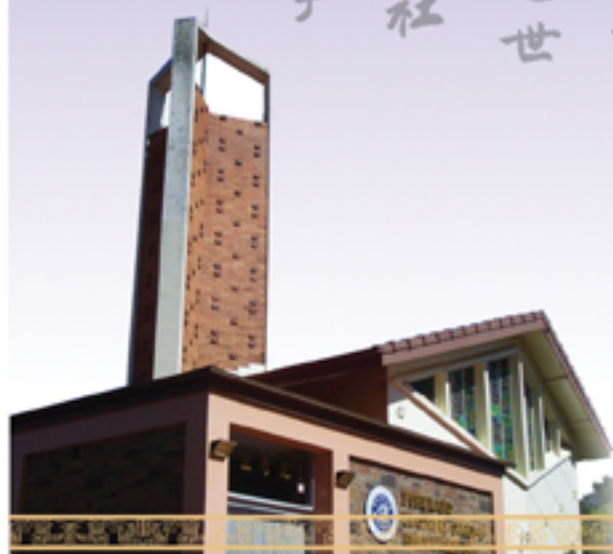


INTRODUCTION
to the
Pure Land Learning College

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一九九九年十月三十一日

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淨宗學院

PURE LAND LEARNING COLLEGE

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Strive to Achieve Enthusiasm in Both Learning and Teaching.

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A Brief Introduction to Pure Land Learning College Association

Under the guidance of Master Chin Kung, Pureland Learning College Association (PLCA) eventually began its construction in year 2001. PLCA is located in Toowoomba, Queensland. For the next 2 years that follow, though construction is not fully completed, PLCA has never halted its educational classes as well as its multicultural effort.

To begin with, Master Chin Kung, President of PLCA, gives a 4-hour talk on Flower Adornment Sutra everyday, thus setting a very good example for all practising disciples. In recent years, Master has been on the road, expounding the importance of world peace. Each time he returns to PLCA, he would promptly walk straight into the studio giving talks on the Internet and through satellite TV without rest. Such tireless effort of the Master has certainly motivated the younger learners not to idle and waste unnecessary time. From 2002 onwards, PLCA organises Dharma classes quarterly, with a duration of 70 days per class. The lessons are conducted in Chinese and English, and with the completion of the new classrooms, Vietnamese class will be included too. The time-table is structured in such a way that 6 hours are catered for Dharma listening while 3.5 hours of day are set aside for Buddha Name Recitation. This is in line with repaying the kindness of those who helped with the maintenance of PLCA. In addition, such arrangement helps in the training of young Venerables and laymen, who are learning to be a good Dharma lecturer.

Apart from normal routine classes, PLCA organises a Get-Together Dinner every Saturday. This provides a channel to interact with our neighbors and friends in Toowoomba, which is a conservative town that has many retirees in the neighbourhood of PLCA. In trios and pairs, retired folks in the neighbourhood will drop by PLCA for dinner. To them, it is a golden opportunity for friends and neighbours to meet up. For the disabled friends who turn up, such get-together is a good chance for them to relax and dine with the public. To-date, Get-Together Dinner has been around for two years, and in each session, a crowd of over 60 people can be expected. From our Australian friends, Get-Together Dinner has now become a part of their lives because they feel as if they are home whenever they are there. It is towards this sense of belonging that PLCA organised Christmas Party and Lunar New Year Celebration last year. These activities attracted a turnout of more than 200 Australians, and everyone at the events truly experienced the happiness of unity in diversified religions and races.

In an effort to realise the concept of multi-culture, Master Chin Kung not only participates in charity events, he proactively works and interacts with local universities, government officials and religious leaders. Moreover, PLCA organises Multi-cultural Forum on every Friday, propagating the universal love of all saints and deities of all religions. This helps to recover the true form of Buddhism as education in a multi-cultural society, and express the importance of all religious teachings. Master

always attributes the disasters around world to the loss in morals and ethics. Only through the purifying of the minds can these mishaps and antagonism be dissolved, and this can only be achieved through the teachings of the saints. If everyone starts to learn the teachings, equality will then be spreading from one to another. Hence, an universal love for all can be realised, bringing peace to the universe.

Recently, Master Chin Kung collaborates with Griffith University in inviting retired professors to give classes on peace in the studio. He hopes to produce these classes on CD-ROMs for the mass public. Such effort will help to compile the great works, thoughts and experiences of the wise and learned ones, thus enhancing the widening horizons of the public. Therefore, it is no longer enclosed within one's selfish thoughts, causing fights among one another.

At the same time, PLCA also invites Madam Xu Zhe, a 105-year-old Singaporean "youth", to the college to teach Yoga. Even though the class duration does not last for a long time, she is very popular among Toowoomba residents. Her positive attitude towards life, together with her bubbly and easy-going character, has strongly captured the hearts of many. When the new classrooms are completed, other than Confucius and Buddhist classes, PLCA will organise meditation, Tai Chi, English Dharma and even contemporary hymns classes for the benefits of the local people. Furthermore, an Ancestral Memorial Hall will be erected to propagate the concept of Remembrance and Appreciation of the Ancestors. In Confucius scripture once said, "Carefully conduct the funeral of parents and elders with true sorrow and always remember them and the ancestors with sincerity and respect, then the virtue of the people will resume its proper excellence." Filial Piety and Respect for Teachers are foundations for all ethical teachings. With the observation of filial piety and purity of mind, law and order in a society will automatically be enforced. All the above methods are just means in realising the teachings of the saints, and reaching out universal love to all.

An old saying goes, "Man can profess teaching, and not vice versa." In today's world, in which ethical thoughts are lost, and mishaps are frequently happening, only the teachings of the saints and those of Buddha are the saviour to the people. In order to propagate Dharma, the first step revolves around the reviving of the truth of Dharma being a form of education in a multi-cultural society. This will allow the public to receive the teaching, and learn more into the education. However, if the teaching involves only the ceremonial rituals and ignores the educational aspects, it will slowly be excluded from the public awareness. Thus, it fails in achieving the goal of helping the public to gain enlightenment. From this, it is obvious that recovering the Buddha's original idea of Buddhism as an education, together with liberal methods, is the important topic of Dharma propagation. In addition, the training of potential Dharma Lecturer to carry on the teachings of Buddha has become the utmost critical mission. Under the guidance of Master Chin Kung, PLCA is working towards achieving the above goal actively. Moreover, PLCA sincerely appreciates the support and encouragement received from fellow practitioners around the world.

Plans for Establishing THE PURE LAND LEARNING COLLEGE ASSOCIATION INC.

1. In the recent era, Buddhism has declined. This is primarily caused by the lack of Buddhist Dharma lecturers and practitioners, and by not having enough qualified Dharma Protectors. Thus, all Buddhists wish for talented and educated people who are trained in the teachings, and to have a true cultivation wayplace. This has been a long-held wish of Master Chin Kung as well.

2. Master Chin Kung is grateful to the Queensland government for approving the Pure Land Learning College Association Inc to be established as a college and this fulfilled their long-term wish to establish a centre to train future Buddhist lecturers. All Buddhist students are very grateful for the kindness of the Queensland government and wish happiness and prosperity for all the Australia leaders. We are in the initial stage of establishing the college.

3. Concerning about the lack of trained educators in other Buddhist Schools, the Pure Land Learning College Association will not train just Pure Land propagators, but hopefully also those of Theravada Buddhism, as well as the other Mahayana schools of Zen, Lotus, Flower Adornment, Three-Discourses, Mind Only, Precepts, Esoteric, and Agama. There will also be a program on Wayplace Administrative Management to train Dharma Protectors. In the future, when the students of the different schools have attained an acceptable level of cultivation and understanding in their specialized school, the college will become a university with ten individual schools. This will then become an excellent "Buddhist Teachers' University" that will nurture future Dharma propagators, teachers, and administrative personnel.



4. The nine-year curriculum will include a two-year preliminary program, which will be compulsory for all students; a three-year major-specific program, which will focus on one's specialized school and sutra; and a four-year graduate program on Multiculturalism. The study content for all courses will be based on the Buddhist Canon and reference materials will be the commentaries of ancient patriarchs. This will be a true Buddhist college because no other courses will be offered. The university educational system will combine the structure of today's western educational system with the spirit of the traditional Chinese Buddhist educational system. The student's understanding and practice must complement each other, and are equally important. They must be virtuous in their conduct and diligent in their learning. All students in the college must cultivate understanding by spending eight hours a day on study and practice what has been learned in an additional eight hours of cultivation. Students may choose to cultivate in either the Chanting Hall or the Meditation Hall.

5. Monks, nuns, and laypersons are all welcome to attend the college. No fees will be charged.

6. Students are not recruited. Those who attend the college must have recommendations from Buddhist wayplaces or organizations which will vouch for the student's character and take responsibility for the students they send here for strict training.

7. Living expenses for the students will be underwritten by the recommending wayplace which may find a few laypeople to help support the students. At the end of each semester, students must send their semester results to the sponsoring organization. During the semester break, students will return to the sponsoring wayplace and exhibit their progress by giving lectures. This will provide the opportunity for the sponsors to also judge their progress. When their training is completed, students may return to their wayplaces to develop multicultural and Buddhist teachings for the benefit of all beings.

8. The objective of the educational program is to train future propagators, protectors, and administrative personnel for the benefit of all people. This is their message to all Buddhist organizations. They hope that through concentrated study and practice students will accomplish their goals within nine years.

9. Full-time personnel are responsible for all the administrative matters and routine work of the college.

For other work such as general cleaning, kitchen duties, laundry and daily chores, the college will employ local people. The benefits and salary of their locally hired personnel will be comparable to the motel industry in Toowoomba. They hope to contribute to the local community by creating job opportunities for the local people.

10. With administration and daily chores given up to others, the students will then be able to focus singlemindedly on their studies and practice. Thus, the level of the student's virtuous conduct, wisdom, understanding, knowledge, and abilities as Dharma propagators will be elevated.

Master Chin Kung sincerely hopes that this college will fulfil the goal of propagating the Buddha's teachings to benefit all beings and to continue to pass on the Buddha's wisdom to enlighten all beings. This is their way of repaying the kindness of other.

Master Chin Kung wishes that the implementation of the above ten points will help foster happiness and peace for all.

Chin Kung
16th July 2001





THE ORIGINS OF THE AMITABHA BUDDHIST SOCIETIES

Empathising with the suffering of all sentient beings, Buddha Shakyamuni came to our world to teach people how to transcend both that suffering and the cycle of birth and death. His goal was to enable all beings to understand his teachings, to become enlightened. In our Dharma Ending Age, our negative karma is very strong, creating many obstacles to our way of practice. Lacking wisdom and good fortune, it is extremely difficult for us to find a good teacher who can guide us and properly explain the Buddha's teachings. Knowing all this, the Buddha taught a special method for the beings of our time, this Pure Land method.

As the famous late Buddhist scholar Mr. Guang-Xi Mei once said, "If we can accept and uphold the Pure Land teachings, not only will we eradicate future sufferings, but we could attain peace of mind now. People who do not sincerely cultivate pure conduct will never be able to understand or experience the happiness of the practice of this wondrous method. Likewise, those who do not practice the teachings will never realize their profundity. If we wish to spread the Buddha's teachings in this age, it is definitely necessary to advocate the Pure Land teachings."

Amitabha Buddhist Societies were proposed for the first time after World War II, when the respected Mr. Lian-Ju Xia, an eminent Buddhist teacher, began promoting the exclusive study and cultivation of the Pure Land School. Master Chin Kung, with over forty years of experience in propagating Buddhism, also deeply understands that the Pure Land teachings are the foremost method for helping sentient beings. In recent years, he has tirelessly lectured around the world, primarily in Asia, Australia and North America.

He has funded the free worldwide distribution of books and tapes on Buddhism, ethics and morality, and

Chinese Classics. It is his heartfelt wish to help in the establishment of independent Amitabha Buddhist Societies all over the world. He respectfully hopes these organizations will extensively promote proper education, explain the Law of Cause and Effect, generate the Bodhi mind and encourage all people to chant Buddha Amitabha's name and vow to be born into the Pure Land.

The guideline for fellow practitioners of these societies is to cultivate according to the five Pure Land sutras and one sastra, the Infinite Life Sutra, the Amitabha Sutra, the Contemplation Sutra, the "Chapter of Universal Worthy Bodhisattva's Conduct and Vows", the "Chapter on the Perfect and Complete Realization of Great Strength Bodhisattva", and Vasubandhu Bodhisattva's Report on the Rebirth Treatise. We emphasize the importance of our practice complementing our understanding, and that we carry out our vows in accordance with the Five Guidelines of the Three Conditions, Six Principles of Harmony, Three Learnings, Six Paramitas, and the Ten Great Vows.

The first of the Three Conditions includes being filial and respectful toward our parents, teachers and elders, being compassionate and not killing any living beings, and following the Ten Good Conducts. The second of the Three Conditions includes taking the Three Refuges, observing precepts, laws and customs, and conducting ourselves in a proper and dignified manner. The third includes generating the awakening mind, deeply believing in the Law of Cause and Effect, reciting and upholding Mahayana Sutras and encouraging others to advance on the path to enlightenment.

Second, the Six Harmonies includes sharing the same viewpoints and goals, observing the same rules, living and practicing together harmoniously, not quarrelling, experiencing the inner peace and happi-



Lecture Hall

ness from practicing together and sharing benefits harmoniously.

Third, the Three Learnings are self-discipline, deep concentration and wisdom. Fourth, the Six Paramitas are giving, self-discipline, patience, diligence, meditative concentration, and wisdom.

Fifth and last, the Ten Great Vows are as follows: First is to respect all people and treat everything with care. Second is to praise all the virtues and kind practices of others. Third is to practice giving respectfully. Fourth is to feel deep remorse for our faults, which obstruct us from seeing our true nature and to vow not to commit them again. Fifth is to rejoice in the virtuous deeds of others and not harbour jealousy. Sixth is to request for those with true practice to widely propagate the teachings. Seventh is to ask teachers to remain by our side in guidance. Eighth is to forever hold the Buddha's teachings in our hearts. Ninth is to accord with conditions and people around us. Tenth is to dedicate the peace and happiness gained from practicing the above deeds to all living beings, hoping that they will attain the unsurpassed understanding.

We would do well to chant Buddha Amitabha's name single-mindedly without doubt, without intermingling with other methods or thoughts, and without

interruption, to seek birth into the Western Pure Land and to return to our world and help others.

It is our sincere hope that people will recognize that the cause of our problems originates from our polluted minds. We would do well to turn back from delusion, from our false beliefs and our improper viewpoints. If we truly wish our future to be filled with loving-kindness and compassion, we will follow the guidance of the Infinite Life Sutra, "Wherever the Buddha's teachings have flourished, either in cities or countryside, people would gain inconceivable benefits. The land and people would be enveloped in peace. The sun and moon will shine clear and bright. Wind and rain would appear accordingly, and there will be no disasters. Nations would be prosperous and there would be no use for soldiers or weapons. People would abide by morality and accord with laws. They would be courteous and humble, and everyone would be content without injustices. There would be no thefts or violence. The strong would not dominate the weak and everyone would get their fair share." If we would read and follow the teachings of this sutra, then we will give rise to wisdom, reduce our negative karmas, live a long, healthy and happy life. Furthermore, if this sutra could be widely distributed and accepted, then people would become kinder and gentler. This sutra is the key to solving all of our problems and to establishing world peace.

We establish the Amitabha Buddhist Societies for practitioners to follow the Five Guidelines and accord with the teachings of Master Chin Kung to practice the Pure Land method and to study the Infinite Life Sutra. With these, we will be able to repay the kindness shown to us by the Buddhas, our country, our parents and teachers and all sentient beings. We will also be able to help all those who remain in suffering. We have before us a rare and precious opportunity, one not encountered in infinite aeons. Fellow cultivators, we need to harbour the mind of true sincerity, purity, equality, understanding and compassion to see through, let go, attain freedom, accord with conditions and be mindful of Buddha Amitabha, to follow his teachings and vow to be born into the Western Pure Land.

Profile of Venerable

Master Chin Kung

Yae-hong Hsu, better known by his Buddhist name Chin Kung Shr, was born in Luchiang County, Anhui Province of China, on February 15, 1927. He grew up in Cheino, Fukien and studied at The National Third Kuichou High School during World War II, and then at Nanking First Municipal High School after the War ended. In 1949, he came to Taiwan and served in the Shihchien Institution. For thirteen years thereafter, Master Chin Kung spent his leisure hours studying Buddhism and Philosophy under the guidance of Professor Tung-mei Fang, Master Chang Jia, and Teacher Pingnan Lee. Here he established a strong foundation for his future career.

In 1959, Master Chin Kung left the home life at Lintzi Temple of Yuanshan, Taipei. He was given the name Chin Kung and received the full ordination to become a monk. Afterwards, he began to lecture extensively on the Buddha's teachings in Taiwan and abroad. For more than forty years, he has continuously given lectures on the Five Sutras of the Pure Land School, the Flower Adornment Sutra, Lotus Sutra, Surangama Sutra, Complete Enlightenment Sutra, Diamond Sutra, Earth Treasure Sutra, Brahma Net Sutra, Awakening of Faith Sastra and many more. Fortunately, these teachings have been recorded on thousands of audio and videotapes. To this day, he is still happily and tirelessly lecturing daily.

During his extensive teaching career, Master Chin Kung has held positions as: an instructor at the Tripitaka Institute at Shipu Temple in 1960, a committee member of the Propagating Teachings Committee in 1961, a member of the Planning Committee of the Buddhist Association of Taiwan in 1965, head instructor at the Buddhist Seminar for University Students at the Buddhist Association of Taiwan in 1972, a Buddhist research fellow at the Chinese Academia Institute, professor and

editor on the Association of Buddhist Sutras, Commentaries and Translations of Taiwan in



1973, a professor in the Philosophy Department at the Chinese Culture University, professor of the Spiritual Living Course for East Asian Catholics at Fu Ren Catholic University in 1975, the president of the Chinese Buddhist College in 1977 and the president of the Chinese Pure Land Practice Research Institute in 1979. All of the above institutions are in Taiwan.

He also founded the Hwa Dzan Dharma Giving Association, the Hwa Dzan Buddhist Audio-Visual Library, the Corporate Body of the Buddha Educational Foundation, the Hwa Dzan Pure Land Learning Centre and also various Buddhist and Pure Land Learning Centres throughout the world.

