"If we develop good and considerate qualities within our own minds, our activities will naturally cease to threaten the continued survival of life on Earth. By protecting the natural environment and working to halt the degradation of our planet we will also show respect for Earth's human descendants – our future generations."*

A useful perspective on this same line of thought is that "we have not inherited the earth from our parents; we have borrowed it from our children."

Against this rich background of universalistic and indeed cosmic thought the teachings of Buddhism take added relevance to International Law in an age in which shortages of Earth resources are shrinking planet earth into a common village for all humanity.

### Practical Activism

Buddhism has been the inspiration in recent times for much practical work on environmental protection. It is often ranged against governments which seek to improve their economies by rapid "development" which often takes the form of damaging the environmental heritage. The practical movements Buddhism has inspired in several countries are of importance to the rest of the world. To quote a recent review of this activity, "there has been a kind of Buddhist revolt against the deterioration of nature" in countries like Thailand.

### Necessary changes of personal attitude

Buddhism teaches that one does not have to traverse the length and breadth of the Universe to gain a knowledge of what is right or wrong. All this knowledge is latent within oneself. Applying this to environmental protection, what is required is an internal change of attitude. This strikes a resonant chord with the deep ecologists, for deep ecology requires changes of attitude, changes within oneself, as the secret of reversing the environmental crisis. It is not sufficient to correct the external environment. One must begin the process by correcting the attitudes of the individual.

"We are what we think

All that we are arises with our thoughts

With our thoughts we make the world."

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**Correction of false values**

All this results from “a world ablaze with greed” for which the Buddha’s teachings in such collections as the *Gradual Sayings* supply the necessary corrections. In the result, Buddhism offers us a range of powerful concepts for the protection of the long-term future through such principles as interdependence, universalism, moderation, trusteeship, environmental protection, environmental education, sustainable development and a consciousness of the rights of future generations.

Buddhism’s infinite treasury of wisdom cannot any longer be neglected without damage to the human future.

**End Notes**

- i. *Samyutta Nikaya*, L. Freur (ed.), 5 vols., London. PTS, 1884-1904, Vol. I, pp.70-76,80
- ii. *Anguttara Nikaya*, R. Morris and E. Hardy (eds.) 5 Vols., PTS, 1885-1900, Vol.II, p.182; see also, O.Abeynayake, *Fundamentals of Buddhist Polity*;1996, Maha Thera Narada, *The Buddha and His Teachings*, pp.106-113
- iii. *Suttanipata*, in the edition translated and edited by H. Oldenburg and R. Pischel (London, Pali Text Society, 1883), see V:143-52.
- iv. Klas Sandell (ed.) *Buddhist Perspectives on the Ecocrisis*, Kandy, Sri Lanka Buddhist Publications Society, 1987.
- v. See Huston Smith, *The Religions of Man*, Harper & Row, NY, 1958,p.121. Fenning, p.18.
- vi. Gray, Dennis D.,1987. “*Buddhism Being Used to Help Save Asia’s Environment*”, *Seeds of Peace* 3(2):24-26 *Dhammapada*, verse (author’s translation).

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**71-73 Darling Road, East Malvern 3145**  
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*www.bsv.net.au*

## REGULAR PROGRAM

(check on the web page for recent updates)

- Tuesday 7:30 pm – 9:00 pm Meditation for beginners & experienced meditators with Ajahn Ariyasilo (Library open 7:00 to 9:00 pm)
- Thursday 7:30 pm – 8:30 pm Meditation for beginners & experienced meditators by Sayadaw U Pandita  
 8:30 pm – 9:00 pm Dhamma talk for all by Sayadaw U Pandita  
 (Library open 7:00 to 9:00 pm)
- Saturday 4:00 pm to 5:30 pm Sutta discussions on alternate Saturdays (see schedule earlier in this newsletter)
- Sunday 8:30 am – 9:30 am Silent Meditation.  
 9:30 am- 10:30 am Dhamma talk by Ayya Sucinta  
 11.00 am Offering of dana to the Sangha followed by a shared meal. All are welcome to enjoy the food brought by members and friends. You may bring some food, as you wish. (Library open 8:30 to 11:00 am)  
 Dhamma discussions with the Youth Group on alternate Sunday evenings

**Dhamma School** is held on Sunday from 9.30 am – 10.30 am during the school term.  
 For enquiries contact Suzanne Palmer-Holton on 9776 4425

**Sil and meditation** on the full moon days (see the schedule posted at the temple)

All regular activities of the Buddhist Society are free and open to the general public. Non-members may not borrow from the library and do not have voting rights.



**Buddhāloka**  
LIGHT OF THE BUDDHA

Newsletter of the Buddhist Society of Victoria

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