Master Chin Kung helped pioneer the use of radio and TV broadcasting, satellites, the Internet and other forms of modern media in propagating Buddhism in Taiwan. He has also sponsored the printing and free worldwide distribution of the Great Buddhist Canon, the Four Books, the Five Classics of Confucius, as well as books and tapes on Buddhism, morality and ethics, and Chinese culture, in addition to over a million prints of various Buddhas and Bodhisattvas.

In 1977, Master Chin Kung began to accept invitations to lecture abroad. He emphasized the principles of Mahayana Buddhism as the way to eliminate superstition, enable people to clearly differentiate right from wrong, proper from deviated and to perfectly solve

all problems. In the effort to make this possible, he has helped to establish over fifty Pure Land Learning Centres and Amitabha Buddhist Societies around the world, including those in Taiwan, Hong Kong, Singapore, Malaysia, North America, Australia, Spain and England. Over several decades, he has advised numerous Buddhist and social organizations.

Master Chin Kung has extensively promoted the idea to people of Chinese descent worldwide that they establish ancestral memorial halls to educate people to be sincere and honourable. He also to encourage the practice of filial piety and the remembrance of the great kindness of past generations, to advocate ethics and morality, to improve traditional values, to help the nation to grow and prosper, and to create a peaceful world. Each of us needs to preserve, honour and pass on to future generations our individual traditions of excellence.

In 1985, Master Chin Kung immigrated to the United States. During the time he lived there, his remarkable achievements in human relations and his work towards promoting morality and peace won him awards in 1995 from both the city of Dallas and the state of Texas as an Honorary Citizen.

In recent years, he has lectured at numerous universities including the National University of Singapore and Nanyang Technological University of Singapore; University of Minnesota, University of Texas, and University of Hawaii in the U.S.; Melbourne University, Bond University, Curtin Technology University, and Monash University in Australia; Fu Ren Catholic University, Chinese Culture University, Cheng Gong University, and Chong Shan University in Taiwan, and other institutions of higher learning. He has also given talks to radio and TV audiences in several countries.

Since May of 1995, Master Chin Kung has been instructing training classes for lecturers, which are sponsored by the Singapore Buddhist Lodge and the Amitabha Buddhist Society of Singapore, as well as being their Director of Education.

In May of 1998, Master Chin Kung started to deliver a lecture series on the Flower Adornment Sutra, Infinite Life Sutra and Earth Treasure Sutra in Singapore.

It began in November of 1998 that Master Chin Kung took the initiative to visit organizations of major faiths in Singapore, including Muslim, Catholicism, Methodist Church, Hinduism, Taoism, Sikhism, and Zoroastrianism. In that same year, he supported the project of Multi-faith Centre of Griffith University.

In the year 2000, Master Chin Kung has helped to organize a delegation of leaders from nine religions in Singapore to visit religious organizations in China for two weeks. This trip was very successful.

In June of 2001, Master Chin Kung established the Pure Land Learning College Association in Australia to nurture and train successors to continue the propagation of Buddhism. He supported the Buddhist Educational Foundation for Buddhist courses in Sydney University and sponsored the project of Institution for Peace and Conflict Resolution in the University of Queensland.

In March and April of 2002, Master Chin Kung visited Buddhist organizations in Korea and Japan, to foster mutual understanding.

In June of 2002, Master was awarded as an Adjunct Professor of the University of Queensland. In the same month, he was awarded with an honorary degree of Doctor of University of Griffith University. Currently he is residing in Australia to continue his lecture series on the highest teachings of Mahayana Buddhism, the Flower Adornment Sutra.



OBJECTIVES OF THE COLLEGE'S NINE-YEAR TRAINING PROGRAM:

1. Students are to reach moral and scholastic excellence.
2. Students are to put their learning and understanding into daily practise.
 3. Their ethics will be flawless.
4. Students are to be good teachers and exemplars for all.

PRACTISE OF THE FOUR KINDNESSES

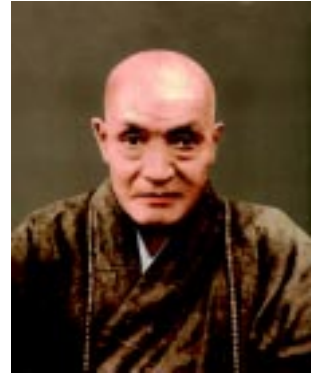
1. Harbour a Kind Heart - Sincerity, Purity, Equality, Proper Understanding, and Compassion.
2. Speak with Kind Words - No Lying, No bearing tales, No Usage of Abusive Language, and No Usage of Seductive Word.
3. Do Kind Deeds - Practice the Four Means of Integration of giving unconditionally, using kind words, beneficial action, comradeship and cooperation (do not be a traitor, do not evade taxes, and do not violate the law).
4. Be a Kind Person - See through to the truth of impermanence, let go of all wandering thoughts and attachments, attain freedom of mind and spirit, accord with proper conditions and be mindful of Buddha Amitabha as to follow his teachings.

COURSES OF STUDY

1. Standards for Students, Liao-Fan's Four Lessons, Sutra on Ananda's Query Concerning the Ultimate Results of Living the Buddha's Teachings as Auspicious or Disastrous, Accounts of Response and Retribution, Sutra of the Path of Ten Virtuous Conducts, Pure Land Practitioner's Handbook.
2. Infinite Life Sutra, Amitabha Sutra, Contemplation Sutra, Chapter on Universal Worthy Bodhisattva's Conduct and Vows, Chapter on the Perfect and Complete Realization of Great Strength Bodhisattva, and Vasubandhu Bodhisattva's Report on Rebirth Treatise.

Teachings from Pure Land Buddhism's 13th Patriarch - Great Master Yin Guang

"Based on wisdom, morality, and truth, one strives to harmonize the relationships among humans and then among all beings; faithfully fulfil one's responsibilities; be disciplined and keep away from evil; harbour only sincere thoughts; be sincerely and steadfastly mindful of Buddha Amitabha and seek one's birth into the Western Pure Land."



The Great Master explained that it is necessary for everyone to fulfil one's obligations and responsibilities, which are the normal human relationships between political leaders and the public, parents and children, husbands and wives, siblings, and friends. If we can harmonize these five kinds of relationships, then families, society, and nations will be stable.

The relationship between political leaders and the public is similar to the relationship between employer and employee, or between leader and subordinate. The leader is to treat the public with respect and the public is to support their leader with loyalty. An employer is to respect and cares for his employees, and employees is to be loyal to his employer's instructions.

For parents and children to meet their obligations, parents are to guide their children through their proper example and discipline. Parents are to care for and start educating their children at their childhood years, and guide them to become virtuous adults. Children are to be grateful to their parents for the love, care, and guidance they received from childhood. With thoughts of gratitude, children will naturally be filial and dutiful to their parents.

The way of husband and wife suppose to be is the key to a happy family and a pivot of stability of our society. If there is harmony between a husband and wife, the family will be happy, and the descendents will be outstanding and loyal. A husband is to show responsibility to his family, and to love, care for, and be loyal to his wife. Moreover, he needs to fulfil spiri-

tual obligations and dedicate benefits to his family. A wife is to accord, be gentle, and assist her husband and be a teacher and tutor for her children. She is to a set example as a good wife, good daughter-in-law, and good mother.

The relationship of brothers and sisters is to love and care for one another. It is a way of expressing filial piety to their parents. If one associates with good friends, is trustworthy and sincere, one will obtain lasting friendships.

These five human relationships are the essentials of humanity. They are the key to building a happy and prosperous family, and bringing stability to society and nations.

Be disciplined and keep away from evil; Harbour only sincere thoughts. We must harbour purity of mind. When sitting quietly, we should always reflect upon ourselves on whether we have committed any faults. We should avoid any evil corruption and always preserve a loyal and sincere mind and nature. When we interact with people and dealing with situations, we act with respect. This will bring forth the true sincerity within us and we will be sincere in our words and behaviour. In return, people will sincerely honour and respect us from their hearts.

When we have strong faith in Buddha Amitabha we will be reborn in his Land Of Ultimate Bliss. Upon our rebirth, we will see Buddha Amitabha and he will be our guide in our learning. We will be accompanied by the virtuous people and enlightened beings there and becoming students of Buddha Amitabha.

***A Critical Moment that Can
Change Heaven and Earth!
For All Lovers of Peace
- Let Us Pray Together for***

World Peace!



The war between the U.S.A. and Iraq has finally erupted. All those who love peace tried everything possible but were still unable to prevent this war from taking place. We feel deeply sad that this war had to happen.

We believe that the majority of people in this world do not want this war. Then why couldn't we stop it from happening? We couldn't stop it because the people of this world all share in this common karma. If we want to survive this tragedy, all peace loving and kind people throughout the world should join together. With loving hearts, sincerity and compassion, let us pray together for lasting world peace and dedicate the merit of our prayers to the fulfillment of our concerted wish.

Since 911, people around the world are still impacted by the terror. Our everyday lives are filled with uncertainty. Some political leaders have tried to solve the conflicts by using military force. Responding to violence with violence will inevitably bring further reprisals, perhaps even the Third World War. It is possible that this war between the U.S.A. and Iraq is the prelude to the destruction of this planet and the annihilation of the human race.

The only thing we can do today is to pray together for lasting world peace with truly sincere, pure, and loving hearts for all people. A Chinese proverb says, "True sincerity can split a stone of gold." We are confident that with our strong faith and love, we will be able to receive a blessing that will resolve all of this

world's tragedies caused by hatred, confrontations, and conflicts.

With utmost sincerity, I hereby urge all peace loving and kind people of this world to unite, regardless of nationality, race or religious belief, and to sincerely pray in their own ways whenever possible, regardless of time and place, for the resolution of all conflicts and for lasting world peace.

At the same time I hope that we can persuade others to join us in this prayer for peace. Each additional person increases our strength. With more people our strength and determination will be more powerful and effective. This will not just save the lives and material goods of billions of people, it also is the best way to ensure our own safety and that of our families. If we fail to do this, we will be unable to save ourselves from sharing the terrible consequences of the world's annihilation.

We must know that our prayers are not solely for the temporary relief of pending disasters. Rather, they are a continuation of humanities' long-held prayer for peace. Since humankind's emergence on Earth, war has been waged. If we want to reach lasting peace, we need sincere and loving hearts. Only by praying with this genuinely sincere heart, can we achieve the peace we seek. If our resolve should weaken even a bit, conflicts and confrontations would again erupt. Therefore, we must never cease praying for peace.

We must deeply believe that our sincere prayers will emanate our message of peace, and furthermore, that they can end this war and resolve the looming disasters caused by the conflicts. This is not superstitious belief, but proven truth.

During the Second World War, in order to end the Japanese invasion of China, an article in the journal of the Chinese-Japanese Buddhist Society for Peace stated: "All the effects of bitterness are derived from bitter causes. Our karmas are all created and changed by our minds. We should know that in this universe, space is not the most vast phenomena; indeed, the vastest is the mind for it encompasses everything in the universe. Neither is a diamond the strongest object; our will is. The most important and effective way for us to cultivate together is for all to make the same wish at the same time. One man's voice can only carry a few yards. When thousands of people call out together, the sound can travel miles. The light of one candle can only light an entryway: The light of a huge fire can illuminate the entire sky. Even though the results of our karmas are unimaginable, so is the power of our wishes. Since the pending disasters we face together are the results of our common karma, this great misfortune can only be eliminated by the power of our great wish for peace in unity." The article also said: "Even though we pray to heaven for its blessings, we can only seek happiness from within ourselves. We are the creators of our own good fortune and misfortune. Without exception, this maxim is the principle used in all religions, be they past or present, to make our prayers come true." Therefore, praying is our best method to cleanse our common karma, and to resolve the pending catastrophes.

Currently in Australia, all the students of the Pure Land Learning College are diligently chanting Amitabha Buddha's name, trying to eliminate the pending disasters and praying for lasting world peace. All the students of the Pure Land school worldwide have also joined in the efforts of praying for world peace.

All of us deeply believe that the power of praying together for a common cause will give us an un-

imaginable response, a fact proven in experiments conducted by Japanese scientists. Just recently, a Dr. Emoto and his colleagues published their findings on water crystals. They proved that "Humans' conscious minds can change the shape of water crystals." Thus, from the same principle, we know that human consciousness has the ability to alter its environment.



Example one:

On the 2nd of February 1997 at 2 p.m., a glass of Tokyo tap water was sitting on Dr. Emoto's office desk. Five hundred Hado instructors across Japan had been requested to simultaneously visualize the glass of water. They were to wish for the water to be clean and to think "thank you very much". Afterwards, photos of the microscopic water crystals showed their beautiful patterns. This experiment proved that human thoughts could be jointly effective regardless of how far apart the individuals are.

Therefore, let all those who love peace pray together. As long as we pray with sincere and loving hearts, we know we can completely change our physical living environment.

Example two:

At Fujiwara Dam located at Minakami-cho, Gunma Prefecture in Japan, another experiment was conducted on "Purifying Water with Inspiring Words". The experiment held by Reverend Kato Hoki, the chief priest of Jyuhouin Temple, Omiya City, was a perfect success and its results were astounding. Before the experiment, the shape of the microscopic water crystals was jagged and irregular. After an hour of praying, people observed the water slowly turning clear and clean. Photos were taken again and this time, they revealed beautiful water crystals. All those present was surprised and moved by the experiment.

These two scientific experiments proved what the Buddha said in the sutras: "Everything is manifested from the mind. All causes and effects, as vast as the universe, as small as a dust particle, are formed by the all-knowing mind because everything in this world and beyond contains an all-knowing and all-capable true nature." This is the principle behind the reason of why, when we pray with utmost sincerity, we can create unimaginably positive real world responses.

We deeply believe that although we live in different parts of the world, all people with noble ideals and visions can come together to resolve the conflicts of this world, and pray with sincere, pure, impartial, and compassionate hearts for the rest of our lives for lasting peace, and for evil to transform into goodness, delusion into enlightenment.

Doing this, we will definitely gain incredible responses. The Buddha said that infinite merits and virtues would come forth as this is the best and surest way

to save our world from catastrophe. I sincerely hope that all the kind and good people of this world would share this wish. Together, let us all respond to this kindest act of praying together for world peace. If we can all do so, our world will be most fortunate!

Chin Kung
The Pure Land Learning College
22nd March, 2003



AWAKEN FROM REALITY

Events & Activities



The First Dharma Talk

Pureland Learning College and Amitabha Buddhist Association of Queensland, with the latter focusing on recitation (Practising) while the former on Dharma lectures (Understanding). Under the leadership of Master, the two organisations collaboratively created a conducive environment for both local and foreign students to practise and learn.

Pureland Learning College is situated in Toowoomba, Southern Australia. Due to the fact that farming and agriculture are heavily dependent on, the Australian Government and citizens are all nature and animal lovers. They devoted a lot of effort in preserving the nature and natural habitats of wild animals. Australia has not been affected at all during the occurrences of the 2 World Wars, during which most countries were adversely affected. With the abundance of land and natural resources, and the innocence of the natives, Australia is definitely considered as one of the pure lands, that is hard to come by. Although Toowoomba is only a small town of in the West of Queensland, it is well-known as a flower city. Toowoomba attracts many visitors during the flower season in Spring.

Many students exclaimed that they had not been breathing fresh air for a long time, and blue skies filled with white clouds. Though it has been 2 years since

Master first established the College, construction work is still in progress. In order to keep the learning process going on, Master specifically directed for Dharma talks to be organised. The curriculum included the following:

- * "The Dos and Don'ts of The Learning Disciples" and "Moral Stories" - Basics of Confucius' Education

- * "Research on the Insights to Public Speaking" - a must for all Dharma Lecturer to-be

- * "Etiquettes of Novice Monks" and "Sutra on Ananda's Inquiry on Fortunes and Misfortunes" - both of which focus on precepts

- * "The Practising Section of General Realisation", "Sutra of Infinite Longevity", "Gist of Amitabha Sutra" and "Diamond Sutra" - all of which are specialising subjects of the School of Pureland

The practising students are categorised into Chinese and English.

There were more than 50 participants in the Dharma Classes, and they came from countries like United States of America, Canada, Hong Kong, Taiwan, Singapore and Malaysia. Other than those taking part in the talks and practice, some great individuals came with the purpose of helping out at the College. These helpers took care of the lodging and food of the masses,

recording of Dharma-related magnetic devices, and neatness and hygiene of the place. Hence, alleviating the problem of manpower shortage faced by the College. All those present at the College, aged between 19 and 70 years, are from different nationalities. They were always helping out one another, living in a very amicable and harmonious environment, thus adding warmth to the College. For those native Australians, who turned up for the talks and functions, they also felt as they were at home when they were at the College.

Each Course lasted about 70 days, and it comprised 5 periods of Dharma Listening and four and a half hours of Recitation. Students had to cope with the huge fluctuation of temperature during Winter season, which fell in the months of June, July and August. Under such unfavourable conditions, the mutual encouragement of fellow students kept the fighting spirit on. One very good learning example is that of a 70-year-old student from Taiwan, Layman Cheng. Under such adverse conditions, she, at such old age, did not miss out a single class during the whole Course.

With everyone coming from different backgrounds and countries, learning and living together 24 hours a day, it was never easy for all. Just like what Layman Tang said, "The real practice comes when all went back to the hostel, which is a totally different environment from the Main Shrine Hall." Layman Chen added that, "The only way is to tolerate and forgive, and more tolerate and forgive." All these techniques of getting along with one another were worth examining and learning.



The College will continue to organise similar courses in Spring, Summer, Autumn and Winter season after the conclusion of the first Dharma Course, with each one lasting a period of 10 weeks. By doing this, it is the best way in returning the kindness shown by those who helped out at the College. At the same time, this offers the best learning opportunities and experiences for those potential Dharma Lecturers. The path of education is a long and winding one; both Practising and Understanding are equally important. It is really hopeful that through intense training over long-term period, we can help to nurture outstanding Dharma Lecturers, thus propagating the great teachings of Buddha, and reaching out to more suffering sentient beings.



Saturday Dinner for our Friends and Neighbours

China has been built by a society of people that respect and love their elders. It is said in the Analects of Confucius: "(Filial piety) Loving and respecting your parents and (Fraternity) loving and caring your brothers and sisters is the foundation for the virtue of loving kindness." There is also an old saying that "Out of all the goodness of our nature, loving your parents and elders is the most important goodness of all." This is especially true of the teaching of Buddha. In the Infinite Life Sutra, Buddha Shakyamuni said the Three Fortune is the basic teaching for which all beings, be they past, present or future beings, must follow in order to achieve enlightenment. And the first fortune of the "Three Fortune" is to "Love your parents, respect and truly learn from your teacher." As we understand it, the education of saint and sages emphasize love beyond anything else. Love is the key to develop our virtue and true knowledge.

Master Chin Kung has been giving lectures since 1998 on the "Flower Adornment Sutra, Eighty Scrolls,

Tang Dynasty version.” To practice the teaching of this sutra in practical life, Master Chin Kung actively promotes multiculturalism to better serve our modern world and society. With the help of Mr. Buck Guan Lee, the president of the Singapore Buddhist Lodge, Master Chin Kung visited the leaders of various religions and furthered mutual understandings and greatly increased social activities among these religious groups. Starting in the eve of Chinese New Year in 1998, Master Chin Kung started the annual charity dinner which has been the combined festivities jointed by nine different religious groups in Singapore. In 1999, eight thousand people from all known religious group in Singapore had attended this celebration. Besides various religious groups, everyone from retirement centres and orphanages are always invited to enjoy this evening dinner. During the event, volunteers and students from every religion help each other and together they care for the guests in a wonderfully warm and harmonious atmosphere in anticipation for a brand new year to begin.

Master often said that when we have resources or fortune, we must share it with all others. He said that our present day unrest in the world, the lost for hope, the lost of meanings in our lives have all been a direct consequence for our ignorance to the teaching of the saint and sages. There are people who truly want to re-awaken everyone to the teaching of morality and virtue, to be able to practice morality and virtue in real life than just merely teaching it. This is the reason why when Pure Land Learning College Association first came to Australia, Master leads the students to start this series of programs of the promoting friendship with neighbourhood.

Pure Land learning College Association is located in Toowoomba, Queensland. Toowoomba is not a big city. There is a population of only eighty thousand people. It is however, best known for its gardens. Every year when it is the flowering seasons in September, the city council provides venues for flower exhibition and flower parades. Many tourists are attracted each year. In this small and simple environment, many of its residents work as education providers. There are also many retired elders. After observing the way of



life in Toowoomba, Master very happily told us that “Here is a land of fortune that we can realize the teaching of “Three Fortune” where we can realize “love your parents and respect the teachers”. Thus we started the same work that originated the Charity Dinner in Singapore. In January 2002, we have started the Saturday Dinner in the Pure Land Learning College Association and every weekend we have a dinner date with all our neighbours and retired elders. Master has stressed that the goal of this dinner is to simply talk with the elders, neighbours and achieve mutual caring for one another. Under no circumstance are we to promote any religious materials.

In Toowoomba city, this dinner event is a very special activity. The curious nearby neighbours living close to our college, have come to our school to have a look. There were thirty local Australian friends in our very first night of Saturday Dinner. Over half of the guests were over seventy years old. Some of them came walking with staffs in their hands. After dinner they would go home in small groups. There are some Australian friends who drive their whole families all the way from quite a distance away to join us for dinner each Saturday. Up until today, on average there are over 60 guests to attend our dinner event every weekend. All of us gathered in the medium sized canteen in our college, warmly saying hi to each other and tasting various oriental and western foods. Even during winter, the atmosphere of warmth and harmony has made many Australian friends feel that they are home here.

After this weekly gathering started, elders and neighbours have got to know each other better. Quite

a few neighbours have only got to know each other through dinner with us. There are some parents who took their kids here to mingle with the group. There are also caring individuals who took handicapped friends to dine with us, so we can enjoy the good food with these friends who need a bit more loving and caring in a nice atmosphere.

Master often said that Mahayana Buddhism is based on "Proper Way of Love and Respect". With this sense of true love, we will widen it to include all beings. That is the proper way to express sincerity, purity, equality and compassion. That is also the essence of the multicultural teaching of the "Flower Adornment Sutra". In this unfamiliar new land, students learn to get along with people from different cultural background, they have learned to communicate and understand their needs so they maybe better help each other. At the same time, Australian friends have returned lots of kindness to us. Quite often, neighbours will send us fruits and vegetables. Other times, they are willing to perform instrument playing or even singing for us on the spot in the Saturday dinner. There is this young friend who has learned to play the violin for only half a year, but his effort and concentration has earned him great round of applause.

Besides the weekend dinner, due to popular demand, we have also started vegetarian cooking and Chinese knot making classes. In the Chinese New Year and the mid-autumn moon festival day, we have invited all neighbours and friends to celebrate the festivities. This type of celebration is conducted on the field outside of our lecture hall. BBQ is usually served. In the eve of Chinese New Year, our college has been able to bring friends from Brisbane to perform lion dance and Chinese kung fu. In the mid autumn moon festival, it was the passing of lantern and lottery that were most well received. To be here to share this great feeling with this big group of friends, we don't need much speaking words, already the barrier of ethnicity, the differences in culture, religious beliefs and even race and nationality have all melted away.

In the Saturday Dinner students followed the teach-

ing of Master and do not actively mentioning the teaching of Buddhism. However, a lot of Australian friends, either they are already previously interested or have gotten interested through our activities, have asked the college to open up new classes to give them more information about Buddhism. Thus the birth of our "Multicultural Forum" started in July 2002 with the support of Australian friends.



The Establishment of Multicultural Forum

Following the teaching of Master Chin Kung, the Pureland Learning College held "Dinner at 5 with Friends" every Saturday, inviting our nearby neighbours to join us for dinner. After many activities together, quite a few Australian Friends has expressed interest in learning more about Buddhism. After careful discussion, the English team, who normally process all English material for the college, decided to hold a discussion group regarding Buddhism every Friday night. We followed the direction of Master and named this meeting as "Multicultural Forum".

Master Chin Kung has often said that Buddhism is about, in present day term, a multicultural social education. When Buddha Shakyamuni promoted this social education, there were very wide level of audiences. There were no biases against race, nationality or religion. Does not matter whether you are young or old, man or woman, poor or rich, everyone is welcome to learn from him. His education is all about helping us getting to know ourselves better and understand the living environment better. The word "ourselves" includes past, present and future; our living environment includes everything we see and all things that exist in this universe and beyond. All of these are within the boundary of Buddha's education. From this brief description, we know that the teaching of Buddha is something that greatly concern our daily lives.

In this modern realistic society, materialistic needs and selfishness are everywhere. The spreading of Buddhist education is not an easy task. To introduce Buddhism to people, we have to have wisdom to modernize and localize Buddhism. Just like two thousand years ago, when high monks from India first came to China to spread the teaching by translation of sutra, it was done according to the tradition and culture in China. Fully respecting Chinese thinking, Buddhism combined the popular Chinese beliefs at that time and truly helped people to avoid wickedness, alleviate pain and suffering, and eventually make everyone a better person and even change an ordinary person into saints and sages which in turn will elevate people to the plane of perfection. Thus historically we can see that Buddhist education, especially those of Mahayana Buddhism, has not only become an essential part of Chinese culture for thousand of years through its influence in thinking, culture and arts, we could even argue that if one does not know Buddhism, one could not hope to truly understand the core of Chinese culture.

Fellow students in our college often felt that teaching Buddhism to the west with their newly learned English language is a daunting task. Students think that they needed to learn more. We realize that close to half of the population on earth speaks English as their first language, with Master's encouragement, we understand that the task to help others understand Buddhism is very important. Presently in Toowoomba, few Asian residents could be found. However, we are all pleasantly surprised that we meet up with Australian friends who often sincerely wanted to know more about



Buddhism through our "Dinner at 5 with Friends" or other daily activities. The surprising part is that Toowoomba is traditionally a conservative Christian city; over 80 % of the residences are Christian. Generally, Buddhism or other religions are not as popular here. After getting to know the locals for the past half year, many Australian friends said that they welcome Master and the students to live here and many wish to learn more about Buddhism. With words of encouragement like that, students felt that they must help to the best of their abilities to spread the teaching of Buddha in English. Thus, in 19th July 2002, starting from 7:30 pm to 8:30 pm each Friday, "Multicultural Forum" is set up in Pureland Learning College.

In order to answer the need from the participants and keeping it interesting at the same time, Master told us that:

1) We should help the local people get to know the true fate of a society. Help people understand better regarding personal gain and loss and introduce ways for everyone to obtain "good fortune" and avoid the bad ones. We should always ask all the guests what they wanted to know and what they wish to gain;

2) Communicate with friends from other religion. We should introduce the idea of Mahayana Buddhism and acknowledge that there is only a true God in the universe while in Buddhism, we called it "true self nature". All the creator of all religion is the manifestation of true God. All religion is based on the idea of multicultural social education. The goal of all the teachings is love and peace.

Until today, more than a dozen meetings had been held. There are about 15 Australian friends who attend this forum at any given time. The forum starts with a student from the college introducing Buddhism for 30 minutes. Mostly explaining the art of teaching of Buddha in areas of incense, flower, lantern, fruit and what they symbolize. The statue and name of the Buddha are there to remind us that we should use "sincerity, purity, equality, compassion and proper understanding" to treat one and others in our daily life. There are stu-

dents from the US collecting books and reports of modern medical and scientific findings of facts regarding reincarnation. There are students who give talks on the subject of body and mental health. These topics have sparked interests from the audience. After the 30 minutes introduction, a discussion is followed.

The discussion is usually about the topic of the day. Guests will raise a question and everyone will participate in the group dialog. From these meetings, we found out that most people's problem comes from their work, families, child education and generally their daily lives. There are a few people who wanted to know more about the meaning of universe and live. Most of us are able to gradually understand that all the problem or conflict we are facing today, be it personal, social, international or even throughout the universe, all comes from the affliction within us. If we hope to resolve the problems and the conflicts in our world, we must first learn to solve the problems and conflicts in our own mind. The Law of Cause and Effect must be truly understood. If we always treat others with generosity and unselfishness, we can lessen our afflictions and resolve problems in this day and age.

Some Australian friends have said that after applying what have been discussed to their daily lives, they did make a change. To further their learning, everyday at 5:30 in the morning, they would come to the college, wearing our provided cultivation robe chanting Buddha's name. Some friends enjoyed Master's lectures on "Flower Adornment Sutra" and they will come to the college after work to hear translation by interpreter in real time. There are classes conducted in English, which due to popular demand have changed to start from 7:00 to 8:00 pm in order to fit our local friends' schedule.

In this small city of Toowoomba, under the guidance of Master Chin Kung, presently there are many kind and peace loving people who are learning the utmost perfect teaching of Buddha with us who come from a different cultural background. This is the beginning of a long and prosperous friendship.



A Heartfelt Christmas Eve Celebration

"More than 2000 years ago, Jesus was crucified on the cross. He sacrificed himself to save all suffering sentient beings." God's love is not only restricting to Catholics nor Christians, but to all beings. His love is unbiased. His love is showered equally and compassionately to ALL sentient beings. Similarly, Buddha Shakyamuni who was born 3000 years ago in Ancient India, devoted his life to teach all sentient beings in hope to save all of them. From the meaning of Christmas, we learnt that the leaders of all religions are the transformation of God.

To commemorate the spirit of Jesus, Pureland Learning College Association Inc organised a Christmas Party on the night of 21st December 2002. The Vice Principal of the college gave a warm and sincere speech and that start off a night of Love and Care touching every attendee.

Although the two outstanding comperes are from different nationality and represent the Western and Eastern cultures, there is no distance between them as they



are bonded by the big Chinese “Love” character, that is positioned in the centre of the backdrop. The comperes built very strong rapport and had good co-operation in introducing the guest-of-honour and the respective performers accordingly.

Handicapped and less mentally-abled people were the guest-of-honour for the Party. Although they are less mobile and are limited in their talent to perform, they showed a high level of enthusiasm and excitement on their faces. At the moment when they are being pushed onto the stage in their wheel-chairs, we could tell that they have unspoken desires to be able to walk on to the stage by themselves, and to sing and dance to express themselves just like everyone of us.

The sight of their unspoken desires deeply reminded us that great love and compassion of God and Boddhisattvas have to be relaid by all of us in our daily lives. On this day of remembrance of the sacrifices that Jesus has made for all sentient beings, we should learn to care and shower our concerns to the aged, handicapped and all suffering sentient beings. Bring them back to the society and not be forgotten and ignored.

The Venerables and volunteers had devoted a lot of time, effort and energy in the preparation of the Christmas Party. They worked unconditionally and meticulously, overseeing issues ranging from the lightings, decoration of the stage, sound preparation to the flow of traffic in the vicinity of the College. No complaints were ever heard from them even if they had to worked under the hot sun or in the chilly night. Their only thought was to devote their best effort.

On the actual day of the party, a slight drizzle freshened up the air. The volunteers began to serve a sumptuous range of international buffet, including many BBQ sticks. Many guests and Australian friends gathered to enjoy this love-filled and joyous night.

There were many highlights at night. The first highlight was performed by a group of lovely little girls. The sunset at that time acted as their backdrop and the cool breeze enhanced their dance steps and sweet voices. Then the programme continued with the performance of a sturdy 81 years old. Lovely tunes from his flute filled the air. Another interesting highlight



was a play, <Happy and Blissful Family>. Students and volunteers of the College were the actors and actress of the comical yet meaningful play. The audience roared with cheers. The last highlight was presented by the Venerables of the College. They had great creativity in their use of musical instruments. Their beautiful voices encompassed the compound in the peaceful night. Everyone was mesmerised by the performances and love filled the hearts of 200-some audiences.

Even though everyone originates from different countries, races, culture, believes, living habits, traditions and dressings, we have the same nature, respect and mutual love and assistance to others. If we can exercise this motto, transfer our love for all sentient beings, everyone will be able to work hand-in-hand to promote the education of Love and compassion. This will be the essence of the teachings of all religions. Having love and compassion for all beings will be the fundamentals of maintaining Peace. Only when we are able to do so, we fulfil the words in the sutra to forget oneself and encompass the universe with fair, unconditional and compassionate love.

Let us unveil our true nature, practise to communicate and live with all sentient beings sincerely and with unconditional love.



Celebrating Chinese New Year with the Australian People



The firing of firecrackers sets the beginning of a new year for all children of Chinese descendents. It was the first day of the Lunar calendar on 1st February 2003; together with the auspicious lion dance, folks from the West and East met to celebrate Chinese New Year. Pureland Learning College Association (PLCA) invited the local natives to celebrate with them this joyous occasion, which is the most traditional one of all. The Chinese New Year Party was hosted by our energetic Australian friend Tarzan and Lae Shan. Neighbours and local friends reached PLCA at about 4pm in the afternoon, and before long, the clangs and drums of the lion dance arrived, showing off their well-trained skills. Their moves captured the attention of the crowd. Apart from the lion dance, the invited guests were treated to sumptuous cuisine as well. At a glance, the whole dining hall was sardine-packed; all guests were enjoying the food, and busy catching up with their friends.

At the beginning of the Party, John Harter presented the Australian flag to Master Chin Kung, welcoming Master's Australian citizenship. In the midst of the



Australian anthem, John expressed his utmost respect for Master's effort in propagating the idea of Filial Piety and Respect, and concept of Multi-culture. In reciprocation, Master replied that 21st century is a multicultural one, and hoped that everyone learns to be more accommodative and patient towards the others. He also wished that in the new year, may everyone be well and happy, do good deeds, and avoid evil.

Mr Graeme Lyall, President of Amitabha Buddhist Association of NSW Inc, is a well-respected figure among Australian government officials and in Buddhist circles. At the age of 70, his effort in Dharma propagation is relentless, thus gaining the respect from people around him. His admiration for Master prompted him to rush here from Sydney, and join in the function specially organised for the latter's citizenship approval two days ago. Seizing the opportunity, Graeme also attended the Chinese New Year party. Just before the start of the party, a heavy downpour forced the organisers into making last minute changes to the preparations, thus making all the helpers feel rushed and frustrated. With his sense of humour and sincerity, Graeme said, "It is an auspicious omen for the first day of the year to rain, especially for a country like Australia, in which water is lacking. It signifies that in the new year to come, the country will be prosperous and peaceful." His words brightened up everyone at the party, and touched everyone's heart.

This year's celebration was indeed different from the past. That was because it was only a month or more ago that everyone gathered and celebrated the birth of Christ. Now, everyone came together again and celebrated the Lunar New Year. Clad in traditional Chinese robe, buddhist disciples were busy taking care of the disabled friends. In return, these friendly Australians were wishing their fellow Chinese friends Happy New Year appreciatively. Images of Jesus Christ, Virgin Mary, Confucius and Goddess of Mercy were seen hanging on the wall. The selfless teachings and universal love of these great saints and deities had been subconsciously planted in the minds of everyone. This was of great contrast to the other end of the world, where hateful, revenging war was about to take place.

The performances of the evening included the African drums from DuDu ZuLu and violin by Bryce Mekeon. In addition, a dance performance by Xia-An Huang and friends from Brisbane added some new perspectives to the eyes. Friends from PLCA brought together a skit, and that also added to the highlights of the party. In the skit, the message of age being the equivalence of wisdom and experience, and Filial Piety and Respect being the foundations to a country's well-being was well-received and commended. Adding to the evening's atmosphere, a choir performance of the song "Happy New Year" by the Venerables deeply conveyed their well-wishes to the guests present. Towards closing time, a multicultural performance further signified the thought of non-racial, non-nationality and non-religious differences. This definitely elaborated the ideal of mutual understanding and respect.

At around 7:00pm, Lunar New Year Party 2003 came to an end. It ended with the song "We are the world". At that moment, it was still drizzling outside but the dining room was filled with warmth and appreciation. Just like what Mr Graeme Lyall mentioned, the rain was like the holy water from Goddess of Mercy, cleansing the ignorance in everyone of us. Under the guidance of our Master, we would work towards the teaching of ridding evil, practising good and showing respect for the elders, thus reaching our new year's resolution of a beautiful and fruitful life.



Snapshots

of our College



Construction of Our New Classroom is almost Done!



*Yoga Class
"A young lady" who is
105 years old-----Teresa Hsu*



Pure Land Learning College Buddhism Lecture Session

*“Standards for Being a Good Student and Good Child” ,
“Accounts of Response and Retribution” ,
“Study of Lecturing Techniques on Buddha’s Teaching” ,
“Ananda Asking Buddha Reasons of the Effect
on Good Fortune or Misfortune” ,
“Sutra of Eight Great Men’s Enlightenment” ,
“Platform Sutra” ,
“Universal Worthy Bodhisattva’s Vows and Conducts” ,
“Buddha Speaks of the Infinite Life Sutra of Adornment,
Purity, Equality, and Enlightenment
of the Mahayana School (Infinite Life Sutra);”.*

(1) (2) *Amitabha Sutra*;

(3) *Visualization Sutra*;

(4) *“Universal Worthy Bodhisattva Conduct and Vows,”*
from the *Flower Adornment Sutra*;

(5) *“The Perfect Complete Realization of
Great Strength Bodhisattva through
Buddha Name Recitation”*

from the *Surangama Sutra*; and

(6) the *Rebirth Treatise*.



Visiting and Interreligious Dialogue



1.



2.



3.



4.



5.



6.



7.



8.



9.



10.



11.

2002

1. March: exchanges idea with vice-chancellor, deputy vice-chancellor and deans of Centre for Peace and Conflict Resolution
2. June: visits Archbishop of Brisbane John Bathersby
3. June: Master award honorary citizen of Toowoomba, presented by Mayor of Toowoomba, Ms. Dianne Thorley
4. August: award honory doctor degree at the Griffith University
5. October: Visit His excellency Ambassador Wu Tao in China Embassy in Australia.

2003

6. January: represent Buddhist Community attend Flag Day ceremony in Brisbane
7. Feburay: visit Papua New Guinea
8. March: discuss with Professor Summy about lecture recording project for the retired eminent professors
9. March: attend commencement ceremony at the Multi-Faith Centre of the Giffith University
10. March: attend at commencement ceremony the University of Queensland
11. April: attend graduation ceremony at the University of Southern Queensland

Speech Given at the Centre for Peace and Conflict Resolution

8th March 2002

Respectable Vice-Chancellor John Hays and professors, I would like to express my appreciation to the university for giving me this opportunity to share and exchange my ideas with you. I have been a Buddhist lecturer for forty-four years. In my understanding, Buddhism is a multi-cultural social education. Today, we would say that Shakyamuni Buddha was the founder of multi-cultural social education, a true social volunteer. His goal was to help sentient beings understand the true reality of life and the universe, to treat everyone equally, to co-exist harmoniously, and to live in mutual cooperation with all others.

In my lectures, I have said that the Buddha taught three principles. The first is to treat everyone equally and to co-exist harmoniously regardless of nationality, race, and religion. The second is to regard nature and all existence with a non-discriminatory mind. The third is to treat all spiritual beings with equal respect and harmony. In Buddhism, peace is the core concept for guiding all sentient beings. Whether or not peace can be achieved depends on "equality". Only with a non-discriminatory mind, will peace be realized. Shakyamuni Buddha was a humble person who respected, helped, and cared for everyone. He showed us, through his example, the only way to attain peace.

When I read the Chinese translation of your report on the Centre for Peace and Conflict Resolution, I was impressed and greatly moved. I thought of a gentleman, Mr. Jia-Cheng Li in Hong Kong. He and others deeply understand the importance of education and are very enthusiastic in their support. After sharing the same report with them, they expressed support for the centre. Mr. Lee, whom I have met only once before, would like to see me again. He and I agreed that the curriculum (to eliminate conflict and promote peace)

offered at this centre is of the utmost importance and needs to be taught as soon as possible. We should do our best to accomplish this project. We hope this centre will have a strong positive influence on society.

We must resolve conflict with peace, even if all we did to prevent one war. We need to realize that we can never really calculate the true loss and damage from war. We hope this centre can lead us to peace by resolving all human-made disasters and warfare. This will bring infinite merit to the centre.

Today, it is very important to help the younger generation set new moral standards and to gain proper understanding of life and the universe. Fame and wealth diminish with time. Only by benefiting society will we receive infinite merits and virtues.

Looking back through history, how many of us remember leaders and prestigious people from the past? Consider the founders and leaders of spiritual traditions: Confucius in the Orient and Jesus in the West, Islam's Mohammad and Buddhism's Shakyamuni Buddha. They lived lives of hardship and sacrificed their own interests for the well being of others. After hundreds and thousands of years, they still have the respect of those who learn from their examples. This is the true value of life: Life is only valuable and meaningful when we lay aside our own interests to dedicate ourselves to the interests of others. Only a person who can accomplish this will not have wasted his or her precious life.

Today, the vice-chancellor and professors of the University of Queensland have generated utmost compassion and are working towards the great and proper goal of world peace. This is a ray of bright light for our world. I have told everyone that you are messengers: Bodhisattvas who are here in this world to accomplish this good work to help save this world. We should all work together to support this great mission. I am just following behind you with this small contribution. I sincerely offer my best wishes to the University and hope that the Centre will soon accomplish its goal. I truly believe that all those who endure suffering will be very grateful to the University and to all of you, the

Bodhisattva professors. Promoting education is the greatest good deed. It is said in a Chinese classic: "Education is crucial in the establishment of a nation: It trains its leaders and its people." The education of peace is the best and most virtuous teaching among all the teachings of the ancient sages and saints.

Lastly, I hope that all virtuous and kind-hearted people will work together to support the great task of saving our world and bringing comfort to all people. We cannot afford to lose such a rare opportunity to invest in future world peace.

Chin Kung



Master Chin Kung Sharing his Ideas with Archbishop John Bathersby, Catholic Archbishop of Brisbane & Rev. Dr. Ray Reddicliffe of the United Church in Australia

13 June 2002

Religious education is critical for the world. If we observe the global situations in the past half-century, many countries have been disrupted by increasing conflicts and disasters. People are afraid of these crises and have been looking for solutions. Yet, to save our world from grave disasters, there is no solution other than religious education. It is the teachings of God and Sages that help to save our world.

If human beings cannot abide by the teachings of

Sages, yet attach to their own viewpoints and opinions, they will create grave mistakes. Today's education only focuses on sciences, technologies, and financial benefits but has neglected morality, ethics or love. This neglect has brought grave disturbances and catastrophes to our societies. Scientific and technological advancements, without guidance from teachings of God and Holy Sages, will only become harmful to living beings and eventually destroy the whole world. Therefore, many compassionate people start to search for solutions to save the world, to minimize bad influence of our societies and to purify our minds and hearts. They have thought of many ways possible, but unfortunately overlooked religious education.

In fact, recent conflicts in the Middle East were also due to people's neglect of Islamic teachings and exploitation by those with selfish purposes. The sacred book of Koran does mention the Holy War. Holy War refers to self-defence, not the invasion. It is absolutely not to attack others by using violence. China's 8-year Resistant War to the Japanese invasion is an example of holy wars, because it was self-defence, definitely not an invasion of others.

The term Islam means peace and harmony. How can someone attack others with military force or violence? If everyone understands the true meanings of their own religious teachings, people can certainly live and work together in harmony.

With many years of studies in Buddhism and other religions, Master Chin Kung believes there is only one true God, who possesses perfect wisdom, perfect ability and perfect appearance. This Holy Being takes on various identities with numerous means to help people of different regions, cultures and races. His forms and ways of education may be different but they all lead to one goal.

From this, we understand that all living beings throughout the whole universe, not just one region, are children of God. God wishes that every living being in the universe can accept and uphold the teachings of Holy Sages. We should not follow our own views, as

they always lead to mistakes. The difference between sages and people is that their concerns are always for the benefits of others. People only care and look after themselves.

As religious workers, we must learn from God to broaden our minds and hearts. We should be concerned with the welfare and happiness of all beings but not our own. Selfishness creates a layman. Altruism creates a real disciple and a messenger of God.

We must harbour the sincere, pure and non-discriminatory kindness to help all beings and not to discriminate against others' races, religions and nationalities any more. Chairman Mao of China, once said, "We should serve people with all our heart and strength." These are the words of God. "For the well beings of all people, we should serve people with all our heart and strength". Today, we need to practice this statement sincerely.

Master Chin Kung feels very much indebted to the Minister for Immigration and Multicultural and Indigenous Affairs, Honorary Philip Ruddock who wished him to remain in Australia. He hopes that Master Chin Kung could contribute more assistance and endeavours in the works of Multiculturalism. Master Chin Kung is very grateful to his invitation, thus his now here in Australia. Australia provides a very good environment for multicultural development. It is the first country to pioneer a multicultural department by the government.

While in Australia, Master Chin Kung attended the Multi Faith Forum and he met with Mr. Uri Themal OAM, Executive Director of Multicultural Affairs in Queensland. This forum is organized by Griffith University. In Australia, the government and universities take the lead in promoting multicultural harmony. Master Chin Kung believes that multiculturalism will take flight in Australia. He feels Australians are very fortunate, pure and kind people. He believes that God will take special care of this land and her inhabitants.

While Master Chin Kung is in Australia, he has had a chance to meet with government authorities, re-

religious leaders, professors and chancellors of universities. In his view, all of them are enlightened beings, Buddhas and Bodhisattvas, Messengers of God and are indeed very outstanding and precious. He is very honoured to be in Australia to have the opportunity to join in this multiculturalism teamwork to save the world. He has discussed with the professors and lecturers of the Peace and Conflict Resolution Institute at the University of Queensland that this work is very urgent, and has to be carried out without delay. This is because many disasters are imminent and people are worried about a World War III, a Nuclear Warfare.

The ultimate principle of religious education, the teachings of God and Holy Sages is to harbour Sincere, Pure and Non-discriminatory Love. If everyone could spread this Love to all beings throughout the whole universe, this shall be the brightest light of the universe, and the light of God. In Buddhism, it is the wisdom of our True Nature and the light of compassion. He hopes that this light could shine on the whole universe and help resolve the sufferings of all beings.

The love of God and Holy Beings is sincere, pure and unconditional. Every religious leader, clergyman or clergywoman is a representative of God, and must spread and foster God's love. Religious education shall be propagated not only to people in one city, or one region, but also to people in the whole world and universe.

Master Chin Kung wishes that in the future, universities would have a specialized channel on satellite TV station to broadcast religious teachings. This channel can transmit the gospel of God, teachings of the Sages without interruption on a twenty-four hour basis. He hopes that the university could organize a multi-faith educational committee to carry out the plans. This committee would invite religious leaders from each religion to teach on this channel. Once the facilities are set, each religion could provide a one-hour program daily. And these programs will continue for twenty-four hours every day and throughout the year to let everyone constantly immerse under the teachings of God and the Sages. Even though there are many other pro-

gram channels today, Master Chin Kung believes that people have kind conscience. They will compare different channels and make a wise choice. As the number of people watching this channel increases, their hearts will change towards goodness, and the social morality will improve. This is why they hope to work on the project of a satellite TV station and the Internet.

Moreover, he feels people need to continue to keep in touch, have exchange- and dialogue-sessions with prominent statesmen or stateswomen and religious leaders as well as eminent professors and scholars in academic circles who are Messengers of God and have a great impact on society. They should work together to save the world.

Talking about communication and exchange-visit, in the year 2000, Master Chin Kung has helped to organise a delegation of leaders from nine religions in Singapore, two from each religion, to visit China's religious organisations for two weeks. The trip was a great success. Master Chin Kung wished that through this experience, they could organize a delegation with Australian religious leaders as the host delegates to visit countries in Asia, North and South America and Europe. At least, we will organise one or two trips a year. As a Chinese proverb says when people meet, closer ties will develop between them. It is necessary for all religions to foster closer ties, with a common goal, to pray for world peace. Hopefully, global religious followers will interact with each other in mutual respect and loving kindness, non-discrimination, harmony and peace, and work together with a common goal to save this world from nuclear warfare.

There are many kind-hearted people in our world, who want to do something good, but they do not know how. This is a deed is the best and foremost important thing to do in the world; People must put in their best efforts to carry out this task. There will be many people as well as many more Holy Beings who are willing to support this project.

In the past five years, Master Chin Kung has been gravely pessimistic and disappointed with the future of

our world. After coming to Australia, he met the religious leaders, scholars in academic communities and officials in the government. He sees a ray of hope that this world can be saved – the saviours are in Australia. He hopes the Most Reverend will take the lead in this work and they will do their best to follow. Master Chin Kung appreciates the hospitality of the Most Reverend.



Speech given by Honorary Doctor, Venerable Master Chin Kung at the Griffith University

24 August 2002

Respected Chancellor: Ms. Forde, Vice Chancellor: Professor Davis, Professors, graduates, ladies and gentlemen.

First, I would like to express my gratitude to Griffith University for awarding me with an honorary doctorate degree. I am very happy to attend this wonderful graduation ceremony. Today, I have seen so many radiant, vital and energetic young people who have completed their bachelor studies. I feel that our world has been

revitalized.

Some of you have majored in law school, some in commercial, and some in management. Due to your endeavours, your expertise will greatly benefit the society.

I have been teaching Buddhism for 45 years and have lectured in the US, Australia, China, Taiwan, Southeast Asia and Japan. Yet, it is my first to speak in front of graduates here today at such an impressive graduation ceremony. To the coincidence, I will be receiving my honorary degree here today with you.

China is a country with a five-thousand-year old culture. With their unique meanings and forms, Chinese characters personify wisdom. I would like to share three Chinese words with you: “ㄋㄧㄢˊ” (Nian), “ㄔㄨㄥˊ” (Chong), “ㄕㄨˊ” (Shu), which indicate the heart of mindfulness, loyalty, and forgiveness. Each character is based on the radical of “ㄏㄣˊ” (Hsin), the heart. The first word “ㄋㄧㄢˊ” (Nian) teaches us to always be mindful of the kindness of our parents who gave us the chance to be born, of the kindness of our teachers who have guided us, and of the nurturing from all beings.

The second word “ㄔㄨㄥˊ” (Chong) teaches us to be impartial, justice, and gentle in what we do, think and say.

The third word is “ㄕㄨˊ” (Shu) teaches us to harbour a forgiving and compassionate heart toward everyone, matters and objects. We have to rectify our erroneous thoughts and not be disturbed by harmful views. This is the basis of our interaction with people and situations. Not only should we specialise in our area of expertise we should also nurture our mind as well. When our mind is pure and virtuous, our body is in good health, a body that enable us to work energetically and remain vital. It leads our lives to great enjoyment. It is a driving force that brings development, progress and happiness to society.

Fellow Students, what the future holds belongs and lies in the young people. For the welfare of human be-

ings and for future generations, my gift of words to you is these three words: mindfulness, loyalty, and forgiveness. May every one of you succeed in your endeavours, and have healthy and happy lives.

Thank you!



Letter to President George W. Bush

Mr. George W. Bush
President of the United States of America

9 September 2002

Dear President,

Thank You for awarding me the certificate of "Honorary Citizen of Texas" in 1995. I have always admired you trying to re-establish traditional values and following the teachings of God. I have, for a long time now, wanted to tell you how much I have appreciated your award, and to show you my respect.

Republican Senator Bill Frist has invited me to the annual Republican Senatorial Dinner on September 25th. I was hoping to use this opportunity to express my sincere appreciation to you personally. However, we are in the beginning stages of establishing our Pure Land Learning College and many things require that I be here. I sincerely regret that I am unable to get away at this time. I deeply appreciate the Republican Senatorial in-

itation but I will not be able to attend the dinner.

To show my respect and with my blessing, I have asked Mrs. Judy Hsieh to bring you the two seals I have carved especially for you. One seal says, "GOD LOVES ALL PEOPLE" and the other one says, "ANGEL OF PEACE." Being knowledgeable of God's teachings, I am sure you will carry the spirit of "God loves all people" to act as the "Angel of Peace" for our present world; and to be the messenger to resolve conflicts, promote world peace, prosperity and growth for the purpose of turning enemies into friends, to change the feelings of hatred to that of love, to change bad to good, to change from being confused to becoming enlightened, and to wisely give happiness to the people of this world. "To lead the Country onto the right path and to educate people with virtues", the United States of America will always be the world leader. As it says in the Bible, creators of peace are indeed fortunate because they are called the children of God.

I hope that the Republican Senatorial Dinner will turn out to be a big success, and that the United States of America will always be prosperous. I wish Mr. President good health, safety and peace.

Respectfully yours,

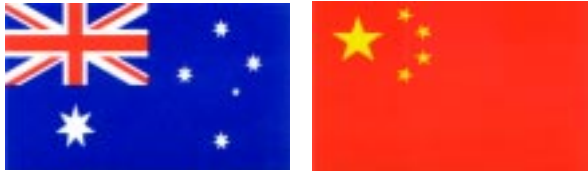
A handwritten signature in cursive script that reads "Chin Kung".

Chin Kung
President,
Pure Land Learning College Assoc. Inc.



"GOD LOVES ALL PEOPLE,
ANGLE OF PEACE"

Australia & China Thirty Years Anniversary of Diplomatic Relations



Upon invitation extended from Madam Jenny Wong, Master Chin Kung felt privileged to attend this special event in celebration of the 30th year of diplomatic relationships between Australia and China. The leaders and people of these two countries have a great passion for peace, stability, and prosperity. Their commitment will benefit the world and set the standard for others to follow. Madam Wong requested Master Chin Kung to share with them the ideas on encouraging world peace and resolving conflicts:

The famous British historian, Professor Arnold Toynbee, said that "...to solve the social problem of 21st century, we have to rely on the teaching of Confucius, Mencius, and the Buddha." How can Confucianism and Buddhism resolve the social problems of the 21st century?

The basic teaching of the Buddha and Confucius are very similar. They both teach how best to relate to others and to better understand our place in the universe. If we follow their teachings carefully, we can summarize them into three areas:

- 1) firstly, the relationship among humans,
- 2) secondly, the relationship between humans and the natural environment, and
- 3) lastly, the relationship among humans, heaven and earth, and spirits;

In ancient times, people respected heaven, earth, and spirits. But from the view of today's science, we would say that they exist in the same space, but in different dimensions. Once we thoroughly understand

these three relationships, we can recover our true virtuous self, to love all people, and to diligently and perfectly practice these teachings. Our wisdom will guide us on how to cohesively exist with all beings in our universe. Therefore, it is the great learning "to illuminate our original virtue and wisdom, to love and care for all beings and to reach unsurpassed perfection".

Confucius taught peace. The word for peace in Chinese is "Ho Ping". "Ho" means "to get along harmoniously" and "ping" means "to treat all equally". A different orientation is used in the Japanese language but the meaning is essentially meaning. Equality is the cause and harmony is the result.

The society today is undergoing the most tumultuous time in history. It truly is a "World of Chaos". Many people around the world are trying to find the best way to stop the turmoil and unrest. Several universities are offering courses on conflict resolution and promotion of world peace. This is indeed a good sign.

We can see from various sources, that there are many conflicts in our world. What is the best way to resolve them? The Chancellor of the University of Queensland has told Master Chin Kung this important topic on their agenda. During one conference with several professors, Master Chin Kung raised the question of the root cause of conflict. "In order to resolve any conflict, we must know the cause of the conflict. If we cannot find its origin and uproot it, then conflict will never cease and peace can only be a vision."

People have wished for peace throughout eternity, yet peace never came. Instead, conflicts and chaos grew. People are unaware to the root cause of the problem, problems that lie in the family, in the conflicts that arise between husbands and wives, between parents and children, brothers and sisters, teachers and students. This is where conflict begins. If people focus on these small conflicts, we can then resolve major conflicts in our world. If we go back further, family is still not the origin of these problems. Then where is it?

The true cause lies within each of us. It is a con-

flict between our true self and our habitual self. Confucius said that all human beings are born with a good nature. The true nature of all beings is the same. The Buddha said that all beings have the nature of Buddha (the ability to become Buddha), the nature of ultimate purity and goodness.

There is no difference in the teaching of Confucius and Buddhism. Both explain that the nature of all beings is kind. However, it has now become unkind as a result of our habitual nature. Our true nature has been defiled by our habitual nature, thus causing conflicts between the two. To love our parents and respect our teachers is an exhibition of our true nature or virtuous nature. However, many people today despise their parents, disrespect their teachers, and have no love for their brothers and sisters. These are all results of acting from the habits of our human nature.

Confucius taught about the Five Proper Relationships:

1. The love and cooperation between husband and wife;
2. The love of parents and the respect of the children;
3. The love between brothers and sisters;
4. The compassion of an employer and the loyalty of an employee;
5. The love and trust between friends.

These relationships are a part of our true nature. To practice virtues, to be dutiful, moral, and honest is the proper way of life.

The basic teaching of Confucius is written in "Standards for Being a Good Student and Child". In the past, this book was used as an elementary teaching for all children in China. Master Chin Kung has explained to his students that this book is the basis for the study of wisdom and being a sage. Just by reading and memorising the book is meaningless. To be able to practice its teachings in our daily lives is the true benefit. A true learner will study and practice every word, and follow the teaching throughout his life.

Just as a building requires a sound foundation and strong framework, we do as well. "Standards for Being a Good Student and Child" is our foundation. All the classics and commentaries of Confucianism are decorations and furnishings of the building. It is important that we hold strong belief, thorough understanding and exercise these teachings wholeheartedly and instinctively, not in a false pretences matter.

The foundation and framework of Buddhism is the Five Basic Precepts and Ten Virtuous Conducts. They are Buddhist standards for being a good student and child. The "Rules for Novice" is the paint of the building where as great sutras and treatises of Buddhism are the final decoration of the building.

Without these precepts and rules to observe by conflicts will arise. The ten evil deeds are in conflict with the ten virtuous deeds, which are similar to the Ten Commandments. Greed conflicts with generosity, evil actions conflict with ethical self-discipline, hatred and anger with patience, laziness with enthusiastic effort, wandering thoughts with meditative concentration, ignorance with wisdom, selfishness with helping others, desire with purity of mind. Breaking the precepts conflict with keeping them.

If we can't resolve our own conflicts from within there is no hope to solve others. If we carefully observe and reflect the teachings of saints and sages, we realise their teachings helps us to resolve inner conflicts so that we can seek peace throughout the world. Once our inner peace is gained our body will be healthy. Illness is a reflection of a conflicted mind. There is a Chinese saying, "a person with great learning will come with a peaceful mind." A person with moral, virtues, wisdom and good nature can be recognised from his daily works, from his manner, his behaviour towards others and his peacefulness with all things. Moral, virtue, and true knowledge reflects clearly in a person's our everyday life.

Today people have talked about the way of saints and sages. Since these wise people are still respected and praised, we can safely assure that their teachings

remain meaningful and valuable.

Saints and wise emperors have said that to properly build and rule a nation, moral education is required. They understood that education is essential to building a nation and governing its people. In the past, emperors and governors followed sage's teaching, wishing they could become a saint or sage one day. They worked hard to learn from the proper teachings of the wise. This is the origin of moral and virtuous education. Therefore, to solve the escalating conflicts and resultant tragedies of the 21st century, people have to end their inner conflicts first to attain lasting peace.

Finally, Master Chin Kung wish that both Australia and China will forever be good friends, that each nation will know measureless prosperity, that the leaders of both nations and that all government officials will enjoy great success. Master Chin Kung sincerely wish them be healthy and happy!



Talk for the Commencement Ceremony At the Griffith University Multi-Faith Centre

Given by Honorary Professor Chin Kung
13/03/2003

Today is the Commencement Ceremony for the Griffith University Multi-Faith Centre for the academic year of 2003. I am very honoured and privileged to be here with you all and to have this opportunity to share a few words with you.

It is most imperative that our world finds the solution for resolving the conflicts and misunderstanding in our society, finding a way to world peace and fostering mutual understanding and trust among people.

1. I believe that the Multi-Faith Centre should be playing a major role in this. To solve all the problems of our society, it is necessary to keep the communication channel open among the different religions. There should be at least one gathering each month, of course, the more the better. The frequent close communication will help us understand each other. Naturally, it will help resolve all our mutual misunderstandings.

2. Next, it should strengthen the exchange of teachings of various religious groups. Religious education is a sacred education. The guiding principle of all religions is true sincere love, pure love and love that is non-discriminating. If we can let this kind of love permeates throughout the universe, this is the great bright light of the universe, and the splendor of God. In Buddhism, we call it the wisdom and the loving-kindness of our true self-nature. Hopefully this bright light can shine upon the whole universe and helps to get rid of the sufferings of all the sentient beings.

The sacred love of God is truly sincere, pure and unconditional. Any religious leader, clergyman or clergywoman represents what is holy, and must enhance and glorify God's love. Therefore, the religious teachings are not limited to one district, or a single city, but to educate people of the whole world and all the sentient beings

I wish that in the future, the school will have a channel on the satellite TV station specialized in the broadcasting of religious teachings. What his channel transmits twenty-four hours a day is the gospel of God, the teachings of the saints and the sages, and their sacred will. We can organize a multi-faith educational committee responsible for the planning and its execution. This committee can invite all the religious leaders from various religions to teach on this channel. Using this as a tool, all the various religious groups can broadcast their programs daily. These programs can be

broadcasted twenty-four hours a day, everyday throughout the year. This will give all the sentient beings a chance to learn the sacred teachings. Today there are many television programs. I deeply believe that people do have conscience. They know how to compare and select the right channel to watch. As the number of people watching this channel increases, they will change for the better. This will also change and improve the trend of our society towards goodness and kindness. This is why we must put our efforts into the satellite TV programs and on the Internet.

3. Moreover, our Multi-Faith Centre should invite delegations from various religious and academic groups for the purpose of keeping in touch, having exchange- and dialogue-sessions with prominent statesmen or stateswomen and religious leaders as well as eminent professors and scholars in academic circles. They are all messengers of what is holy. We should all work together, hand in hand, for the purpose of saving this world, resolving its conflicts, preventing the nuclear warfare from ever happening and for promoting world peace.

4. A month ago, a student found an article on the internet, entitled "The Message from the Water". I was very inspired by this article. It reminds me what the Buddha said in the Surangama Sutra: "The Buddha told this to Ananda. It is often said by the Thus Come One that all things arise from the mind. All causes and effects, as big as the world to the smallest particle are formations of the mind."

It was said in the Flower Adornment Sutra: "All things derive from the mind. They are altered by our own consciousness." Mahayana sutra often said: "Everything comes from the mind", and "Our environments are changed in accord with the change of our minds." In the Surangama Sutra, it said: "If we are able to transform a substance, then we are equal to that of the Buddha." These are all very important teachings. Their main principle is that "all things derive from the mind". Then the Buddha said: "All the causes and effects, as big as the world to the smallest particle are formations of the mind." Here the World refers to macro-

phenomenon, and the particle refers to the micro-phenomenon. Why do we have these phenomena? These phenomena are manifestations of our minds, derived from our minds. What is the mind? The mind is the all-knowing mind. The all-knowing mind is the true mind, the "mind" referred to in the sutra. Therefore, all things are derived from the all-knowing mind, which is very much alive.

Therefore, from this article, it proves that water can see, hear, and understand us. Its crystal formation changes according to the intention of our minds. If our hearts are kind, the water crystals become very beautiful. When our hearts are unkind, the crystals turn ugly. The Japanese scientists spent 8 years on this research, and reached this conclusion: This does not just apply to the crystal formation of the water, it applies to all particles as well. In another words, all substances react in the same way. If we take a look at our physical body, its content is mostly water; 70% of it is water. Every cell of our body, our world, the smallest particle, the pores of our skin to the tip of our hair, they were all mentioned in the Buddhist sutra, will all change according to the change of our thoughts and our emotions. If we can understand this principle, we should often keep our hearts happy without the wandering thoughts, the discriminating minds, the worldly attachments, or afflictions. We will always keep true sincerity, purity, equality, proper understanding and compassion in our hearts. The crystals formed under these conditions will definitely be the most beautiful and the perfect ones. The most beautiful and the perfect ones are the Buddhas and the Bodhisattvas. This is indeed most sacred.

In the Buddhist sutra, there is Amitabha Buddha's Pure Land, Virocana Buddha's Flower Adornment World, and the Heaven mentioned in the Bible. What is the difference between our world and those worlds? They are actually the same. The only difference is that the heart of the inhabitants of those holy lands is at its purest and kindest. Therefore, the crystal formations of those worlds are also the most beautiful and are flawless. The inhabitants of our world are unkind, selfish, and tend to make gains at others' expenses. These unwholesome thoughts make our world a polluted and an evil

world. If only we can change the way we think, have the same minds and behave like the people in the Pure Land, like the Bodhisattvas in the Flower Adornment World, and the holy beings in the Heaven, our present world will be the same as these holy lands.

Before I left Singapore, I wrote a couplet to encourage the students there, the first half of the couplet said: "When in adversity," which means when our living environment is bad, when we encounter obstacles everywhere. "We go along with bad conditions," which means when people around us are all evil and troublemakers. Under such circumstances, "We feel no anger," which means that our minds will remain pure, equal, without the slightest anger. We neither complain nor become angry. If this is the way we cultivate, we will achieve the perfect virtue in forbearance. Without taking revenge, we have fulfilled the requirement for the precept of no killing. Thus "We get rid of all our karmic obstacles." Therefore, adversity and difficult conditions are our good teachers. Our cultivation is not external but from within. It depends on how you transform your mind. It has nothing to do with the external environment. We should be aware that it is necessary for us to transform our minds, to change from bad to good, from being deluded to being awakened, from being ordinary to become a sage. It is all about self-transformation. It has nothing to do with anyone else.

The other half of the couplet said: "When in favourable environments," which means when our living environments are good. "We go along with good conditions," which means when people around us are good and helpful. "Do not become greedy or ignorant," which means that people often become greedy and ignorant in favourable conditions. This is wrong. We should neither be greedy nor ignorant. Only with a clear mind, we thoroughly understand it all. "Our wisdom and good fortune will then come forth."

Therefore, how do we know we have improved in our cultivation? By looking at our outer appearance and our physical bodies. If we have practiced properly and diligently, our appearance will change and improve for

the better. Our countenance as well as our environment will change along with the change of our minds, and our body is our most intimate environment.

5. The research done on the water crystal in Japan allows us to understand the Mahayana teachings that the empty space is also alive. This empty space is also formed by our minds. How do we know that the empty space is alive? We all dream. In our dreams, there is also the empty space. When we wake up from the dream, where did the empty space go? From this, it proves that even the empty space is a manifestation of the all-knowing mind.

All the phenomena will change according with the change of our thoughts. Our thoughts are our signals. When we respond to our thoughts, we create the changes. For example, when they did research on water crystals, we learn that when we drink a cup of water, before we drink it, if we look at the water with gratitude and loving kindness for a minute or two, the water crystals become very pretty. Therefore this cup of water provides us with good nutrients. If you look at your cup of water with anger and ill temper, this cup of water turns poisonous and its crystal formation becomes deformed. This was the result of a scientific experiment. If we can understand this characteristic about water, so can we understand the foods we eat, even the cells in our bodies will also react in the same way.

Madam Theresa Hsu is currently visiting us in Toowoomba. (She is an active and robust 105 years young lady who is considered as a national treasure in Singapore.) She came to give us Yoga lessons. Madam Hsu told us that if we get angry for three minutes, it takes us three days to get back to normal. From the experiment of the water crystals, I get my proof. I urge everyone not to get angry. To lose one's temper is like committing suicide, it has nothing to do with anyone else. To get angry with the other people can only bring us great harm. We can only cause 30% of the damage to the other people, the remaining 70% we have to bear it alone. Therefore, it is not worthwhile to be angry with people. Even when we were set up, cheated, or bullied, we should not get angry. Why? Because they

can only cause external damages to us. Therefore, it is not worthwhile for us to fuss over them.

We should come to understand that every thing we own in our lifetimes is predestined, and that it is not possible for us to lose something that we are supposed to have. What we are not supposed to have, no matter how hard we try, we cannot have it. It is important that everyone needs to nurture one's own purity of mind and the perfect goodness. We should not try to grab things that are not rightfully ours. If all people can learn to be content with their lives, to cooperate with one another, and to work in harmony, then all people will be happy, all families will be prosperous, our world will be in peace, and the stability of our society will be ensured.

I hope this will help and enable us to encourage one another towards the common good. Here I wish you all good health, long life and happiness. Thank you!

Talk at the UNESCO Asia NGO Network Conference on "What Should Be Done for Education in the Next Ten Years for a Sustainable Future"

Given by Venerable Master Chin Kung
Okayama International Center, Okayama, Japan
10th June 2003

Respected Chairman, members of the committee, and honored guests,

I am honored by your invitation to share my views at the UNESCO Asia NGO Network Conference on the topic What Should Be Done for Education in the Next Ten Years for a Sustainable Future. I strongly feel that this is the most significant topic in the 21st Century.

Looking at the turmoil in the world today and the chaos experienced by society, many people are seeking the solution to these problems. Numerous people

have asked me the same question. I believe that the answer lies in education. In the Book of Rites by Confucius, we read, "Education is essential in building a country and guiding its people."

Today's societal upheavals are caused by failed policies of all levels of education and exacerbated by today's lack of the teachings of ancient saints and sages. China, impacted greatly by Western culture, lost her self-confidence, doubted the teachings of the ancient saints and sages, and distanced herself from the teachings of Confucius, Mencius, and Buddha Shakyamuni. Due to advancements in scientific technology, the West now doubts the validity of religious education. Fewer people believe in the Bible. Some people even say that God is dead. These beliefs are the basic causes for our natural and man-made disasters.

Yao and Shun, ancient Chinese saintly kings, taught their people the following five principles as the ultimate goals of education. 1) Parents should love and care for their children, and children should love and be devoted to their parents. 2) The ruler should be kind to the subjects and the subjects should be loyal to the ruler. 3) Husbands and wives should love one another. 4) Siblings should live in harmony. 5) Friends should be trustworthy. Yao and Shun also taught people to discipline themselves, to be loyal and honest in speech, and to be sincere and discreet in behavior. When handling daily matters, people were taught to question their own actions to make sure that they were done with kindness and for good reasons, rather than for self-benefit. The populace were taught to do their best to make everything fair and reasonable, and to do things without emotional attachments. When interacting with others, they were not to do to others what they did not want others doing to them. When they encountered obstacles and failed to attain the desired result, they were to reflect on themselves for the reasons for their failure. Later on, after Yao and Shun, Confucius and Mencius followed their teachings and made them the basic principles of education and the guiding policies for China for four thousand years.

Confucians say "The true nature of people is good".

The philosophy of education made it clear from the beginning that the true nature of people is good and kind. The development of unkindness is caused by corruption due to bad habits. Therefore, the saints and sages highly valued the work of education, for only proper education can prevent bad and evil from developing, and thus, protect and even enhance the original kind nature of people. Education can change people from being malevolent to being good, turn hostility into friendship, resolve conflicts by turning bitterness into brotherliness, and transform ordinary people into saints. All the ancient Chinese saints and sages understood this principle. This is why it was said, "Education is essential in building a country and guiding its people." In order to build a country or a government and to properly guide and teach people, education is the utmost important factor.

There are four important types of education: family education, formal education, social education, and religious education. The education system is complete only when all four are present. Of these four, family education is the foundation, and religious education is what makes an education complete and perfect. When all four types of education are present, the world will be at peace, society will be stable, and people will be happy. If we neglect any one of them, our world would undoubtedly become chaotic.

Let us look at how societies are formed today. Throughout the world today, the purpose of most educational pursuits is financial gain. This is true at the family level, and certainly at the country level. Families no longer care about moral principles. Many couples are either busy getting divorced or making money. They neglect to educate their children and fail to act as their role models; therefore, children today do not listen to their parents. Currently, even as formal education concentrates on teaching the fields of science, technology, and economics, it also stresses competition. It has neglected the teachings of moral principles and the humanities; therefore, students do not listen to their teachers. Social education is severely contaminated. Just look at the daily newspapers, magazines, TV programs, movies, and the Internet; the majority teach people

how to kill, steal, lie, and to have indecent yearnings. They neglect the teachings on the principle of causality. People are only concerned about their own interests. There is little kindness, gratitude, or loyalty in human relationships. Religious education has become a formality, concentrating only on rituals. People read the sacred texts but do not understand their true meaning. Without actual knowledge and understanding of the sacred texts, how can anyone practice his or her true spirit? Therefore, we no longer have religious education. Today all four types of education have deteriorated. How could this world not be tumultuous? For those who truly want to save this world from even more pending disasters, there is no other way than to restore and instigate these four types of education as soon as possible.

The family is the fundamental structure of society. There is a proverb "When every family lives in harmony, everything will prosper". When families are harmonious, how could the world not be at peace and society not be stable? Harmony and happiness within a family can only be achieved when the relationships within it are harmonious, and each parent fulfills his or her duties. Together, the parents will act to prevent any wrongdoings, stop all deviated behavior, and cultivate good deeds. In the past, parents understood this principle; therefore, in front of their children, the parents were bound by proper manners. They would not leave any bad impressions on their children's minds. The parents respected the teachers and acted respectfully towards them in front of their children. When the children saw how respectful their parents were to their teachers, it strengthened the children's confidence in their teachers and helped them to accept the teachings. This is called family education. The teachers, on the other hand, acted as role models for the students and taught the students to be dutiful at home. From this we can understand the reasons why children and students do not listen today. Who is responsible for this? Mencius said: "It is the parents' fault when children are raised but not taught. When teachers teach without being strict with their students, teachers are lazy." This happens when both the parents and the teachers are not exemplary in their behavior and do not properly fulfill their duties.

Now let us look at religious education. All religions were originally multicultural social education. All the sacred texts emphasize family education. For example, it was repeatedly said in the Old Testament that God loves all people. Islam's Koran says: "Allah is indeed merciful to all people in this world." and "You ought to love and be devoted to your parents, live in harmony with your relatives and kinfolk, and speak only kind words to people." Buddhists say "Loving-kindness and compassion are the basis for all relationships, and are also our driving force to accommodate all people and to make sure they can benefit." Therefore, the goal of religious teachings in this world is unconditional loving-kindness and compassion. They teach people to respect one another, to live in harmony, and to treat people equally without differentiating between nationalities or races. Therefore, all religions are really about the education of peace and selfless compassion. They teach people to love one another and to love all living beings. All the religious texts are broad-minded. Buddhists say "The mind encompasses everything." If we are only concerned about ourselves and not others, this is not God's will, nor is it the aspiration of religious teachings. Rather, it is only the will and wish of a certain individual or a group of people.

Therefore, if religious followers do not delve deeper into the meaning of their sacred texts and practice them accordingly, then their religions become superstitious. The religion itself is not a superstition. The nature of its education is beneficial to all. It can truly save people and help to turn their lives around.

The sacred texts of the saints and sages tell us that in a society, no matter what profession we are in, we are performing the duties of a ruler, a parent, or a teacher. Anyone who wishes to achieve high moral standards or who wishes to succeed in a career within this lifetime needs to follow this principle.

Here "ruler" refers to a person in a leadership position. The leader shows the way and the people follow him. He will lead the people onto the right path so that the people following him will not go astray. Therefore, the leader must have wisdom, virtue, moral

conduct, and the knowledge to assist people properly. "Parent" refers to the giving of kindness and care. We should love and care for others in the same way that we love and care for our own children. As an employer, you should care for all your workers as you would your children. Doing this, would the employees not remain loyal to you? A "teacher" is a person in the position able to teach and guide people. Teachers should become role models for all, and always love and protect the people they teach. None of us can escape from performing these three duties. To fulfill them, we must rely on and live by the virtues and the moral principles taught by the ancient saints and sages. Only then will every family be happy, society be stable, and our world be at peace.

We know that the teachings of all the ancient saints and sages of every country, and all the sacred religious teachings are recorded in sacred texts. They contain such an abundance of knowledge. All we need to do is to follow their teachings to restore the four types of education. Therefore, I hope that all of us can understand the importance of education on the topics of virtues, moral principles and conduct, and especially on restoring the sacred teachings of the saints and the sages. How can we achieve this? I suggest that UNESCO establishes a University of World Religions for the 21st Century. Each religion would establish a school within (the university). Let the religious education set in motion the four types of education to make it work and last. Only then will the world of the 21st Century see a beam of light and our world be saved.

I am most fortunate to have this opportunity to offer my humble opinions on this topic. Any comment will be greatly appreciated. Lastly, I wish you all good health, happiness, and the best of good fortune. Thank you all.

Chin Kung
Honorary Professor of Griffith University
Adjunct Professor of the University of Queensland

Welcoming Speech on International Nurses Day

Given by Venerable Master Chin Kung
14/5/03



Mrs. Rankin, fellow nurses and guests,

Good morning, welcome to the Pure Land Learning College especially on this International Nurses Day. We are gathered here in the dining hall, to learn from each other and to communicate with one another on how to send our love and our selfless hearts of compassion to the heart of every man and woman, to help them free from the pain and the suffering, and to gain happiness. This will make your visit even more profound in its meaning.

We all know in the 19th Century England, there was a very well known nurse named Florence Nightingale. Even though she came from a wealthy family, she dedicated her whole life to nursing. At that time, the hospital facilities were less than desirable. The social status of being a nurse was low and unfavorable. Florence Nightingale helped many poor and helpless patients with her true and sincere love. Without any fear of danger or difficulties, under the poorest medical and hygienic conditions, she volunteered to go to the frontline to take care of the wounded soldiers. Her act of selfless giving was not just the best example for all the nurses, it lets us know that the giving of oneself to help all the beings in suffering with

sincere love makes our lives meaningful and worthwhile.

According to the Buddhist sutras, it said that to love and to take care of the poor and the sick patients with patience is to accumulate vast good fortune. But, to do this job well is a very difficult task. When you take care of the patients, you not only need to pay attention to their physical health, it is even more important that spiritually they are being guided and comforted as well.

Recently we gathered this information from the internet. A Japanese scientist, Dr. Masaru Emoto and his fellow researchers had been doing experiments on water for 8 to 9 years. They have proven that water can see, can hear, can react to consciousness, can understand and its crystalline structures can change according to the change of one's mind. When the water is treated with the thoughts of kindness, its crystalline structures turn beautiful like snow flakes. If a glass of water is treated with ill intentions, its crystalline structures break into pieces and turn ugly.

The best and the most beautiful photos taken by Dr. Emoto are the ones that receive "love" and "thank you" messages. The worst and the ugliest photos taken were the ones that receive "idiot", "fed up", and "kill you" messages. Not only can water change according to the change of our minds, so can the foods we eat. These scientists tested on the cooked rice and received the same results. From the same pot of rice, a scoop of rice was put into each of the two jars. On one of the jars, it had "thank you" written on it; on the other jar, it had "idiot" written on it. After a while, when you observe the two jars, the rice in the one with "idiot" written on it turned black and smelled awful when opened. The other jar with "thank you" written on it fermented, turned yellow and smelled nice. In reality, not only water and rice react this way, every cells in our body, the tip of our body hair to what Buddha mentioned in the sutra that as small as a particle to as big as our world will change according to the change of our thoughts and emotions.

This experiment greatly inspired us. We can understand that no matter what kind of adverse situations we are in, as long as we face it with love and kindness, everything will turn out to be beautiful. If we treat it with disdain, disgust and complaints, it will not only increase the pain, the sufferings and the worries inside of us, it will also make our environments more difficult to live in. This all stem from one's own doing. No one can reduce our happiness nor can they increase the amount of our pain and suffering. All the bitterness, happiness, kindness, evil, goodness and badness are created from our own minds. Modern scientific research has proven the words spoken by the saints and sages of both the East and the West that we must use love, purity and pure kindness to help all the living beings. This teaching is the truth. It is the best way that can make our bodies and minds healthy, happy and at peace.

Therefore, if we want to help patients to regain their health, the doctors and nurses not only need to treat the patients with their true and sincere love, to use the proper medical treatment to help the patients, it is more important that they help the patients to understand the truth, to arouse their love for the others, to remind them that they should often be happy, thankful and to leave all their wondering thoughts, attachments and worries behind them. If the patients spend their days worrying, in anxiety, and complaining, the condition of the cells in the body will worsen, the best medicine will become toxic. Who alter the cells and the medicines? It is our own unkind thoughts. From the test results of Dr. Emoto, we understand that as long as we can change our evil thoughts, keep them truly sincere, pure, equal, with proper understanding and compassion, even a glass of ordinary water will become nutritious. The bad cells in our bodies will become good cells. Toxic poisons in our bodies, when treated with kind and pure thoughts, will become healthy. Because when treating all things with true sincerity, purity, equality, proper understanding and compassion, shown under the microscope, they become the best of crystals. Therefore, when the doctor, the nurse and the patient, all three of them have the hearts filled with true sincere love and thankfulness, the therapeutic result will definitely be positive.



On 2nd February, 1997 at 2 p.m., Dr. Emoto did the following experiment. He filled a glass with the Tokyo tap water and put it on the office desk. He asked 500 Hado instructors at various different locations at a designated time to visualize sending the message that “the water has turned clean, thank you very much.” Afterwards, the photos were taken, the water crystals of this glass of water showed beautiful designs. This experiment proved that the power of thoughts is not restricted nor altered by the distance.

These experiments remind me of the current SARS epidemic. If we truly understand what was said earlier, how should we treat the SARS virus? Our hearts should not be filled with hatred. We should not linger on thoughts such as to eliminate or to kill. Why? The fact is we can never eliminate them nor can we kill them. Western scientists said that we can never eliminate a material or a spirit, so how can we kill a germ? If we treat the poison of sickness with hatred, treat it with unkindness, it will become even worse. Will this not create more problems for us? Then what kind of methods should we use? We need love to resolve this problem. Just like water, germs are particles. When we treat it with unkindness, its crystal turns bad and becomes a toxic poisonous germ. If we treat it with the three poisons of greed, hatred and ignorance, it will turn even more poisonous. If we treat it with love, compassion and peace, it will naturally change. This germ will turn into a beautiful crystal without any poisonous elements in it and becomes beneficial to our bodies.

I heard from an experienced doctor specialized in

Chinese medicine. He said that since olden days in China, most doctors have a statue of Guan Yin Bodhisattva at home. Guan Yin Bodhisattva represents loving kindness and selfless compassion. This makes sense! The doctors and nurses treat the patients with loving kindness and compassion. The minute they see the patients, they send their loving messages to the germs, to create a change in the germs by altering their crystalline structures. It works on the same principle as the water. Therefore, this sickness, especially the SARS virus can easily be cured. It is not at all difficult. We must use love to change its crystalline structure, for it is not possible for us to either eliminate it or kill it! This method truly makes sense! Western doctors who believe in Christianity can have picture or statue of Jesus Christ at home, with true sincerity and compassion, we live peacefully together with all creations and all should be treated equally and get along well with one another. "All animosities need to be resolved and not deepened", sickness is our enemy, it needs to be resolved. We should not treat it with hatred and animosity since we can never wipe out the toxic poisons. By treating the toxic poisons with animosity can only make the poisonous germs worse.

This is the principle of all creations. If there are conflicts among people, they also need to be resolved! Where should we start? We start from ourselves, from our inner selves. We don't ask others to do it, why? It takes two persons to cause a conflict. When one person has resolved his or her side of the issues, the conflict no longer exists. It will be easy for the other to resolve his or her conflict as well. If our kind hearts are pure and with pure goodness, we can turn all the materials of this world into the best of jewels because their crystalline structures would have been altered by our minds. Therefore, all our natural and man-made calamities, our immune systems can be changed for the better. This is our natural capacity as a human. The energy put out by our natural capacity is humongous and incomparable. It can change the crystalline structure of all materials. In order for us to alter this sick planet into a pure and wonderful world, it depends on our minds, a thought that is pure and with pure

goodness.

The profession of being a nurse is a sacred job, especially when patients are tortured by illness and become helpless. Nurses must be loving, patient and use high wisdom to assist the doctors in caring for the patients. This requires complete giving and sacrifice before a job can be done well.

For all of you visiting us today, in order to show our deep respect, we want to give you our true and sincere blessings. We hope that you will all be able to practice the spirit of nursing like Florence Nightingale who lit up the torch of her life for all the living beings selflessly without any complaints. She helped the sick back to health and made this into a much better world for all of us! Thank you!

Chin Kung, President
Pure Land Learning College Assoc. Inc.



Memorial Service of Ms. Yen Ping Huang, Ms. Lily Hwoo's Mother



On the 9th of June, our President, Venerable Master Chin Kung and vice President Venerable Wu Shin and six other members of the college went to Taiwan to attend the memorial service of Ms. Yen Ping Huang. She was our great supporter, Ms. Lily Hwoo's late mother. The memorial service was organized by Hwa Zhan Pure Land Association President, Venerable Wu Dao and Good Fruit Forest Pure Land Centre President, Mr. Lin. On the 10th of June, a solemn "Thrice Yearning Ceremony" was performed in the great hall of the Good Fruit Forest Centre to dedicate merits of pure good will to Ms Yen Ping Huang and all who had past away. On the following day, a funeral service of Ms. Yen Ping Huang was conducted. Representatives from University of Queensland and Griffith University, Ms. Jenny Wong also representing Gold Coast City, Ms. Julia Liu representing University of Southern Queensland and the City of Toowoomba, Ms. Hui Ming Wong representing Dallas Buddhist Association, Secretary General, Mr. Boon Fa Lee representing the Singapore Buddhist Lodge and the Amitabha Buddhist Association of Singapore, Venerable Wu Zhen representing Gratitude Chanting Hall of Kuching, Malaysia, Venerable Din Lui representing Pure Land Association in Japan, Ms. Pao Yin Chen, AIG Credit General Manager of Asia from Hong Kong, representatives from Hawaii, Pure Land Associations in Kaoshiung, Buddhist Education Foundation, Chi Guan Buddhist Library of Tai Chun and many other representatives from Pure Land Associations have all attended this service. Over 1500 people had participated in this special memorial service. Traditional gifts, flowers and letters of support were organized personally by the Chancellors of each

University.

Master Chin Kung gave speeches in both occasions. His speeches had mentioned that: "In this universe, there is no life and death for human beings or any other infinite phenomena which included everything with or without shape or forms. Life and death is simply a change of dimension to another existence. Ms. Huang had simply entered into another dimensional space. Due to the blessing of Buddha, she will enter into a better realm and everything will be more magnificent for her. Buddha has introduced us to the best land there is, the Western Pure Land. Western Pure Land is such a wonderful and perfect world that when we arrive there, we will be able to learn directly from Buddha Amitabha. This will enable us to fully understand everything in this universe in a very short time. And the original abilities that each of us has within us can be restored to perfection. When compared with numerous other minor issues in life, understanding this teaching of Buddha is the utmost important one. This is the purpose of learning from Buddha."

Ever since Ms. Han's passing away, Ms. Lily Hwoo has been a great supporter of Master Chin Kung. She has contributed greatly in all activities that promote Buddhism, training of future dharma lecturers, the founding of Pure Land College, promoting multiculturalism between all religious and ethnic groups, and many other charity events. Due to her effort, Pure Land practitioners from around the globe were able to listen and attend Flower Adornment lectures. Every Pure Land practitioner was grateful to her support and her devotion.

When Ms. Lily Hwoo's family members saw such a great turnout for their late mother, they were overwhelmed and deeply touched. They felt that even if a great Master has passed away, his or her service will not surpass the service they had witnessed for their beloved mother. Ms. Lily Hwoo's uncle who did not believe in the teaching of Buddha, had lead sixty family members to attend the service and expressed gratitude to Master Chin Kung. The accumulation of merit and fortune resulting from supporting Dharma was truly beyond our imagination.



Trips to Japan

by Venerable Master Chin Kung in 2002

- 2 April: Welcoming party by Pure Land representatives of different sects from all over Japan
- 3 April: Interview by China Foreign Daily
- 3 April: Visiting "World Observation Temple "
- 3 April: Visiting "Shining Light Temple" in West Mountain
- 4 April: Visiting "Light of Goodwill Temple"
- 6 April: "Praying for World Peace Ceremony and Lecture" (High Goodwill Temple, Osaka)
- 8 April: Visiting "Gratitude Monastery"
- 8 April: Visiting Japan Buddhism University
- 8 April: Dinner Reception at Japan Buddhism University
- 9 April: Dinner invitation for Pure Land representatives of different sects from all over Japan
- 25 Oct: Interview by reporter from China Foreign Daily, Mr. Yamata Shigeo (Original Enlightenment Monastery, Koya Mountain)
- 5 Nov: Dinner invitation at Prince Hotel.(Otsu)
- 7 Nov: Interviews with Asahi Daily News and NHK reporter. (Tokyo)
- 8 Nov: Discussion Forum with Father Ishii (Tokyo Film and Recording Studio)

佛教是釋迦牟尼對一切眾生
多元至善圓滿的社會教育
直示諸法平等自性本真德
用之宇宙人生真相說法救人
同修同證心色太虛量周沙
界真誠清淨平等正覺慈悲
存心看破放下自在隨緣入世
學為人師行為世範故釋迦世
尊是一位仁慈的多元文化社
會教育工作者吾人應知應學

一九九九年十月三十一日
釋淨空

A VISIT TO NORTHEAST ASIA

In 2002, from 30th of March to 11th of April, led by our president Venerable Master Chin Kung, more than 40 members from Pure Land Learning College, members of Amitabha Buddhist Society from Singapore, Hong Kong, Taiwan, USA joined this visit to Korea and Japan.

It is our hope that through this visit, we could enhance the cooperation and understanding among Buddhists in China, Korea and Japan. And together we could propagate the teaching of Buddha, especially Mahayana Buddhism. We believe by fostering the teaching of saints and sages, we could help people gaining purity and goodness of mind. This can save our world from disasters and eventually reach everlasting world peace.

We would like to thank the assistance from venerable Tuki from Japan, and venerable Hui Shan and Venerable Shao Rung from Korea. We would also like to thank the invitation and support from Mr. MITSU TANI and Master Yue Yun who made this visit possible.

Visit to Korea

Our first stop was Korea. In our three days' visit to Korea, we met Master Yue Yun at his Fung Shun temple. Master Yue Yun was very surprised to know that at the age of 76, Master Chin Kung was still able to give lectures 4 hours a day without any preparations. On the second day, we visited Tong Gwa University. We received a special welcoming ceremony from the Chancellor venerable Pu Kuan and the staffs of the university. We visited Shi Yuen Temple in that afternoon and received warm hospitality from venerable Shio Luan. We took a flight to Japan the next day.

Visit to Japan

From the 2nd of April to 11th of April, we visited Japan. On the day of arrival, the Pure Land School

General Director Mr. Mitsu Tani prepared a grand welcoming dinner to receive Master Chin Kung and all the guests. Many representatives from significant Buddhist organisations and the Chancellors of various Buddhist University had attended the dinner party. Everyone had a great time there.

We then visited Guan Shi Temple, Bright Light Temple of the Pure Land School in West Mountain, Light of Goodness Temple, Four Heavenly Kings Temple, Utmost Goodness Temple in Osaka, Gratitude Monastery of the Pure Land School, Buddhism University, Bi-Huo Mountain where Japanese Buddhism originated, Great West Temple, and Tang Jou Ti Temple. We received warm welcome everywhere we went to.

We visited Utmost Goodness Temple and Master gave his first lecture in Japan. Venerable Wu Dao also gave his first Thrice Yearning Ceremony in Japan in hope to pray for world peace and reduce global disasters. Both events were extraordinary and very successful.

The most memorable event was when we visited Gratitude Monastery of the Pure Land School. The head abbot of the temple Nakamura Yasutaka gave us much encouragement. He said that "leaders from other religions are all manifestation of Buddhas and Bodhisattvas. As Buddhists, we have the responsibilities and the confidence to promote Mahayana Buddhism to other ethnic groups in the world. I have reached 97 years of age. I do not understand language other than Japanese. I hope that all of you can be Mahayana Bodhisattvas to spread Pure Land School and Mahayana Buddhism to





the whole world and eventually throughout the whole Dharma realm.” The carer for Mr. Nakamura Yasutaka for many years said that Mr. Nakamura Yasutaka had never said such words to anyone before. They were very surprised to hear such speech.

While we toured Bi-Huo Mountain where Japanese Buddhism originated, Master Chin Kung praised the old Japanese way of cultivation. Many past Japanese Masters lived on the mountain for more than 16 years. This coincided with Pure Land Learning College’s goal of 9 years of learning period for all students and proved to us that our goal was indeed on the correct path.

When we visited Tang Jou Ti Temple, we paid respect to venerable Jien Zhen’s tomb. On the tomb, we saw the late chairperson of Buddhist Association of China, Mr. Pu Lao Chou who wrote “Gave away his life for the continuation of Dharma without ever changing his original vow. Such is a person who could sustain and support a whole nation.” It was a revelation to see how past masters and Buddha were able to transcend the boundaries of nation, ethnic groups and politics, with their great compassion, to relentlessly help all beings even at the price of giving away their own lives. A thousand years later, their spirits were still here to encourage us.

Revisiting Japan

In the high season of autumn, with Maple leaves reddening everywhere, we visited Japan once more.

Master Chin Kung gave lectures on “Three Fortunes, Six Paramittas and Ten great Vows”. He also gave talks on “Eight Great Man Awakening Sutra” in Gratitude Monastery and gave lectures on the “Four Heavenly Kings” in the Four Heavenly Kings Temple. He was later interviewed by Asahi Daily News reporter Mr. Ueno Kimihisa. On the same day, he was visited by NHK television station of which occasion Master talked about how to resolve conflicts and promote peace. In Osaka, Master Chin Kung was invited to talk with Father Ishii on television program. Father Ishii asked many questions in regard to multiculturalism and racial problems we face in this world. Master was able to answer all of his questions with wisdom and insights. It had greatly surprised Father Ishii. In the interim resting period, Father Ishii said that some of the questions had been with him for many years and he was finally able to get a satisfying answer that day. He was very grateful and praised Master Chin Kung’s vision of multiculturalism. He said he will do his best to promote this idea.

We were able to visit venerable Nakamura Yasutaka again. Old venerable praised the lecture series on Flower Adornment Sutra given by Master Chin Kung. He asked Master to keep on giving this lecture until it was finished. He asked all his students to listen to Master’s lectures when they had the chance. Old venerable said that he was getting old and he was hoping that Master could take up the responsibility to promote Buddhism. He also encouraged venerable Wu Dao and other venerable to always keep the promotion of Buddhism well alive in their mind.



World Peace and Restoration of the Proper Teachings

The saints and sages taught us that “We shall not disrespect”. During our trip to Japan this time, we were able to see that Japanese people paid close attention to details. Everywhere we went to, tidiness and clean environments greeted us. We could see sincerity and respect everywhere. This was something we ought to learn from them. However, we also regrettably saw that many temples were gradually taken over by commercial interests.

When we toured Bi-Huo Mountain, there was a “World Religious Followers Peace Praying” plaque. World peace and restoration of the proper teaching was the true intent of our visiting trip. We all felt that if Buddhism was only about rituals and formalities where people did not understand the true meanings of Buddha’s teaching, then Buddhism will surely decline in the near future. Korea, Japan and China were the three main countries where Mahayana Buddhism was most practiced. All countries ought to unite together to promote the teaching of Buddha. Buddhism is education. Our next generation youth have little tolerance towards superstitious worships. Thus, not only Buddhism, but all other religions in the world should realise that religious education must be implemented. Rituals and ceremonies have their importance in a religion, but religious education is even more essential. Rituals and ceremonies are like the clothing we wear, and religious education is the soul that truly will influence people. If we cannot practice the teachings of our religious scriptures in our daily lives, then this religion has limited future.

Long lasting peace has to come from the implementation of the teaching of saint and sages. If we can turn everyone into a person with good heart, change people’s deluded minds into that of enlightened ones and then ordinary beings could be transformed into saints and sages. Only then, will we achieve long lasting world peace. Master said that only if one tenth of

the population would be transformed this way, then these people can change the karma of the whole world. The same applies to people living within the same region. If more than one tenth of the people can truly be transformed from being bad into good then this region will be free of disasters, be it natural or man-made.

Trip to Sydney

Master Chin Kung and three other members from the college arrived Sydney on the 21st of June. Master was invited by the “Australian Council for the Promotion of Peaceful Reunification of China (ACPPRC)” to Eyes on Tibet Charity Gala dinner, a charity event that raised money for helping to cure cataract in Tibet. The event was attended by the Premier of New South Wales Hon. Bob Carr MP, His Excellency Ambassador of China in Australia, Mr. and Mrs. Tao Wu. Sydney Consulate General of People’s Republic of China, Mr. Zhi Hong Liao, Mr. William Chiu, President of ACPPRC, Senior Honorary President Mr. Frank Chou, Hon. Helen Sham-Ho, Sydney City Councillor, Ms. Jenny Wong, other councillors and many other leaders of local communities. There were over 700 people attending this heart warming event.

This event was organized due to the high incidents of cataract in the general population of Tibetan people. The high altitude has exposed Tibetan people to high dose of ultra violet rays and many people were blinded by this illness. Sydney residents of Chinese heritage who were from China, Taiwan, and Hong Kong decided to gather a medical team of 15 people, 5 are ophthalmic surgeons, 5 are GPs, and the other 5 are nurses. They will travel to Tibet and donate the latest medical equipments to quickly treat people with this illness there. They planned to stay in Tibet for a week and help to train local medical staffs to use these new tools to help all local people. Master Chin Kung felt that this was a chance to give people in need a better way of life and he had donated \$50,000 Australian dollars to this cause. Master had also provided various calligraphies for the charity auction that night. Ms. Jenny Wong donated a jade necklace and ambassador of China had given a

Ceramic camel for this auction.

At 2 o'clock PM on the 22nd of June, Master Chin Kung, under the invitation from Mr. Eng Joo Ang of the Australian Hokien Huay Kuan Association, gave a lecture on the subject of "Changing our fate and destiny, and make our dreams come true".

After the lecture, a simple ceremony of "Taking the Three Refuges" and "Following the Five Precepts" were conducted. Over one thousand audience had attended the lecture. Mr. William Chiu, President of ACPPRC, Honorary President Mr. Frank Chou, Honorary President Hanson Chao, Chairman of Chinese Media Group, Sydney Councillor Hon. Robert Ho, Hong Kong Special District Office Director Jenny Hwa Chen, Sydney City Councillor, Mr. Robert Ho, Hon. Helen Sham-Ho, Paramatta Councillor Hon. Yue Chiang Lin and many other guests have all participated in this two hour lecture.

Master Chin Kung mentioned in the lecture on how everyone today want to gain more wealth. He said that a few days ago, on the regional Phoenix Satellite TV station, there was an advertisement. The key slogan was "If you have wisdom then you will obtain wealth". Master said that was misleading. When he was young, he had encountered many professors who truly had wisdom and knowledge, but, these professors didn't even have the money to buy books. They were truly poor. Buddha has told us correctly that "the more wealth we give to the others, the more we will receive from the others." When we give wisdoms to other people, we gain wisdom in return; when we give other fearlessness, we will gain health and longevity. We must realize that wealth, wisdom and health are all the results of giving. The practice of giving is the "causes" and the results are the "effects". Master Chin Kung took the plane back to Brisbane that night.





Griffith University



Donation to Murri School



University of Southern Queensland



University of Queensland



Donation to the Towoomba Hospital Foundation



Murri School

Contributions to Organisations and Educational Projects

1. **November 1998**
–Griffith University.
Purpose: to support the project of Multi-Faith Centre.
2. **9 February 2000 and 15 July 2000**
–Murri School.
Purpose: to assist education for indigenous people.
3. **14 December 2000**
–Griffith University.
Purpose: to assist in establishment of the Multi-Faith Centre.
4. **8 April 2001**
–University of Buddhist Education Foundation.
Purpose: to sponsor the courses of Buddhist Studies in Australian universities.
5. **17 January 2002**
–Toowoomba Hospital Foundation.
6. **8 March 2002**
– University of Queensland.
Purpose: to help sponsor the project of building the Centre for Peace and Conflict Resolution.
7. **21 March 2002**
–The Leukaemia Foundation.
8. **21 March 2002**
–University of Southern Queensland.
Purpose: to assist education for students from low-income families.
9. **15 November 2002**
–Griffith University.
Purpose: to sponsor the Centre for Biomolecular Science and Drug Discovery at Griffith's Gold Coast Campus
10. **21 November 2002**
–Sunrise Way Therapeutic Centre.
Purpose: to assist in establishment of the Therapeutic Centre

Messages from New Discoveries in Space Physics

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Abstract

Traditional Buddhism is not a religion but an education about the truth of life and the universe. Modern science has gradually verified what Buddha Shakyamuni taught in the sutras (i.e., Buddhist texts). We contrast the new physics discoveries about the universe with statements in the sutras. These new scientific discoveries are very similar to what Buddha Shakyamuni taught 3000 years ago. Specifically, we relate three findings in space physics to the Buddha's teachings: 1) Distance and time are "illusory"; 2) Things can be created from "nothing"; and 3) The origin of the universe. We hope this preliminary study can prompt our thinking and discussion about the truth of our universe.

Introduction

Traditional Buddhism is not a religion but an education about the truth of life and the universe. Modern science has gradually verified what Buddha Shakyamuni taught in the sutras (i.e., Buddhist texts). It would be interesting to contrast the new physics discoveries about the universe with the statements in the sutras. In this paper, we summarize some key discoveries about the universe from America's National Aeronautics and Space Administration's (NASA)¹ on-line cosmology literature.

The purpose of this preliminary study is to stimulate our thinking and discussion of the truth about our

universe. We believe that each religion has insightful descriptions about the truth of life and the universe. It is important for religious followers to study their own scriptures and understand these truths.

Modern cosmology attempts to describe how the universe started and developed. It is built upon quantum mechanics and Albert Einstein's Theories of Relativity. Most of the discoveries are derived from highly advanced mathematical principles and are quite difficult for a person without sufficient knowledge in physics and mathematics to comprehend. However, we do not intend to focus on the technical details of those mathematical formulas here. What is important are the messages that emerge from this scientific research. We will elaborate on some key discoveries of space physics research, which appear amazingly similar to what Buddha Shakyamuni had taught 3000 years ago.²

In this paper, we present three key messages derived from modern cosmology and quantum physics, which are essentially the same as some of the Buddha's profound teachings about the universe. Below we try to use easy-to-understand language to explain the ideas, avoiding complicated mathematical equations, because we expect our audience to be the general public, not physics professionals. These three key messages are:

- 1) Distance and time are "illusory";
- 2) Things can be created from "nothing";
- 3) The origin of the universe.

1. Distance and Time are "Illusory"

To come up with this concept is not an easy task in physics. Although we do not emphasize the technical aspects of physics in this paper, the proof of this idea has to rely on Albert Einstein's Theory of Relativity. Relativity is an outgrowth of Einstein's thoughts in the early 1900s about motion and gravity in a non-Newtonian framework. Newton's physics - especially

¹ NASA, founded in 1958, is the world's leading research agency in aerospace and physics.

² The time frame of 3000 years is Chinese traditional record which differs that of Westerners. Western scholars believe Buddha Shakyamuni lived about 2500 years ago.

in the realm of mechanics - works well in the dynamics of three-dimensional space (especially for earth-sized and smaller bodies) and at velocities common to everyday experience.

Einstein's relativity framework, however, is completely different. Instead of the *Absolute* view of fundamental parameters such as space and time envisioned in Newtonian physics, space, time, energy, and mass can all vary in their perceived nature in a *Relative* sense. This theory completely altered the direction of modern physics and provided a solid theoretical founding for cosmic research. Einstein is therefore regarded as the "Father of Modern Science."

Both the history of Einstein's discoveries and an excellent portrayal of how they affect cosmology are given in Amir Acezel's book *God's Equation: Einstein, Relativity, and the Expanding Universe*, published by Dell Publishing in 1999. Einstein was awarded the Nobel Prize in physics in 1922 and was later selected by *Time Magazine* as the "Man of the 20th Century." A splendid biography of him: *Einstein: The Life and Times* by Ronald W. Clark, published by Avon Books in 1971, describes Einstein's contribution as a scientist and humanitarian.

There are two stages of Relativity theories: Special Relativity (SR) and General Relativity (GR). Special Relativity is applicable to objects that are traveling at *uniform velocities*. General Relativity is concerned with the effects of *accelerating* velocities. Einstein's theory of Special Relativity (SR) was first published in *Annalen de Physik* in the summer of 1905. In the same issue of that Journal, he also had significant papers on Brownian motion and on the photoelectric effect, for which he later (in 1922) was awarded a Nobel Prize in physics.

Einstein, among other researchers, realized that physical properties should theoretically change greatly

when their measurements are under conditions where the observer is traveling at high speeds relative to that of light. A simple relationship between the length and speed of an object can be described in the following equation:

$$L_v = L_0 \sqrt{1 - (v^2 / c^2)} \quad (1)$$

where L_v is the object's length when it is moving, L_0 is the object's length when it is standing still, v is the speed of the moving object, and c is the speed of light (approximately 300,000 kilometers per second). Figure 1 below shows the inverse relationship between an object's length and its speed according to the equation (1). As an object moves increasingly faster (relative to the observer), its length becomes progressively smaller.

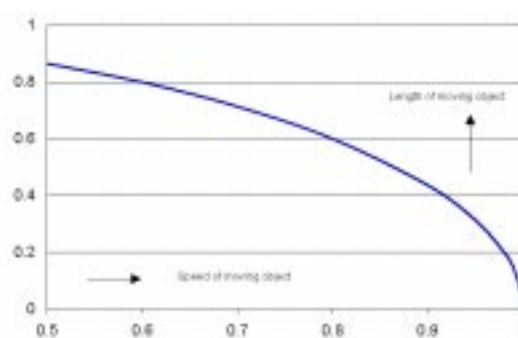


Figure 1. The relationship between an object's length and speed

Equation (1) tells us that objects that are moving very fast (at significant fractions of light speed) would appear to "shrink" in length. If an object is moving at the speed of light, then the ratio $v^2/c^2 = 1$, we will observe that the object has no length or size.¹ In other words, lengths (or sizes) will vanish at the speed of light. For instance, under certain conditions, you will not see any distance between a nearby object (say, the Queensland Performing Art Center in Brisbane, Australia) and a distant object (say, the White House in Washington, DC in the U.S.).² Or put it differently, under some conditions, you may be able to appear on

³ It is physicist belief that nothing with mass can actually move at the speed of light, its mass would become infinite. Only massless particles like light itself can do so.

⁴ In physics, this would only be true to an observer traveling at the speed of light relative to the Earth.

⁵ Relative theory tells us that time, just as distance explained above, is relative. There is no absolute time or space. These vary depending on your point of reference.

shown to be absolutely false: people age differently if they are moving; space can dilate; matter can be created out of pure energy; matter can be created spontaneously out of the vacuum...”

In this section, we present the idea that things can be created from nothing. Without spending too much time in explaining the mathematical formulas, we can cite Einstein’s conclusion of the Principle of Equivalence of mass and energy. That is, under certain conditions, energy can “condense” to mass and, conversely, mass is convertible to energy. The famous conversion formula is

$$E = mc^2 \quad (2)$$

where c is the speed of light, E is energy, and m is mass. The energy is equal to mass times c^2 .

From this equation, one can deduce that as an object moves faster up to speeds approaching that of light, its energy will begin to increase notably. In principle then, the maximum energy a given amount of mass can release is determined by c^2 . This mass-energy equivalence forms the basis of recovering huge amounts of energy by “tapping” into the nuclei of atoms; the energy released from the explosion of an atomic bomb is derived from this theoretical relationship.

On the other hand, matter (mass) can be created if enough energy is applied to some volume of space. This can be seen by simply rearranging the formula:

$$m = E/c^2 \quad (3)$$

The above formula suggests that under certain conditions, we can convert energy into matter in empty space. This means that one can literally make up something out of “air.”¹ In fact, in a micro world, we see things are created from nothing all the time. This reminds us of what is said in the *Infinite Life Sutra*: All the things that are needed by them (people in the Pure Land)

will be in abundance. All the adorned things, such as the palaces, the beautifully decorated clothing, the fragrant flowers, the banners and umbrellas will come forth just as one wishes for or needs. If a man wishes to eat, the seven precious bowls and containers, which contain hundreds of different food and drinks of different tastes, will naturally appear in front of him and be filled to the brim... When eating is finished, the food, drinks, and containers will disappear and appear again in time for lunch.” (Pure Land Sutra, Chapter 1, Verse 10)

A physical justification of this behavior in the Pure Land is that people there possess highly advanced scientific power so that they can create things out of energy when they need them, and convert them back to energy after use.

3. The Origin of the Universe

In the quantum world, we see things “appearing” out of nothing. Here, a quantum is the smallest possible unit of energy. The universe may have done the same thing—appeared out of “nothing.” Dr. Odenwald said that when physicists say “nothing,” they are being playful with the English language, because we often think of a vacuum as being “empty” or “nothing.” In fact, physicists know full well that the vacuum is far from nothing. Before the formation of the universe, there was no time or space, not even vacuum. The primordial state of the pre-universe period was far from being the kind of “nothingness” we might have in mind.

As Dr. Odenwald acknowledges, “We don’t have a full mathematical theory for describing this state yet, but it was probably ‘multi-dimensional’...Nothingness [that gives rise to the present universe] was not nothing, but it was not anything like the kinds of ‘something’ we know about today. We have no words to describe it and the ones we find in the Oxford English Dictionary are based on the wrong physical insight.”

¹⁰My use of ‘air’ here is not the best English expression since air is already something. Maybe I should say ‘out of thin air’ implying from nothing.

Brief Profiles of Authors

Venerable Master Chin Kung

Venerable Master Chin Kung, born Yae Hong Hsu, was born in 1927 in Lu-Jiang, Anhui Province. He studied Buddhism by successively following the teachings of Professor Dong Mei Fang, the Zhang Jia Hutukutu, and Mister Bing Nan Li. He is well-versed in sutras and discourses of all schools of Buddhism, Confucianism, and scriptures of other religions. He has been teaching and giving lectures for 45 years. He teaches with the use of distant education and propagates Mahayana Buddhism by using the Internet and satellite TV. In recent years, he has been actively involved in such education to develop multiculturalism, religious and racial unity, and world peace.

Many Pure Land societies are founded around the world on account of Master Chin Kung. He has printed and freely distributed thousands of books on sutras, discourses on Buddhism, and other books. For the purpose of training more qualified lecturers to carry on the important work of propagating Buddhism, in 2001, he established the Pure Land Learning College Association, Inc. in Australia. In 2002, he was awarded the Honorary Doctor of University and Honorary Professor by Griffith University, and Adjunct Professor by University of Queensland.

Master Chin Kung was invited to attend the Education for a Sustainable Future Asia NGO Network Conference in Okayama, Japan in June 2003; and an-

other conference, the Network of Universities and Institutions for Asia-Pacific Peace-Building and Conflict Prevention, which will be facilitated by the UPEACE Asia Pacific Programme, in Bangkok, Thailand in July 2003.

Dr. Maosen Zhong

Dr. Maosen Zhong is currently a Senior Lecturer of Finance at The University of Queensland Business School. Dr. Zhong obtained his doctoral degree in Finance from Louisiana Tech University (U.S.A.) in 1999. Prior to joining UQ, he was the Assistant Professor of Finance at Kansas State University and The University of Texas-Brownsville in the United States. He teaches both graduate and undergraduate finance courses. He has published 12 articles in international academic journals and made presentations at academic conferences world wide. Two of his papers were awarded "Best Paper Award" by professional associations in the U.S.A. He has studied Buddhism under Venerable Master Chin Kung for many years.



What Did Einstein Say about Buddhism?

Comments on Dr. Maosen Zhong's Lecture
by (Ming Ji) Miao Yin

"The religion of the future will be a cosmic religion. It should transcend a personal god and avoid dogmas and theology. Covering both natural and spiritual, it should be based on a religious sense arising from experiences of all things, natural or spiritual and a meaningful unity. Buddhism answers this description. If there is any religion that would cope with modern scientific needs, it would be the Buddhism."

- Einstein

The Implication of Einstein's Statement

It is not difficult for us to understand the above paragraph. First of all, Einstein had given his positive scientific affirmation on Buddhism. At the same time, we feel sorry for Einstein that he did not have the opportunity to read about the real Mahayana Buddhism. What he read were probably some poorly translated copy of the English version of Buddhist texts and most of them were on the topic of the Law of Cause and Effect. Otherwise his better knowledge and understanding of Buddhism would have revealed itself by the state of his mind expressed in the words he used in this paragraph. There is deviation in his understanding of Buddhism. The principle of Buddhism is derived from one's self-nature which comes naturally. Outside of one's mind, there is nothing in existence. According to this paragraph, what Einstein understood about Buddhism were as follows: The principle of Buddhism is proven and supported by facts and real situations. The truth about Buddhism and its rationality come from and are supported by the real life situations and the reality of societies and from what is happening in the natural world and from its phenomena. Therefore, we can further infer that it is possible what Einstein read about Buddhism were mostly on the topic of the "Law of Cause and Effect."

Next, in the paragraph, the most important key phrase is "modern scientific needs." We must ask the question "what does it mean by needs?" What are the "modern scientific needs?" From Einstein's theory of relativity, it is not difficult for us to see that Einstein's thinking followed by the material substance traveling exceeding the speed of light disappeared from the field of his earthly vision into another dimension. In his deep thoughts, he was wondering where was this space and in what physical realm is it at. At that moment, he must have thought about God and the space where God lives, thought about the description of a particular dimension or heaven mentioned by different religions, etc. Even more credible, when he thought about how this substance exceeding the speed of light, if the speed can be increased without any limit, this substance would be able to break through and enter all kinds of innumerable dimensional spaces. If this substance is an airship and we are inside this airship, at this moment, we will be able to see immeasurable dimensional spaces and worlds. In each and every dimensional space, there must have lived all kinds of different living beings in all shapes and forms. Therefore, the sacred theory that the universe and the mankind has only one God can no longer hold up. At this moment, Einstein must have thought that in human terminology of "god", there must be more than one in existence. In reality, there are countless number of gods, because the universe has countless number of dimensions. Therefore, Einstein said, "It should transcend a personal god." The god that dictates the universe (the "god" referred here by Einstein should be what we call Buddha) will transcend the personal god. When the theory of relativity became known to the public, Einstein gained greater confidence in the possibility of true existence of god. From here, following the imagination of Einstein, we can make this hypothesis. Is it possible that the speed of this airship can travel the speed of our consciousness, with just one thought, we can arrive the Western Pure Land without actually leaving our body of karmic effect and be in the One True Realm? The answer is affirmative. But this is only our wishful thinking. The modern men do not yet have this ability to increase the orbiting speed of a substance without any limit.

Apparently, the scientific research of Einstein had surpassed the three dimensional space. His inspiration derived from surpassing the time and the space needed to be directed, or you could say he needed guidance in the direction of his research. Because the research done on substance surpassing the speed of light inevitably will fix the target of his research mostly on a formless substance such as an idea or the power of a thought. In another words, the modern scientific research needs some kind of religious guidance. Einstein said the religion that will match this need "would be Buddhism."

Therefore, the theory of relativity has established a very close tie between modern scientific technological research and the religion. Why does the modern scientific research need a religion? From the above analysis, it is not difficult to see that the scope of modern scientific research already surpassed the three dimensional space. The permanent nature of "time" and "space" are being challenged. Einstein's theory of relativity brought us surpassing the three dimensional space. However, to our scientists, space beyond the three dimensional space is only the world in our deep imaginations only. The deep concentrated meditation in Buddhism can break through the three dimensional space. They can arrive at different dimensional spaces and worlds based on their abilities in how deeply they can concentrate in their meditations. Therefore, in order to do research beyond the three dimensional world, the scientists really need to have the guidance of a highly achieved Master in Buddhism or the guidance of Mahayana Buddhism. Buddha said in the sutra that all things come from the mind and are changed by consciousness. All things are created by the mind. All things are within the mind. The ten realms do not go beyond the mind. The knowledge of the modern science naturally cannot go beyond the mind. The research on surpassing the time and space will put more emphasis on the research of the spirits or the consciousness. It is the research on the power of the mind or the power of the thought. The power of thought is the spirit, is the physical energy, and is formless. A substance has form. Einstein's formula in changing the energy to substance is as follows: $E = M * C^2$. In the empty space, when the immense formless energy "E" gathers together, sub-

stance "M" is formed.

The conclusion is this that physical energy and substances are interchangeable. The physical energy and the substance are one, not separate. This corresponds to what Buddha said that if you truly know your self-nature, all are one. In the Infinite Life Sutra, it says, "All buildings whether they are wide, narrow, square, or round; whether it is big or small; whether it is in the air or on the ground are pure, stable, and at peace, filled with subtle happiness, come forth with just a thought, and all are fully provided for." This is one of the example that power of thought can turn energy into substance.

The Formation of the Universe - Past, Present, and Future - All Exist at the Same Time

Next, about the formation of the universe, let us make a comparative analysis of what Buddhism said and what the modern scientists are saying. The scientists infer that the universe was formed by a sudden explosion of a particle $1 * 10^{-33}$ power cm in diameter. Buddha told us that the universe, the empty space realm appear from nothingness all of a sudden. However, no matter how the universe was formed, we must pay our attention to one point; that is, the universe appears all of a sudden or after an immense explosion. All the substances inside of it or clusters of substances or even a particular galaxy, they all orbit according to their own orbiting speed and their own different level of energy.

We can deduce that the ten dharma realms mentioned by the Buddha have area spaces of ten orbiting speeds. The orbiting speed of all the substances or galaxies in each dharma realm, its relativity is stable or equals to zero. For example, in our human realm, the relativity to earth, the orbiting speed is at $0 \sim C$ (speed of light) km/s; or the orbiting speed of a substance in the three dimensional space is $0 \sim C$ (speed of light) km/s; the orbiting speed of the four dimensional space is $C_1 - C_2$ km/s; in the n dimensional space, the substances are orbiting at speed $C_{n1} - C_{n2}$ km/s. In every orbiting speed area, it can be divided into innumerable speed

areas. Therefore, we can understand when Buddha said “hundred realms and thousand ways as they are” means the innumerable dimensional spaces at different orbiting speeds. What Buddha said about the indestructible bodies are from the point of relativity to the planet earth, formed by substances orbiting at an extremely fast speed. When the orbiting speed of a substance is fast to the extreme, it permeates throughout the empty space and the dharma realm. It appears everywhere, it is everywhere, and it is there all the time. It can also be said that it does not go anywhere or come from somewhere, it is not born and will not die, and it is not the past, the present or the future.

According to the formula: $L_v = L_o \cdot 1 - (v^2/c^2)$, when the orbiting speed is equal to or greater than the speed of light, the length of the substance or its volume will become zero. To the people of our planet, the substance seems to have disappeared. In reality, it did not become shorter, smaller, or did it disappear. It is only completely or partially showing itself in the dimensional space matching its orbiting speed. When its speed matches the orbiting speed of our space, we will again be able to see it. Therefore, between the space of the $0 \sim C$ speed of light, in reality, there exist innumerable dimensional spaces. It is like a flying object, when it becomes shorter or smaller, it really has not become shorter, smaller or disappeared. It is only showing up in another dimensional space.

The deep concentrated meditation mentioned in Buddhism is about the kind of states our minds are in. The kind of time and space are determined by the degree of the purity of our minds or determined by the orbiting speed of our mind consciousness. As long as we are able to fix our minds consciousness at a particular orbiting speed, the realm that matches its speed will come forth. In different space the orbiting speed of the substance is different. The higher the dimensional space, the faster its speed, it also requires deeper concentrated efforts in our meditation. (I do not know whether my understanding is correct on this.)

Next, in our deep concentrated meditation, we can see the future as well as go back to our past. Einstein

supported by his theory of relativity hold the opinion that substances if pass through a particular orbiting speed will be able to enter into the future or go back into the past. Therefore, he arrived at the conclusion that “the past, the present, and the future” all exist at the same time.

Buddha and Einstein shared a common consensus on this point. The only difference in their conclusions of “the past, the present, and the future all exist at the same time” is their states of minds. Buddha had personally proven it, while it was only a deduction for Einstein in his theory of relativity where time can go forward or backward. Buddha said, “The past never goes away, the present was never born and the future is already in existence.” How do we know that to be true?

The past never goes away because we can return back to the past at will. For example, the grand gathering for the dharma talk on the Flower Adornment Sutra is still continuing. The present was never born because it is already past. The future is already here because we can go to any point in the future at will.

However, according to the Law of Cause and Effect in Buddhism, we should know that even though the future is already in existence, it is still subject to change by the conditions created by power of the thoughts, power of the vows, and power of the karmic force. In another words, the power of our vows can change the future. Otherwise, the method of changing our destiny - to refrain from doing anything bad and to do all good will not have worked. For example, I go into deep meditative concentration, enter the state of my mind 20 years from now, and find the condition I will be in is not good. After I came out of my meditation, I repent immediately of my past wrong doings. I stop doing all evils and do only good deeds. Three years later, again I go into deep meditative concentration and enter the realm 17 years from now (the same realm and space I entered three years ago), I will find that the realm has completely changed. It becomes more than wonderful. For the same reasoning, if I continue to do evil things, that realm becomes worse.

Therefore, we know the theory of relativity pulled the science and Buddhism together, without any resistance and denial of the facts, are becoming one.

Let Us Take Another Look at Buddhism and Science

Then what is Buddhism? What is science? People who are bright and have kind roots will reevaluate these two very familiar and yet unclear general ideas. We cannot use our normal and usual methods to understand these two general ideas. Buddha dharma contains immeasurable interesting meanings. Comparing the modern science to Buddhism, science is like the newborn baby, too childish. Why? Read the following comments of an enlightened person, you will have your answer.

What is Buddhism? Buddhism is the scientific education about the true facts of the universe and our lives. What is Buddha Dharma? Buddha Dharma is the name given to all the worldly and other worldly knowledge about the universe and our lives. It is the knowledge system of an enlightened person and is the mother of modern science.

What is science? It can be explained in a narrow sense or in a broad sense:

1. Science in a narrow sense: It is a tiny fraction of the parts formed in Buddhism. It is what modern man and modern society can admit that will reflect what is natural, social, dimensional and etc. It is objective and a routine knowledge system. Apparently it is limited within the definition of the three dimensional space or can be called within the scope of the scientific definition of the three dimensional space. For the space exceeding the three dimension to the scope of innumerable dimensional space, we need to involve the science in a broad sense within the scope of the whole universe.

2. Science in a broad sense: It is an objectively routine knowledge system reflecting the truth about the whole universe and our lives in their entirety. At this point, it is not difficult for us to tell that science in broad

sense is Buddhism.

Buddhism is the True Science of the Universe

People of our modern society are influenced by the history, influenced by what other people say, are lost and confused by the modern science in its narrow sense. They call the phenomena and the facts of what they do know and explain them as the “knowledge of science”, and call the phenomena and the facts of what they cannot yet comprehend “superstitious beliefs.” For example, will a modern man call a television set a product of superstitious beliefs? No, of course not. Every modern man will say that television set is a product of science, it is not a superstitious belief. However, if the time turns back 2000 years, suppose that 2000 years ago a man said, “I want a television set,” people beside him would think he had superstitious beliefs. It is just like the modern man who says that only if he can fly. In reality, if a person can leave the field of gravitation, that person is able to fly. Back then it was unimaginable to have a television set. We treat what the ancient people called the “mirror reflecting the goblins”, “eyes that can see thousand miles away”, and “ears that can hear thousand miles away” as superstitious beliefs. But, isn’t the modern telephone with the screen actually the “mirror reflecting the goblins”, “eyes that can see thousand miles away”, and “ears that can hear thousand miles away”? From this we can realize what was considered a superstitious belief in the ancient times, isn’t that the modern science? For the same reasoning, the modern superstitious belief is the future science.

In reality, even for the three dimensional space, the areas we can explore are still very limited, not to mention spaces exceeding the three dimensions. Based on modern conditions or methods, how many areas the scientists are still currently unable to explore? We can say that it is innumerable. When we cannot use our knowledge and experience of the three dimensional space to explain or to know the unimaginable phenomena and facts appeared in those innumerable areas, we give it a hasty conclusion by defining it as superstitious beliefs. This is the tragedy of mankind and the universe. This is not the right attitude of a true scientist.

Einstein is our model example. He suggests that we should treat the religion that is being colored as superstitious beliefs, especially "Buddhism" as the modern science and let it be the overall guidance to all future science. Without a doubt, Einstein is truly the greatest scientist of the universe. Actually this is the way it should be stated: "There are no superstitious beliefs in this universe and throughout all the dharma realms. They are only the phenomena and the facts that we are yet to know and to understand."

I hereby sincerely ask that the virtuous people from all ten directions to correct me if I am wrong in my statements and to join in the discussion.

*May the merits and virtues accumulated from
this work*

*Adorn the Buddha's Pure Land,
Repay the kindness received from the Four
Levels above,
And help to relieve the sufferings of
The Three Paths below.*

*May the ones who see and hear of this,
All be inspired, and with a pure heart,
Within the lifetime of this reward body,
Be born together in
The Land of Ultimate Bliss!*

Written by disciple of Amitabha Buddha
- Miao Yin (Ming Ji)
China on May 31, 2003



World of Hwa Zhan

- **Satellite Television Station of Lectures** **given by Venerable Master Chin Kung**



It is my wish to see that all teachers of Dharma, all the teachers of religious scriptures could have their own satellite television stations where they could promote positive education of morality and virtue. The heart of soul of the people will be influenced by these proper teachings and the society as a whole will be changed for the better. By having a dedicated TV channel, audience can freely select the subject of their interests and start their learning. By choosing a single subject and focus their time and energy into the learning of that one subject, then true knowledge and understanding will follow.

Chin Kung

Hwa Zhan Satellite TV is television station dedicated to the broadcasting of Venerable Master Chin Kung's lecture series and the chanting of Amitabha Buddha's name 24 hours a day. Our goal is to keep the "wheel of teaching" rolling, to promote the teaching of Buddha and realize the vision of Venerable Master Chin Kung: to spread the teaching of Buddha to the world to help all beings and promote long lasting world peace.


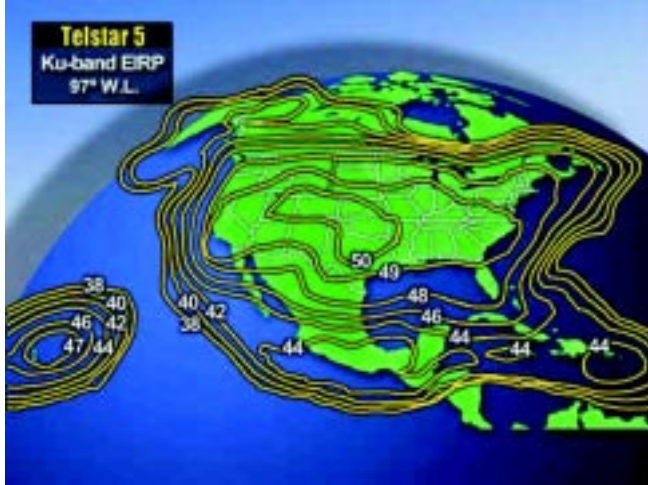



Hwa Zhan Satellite TV broadcast Venerable Master Chin Kung's lecture series of "Infinite Life Sutra", "Essence of Amitabha Sutra Explained", "Flower Adornment Sutra", "Diamond Sutra", "Earth Treasure Sutra" and many other lectures on various teaching of Buddha. Our station also dedicate to the chanting of Amitabha Buddha's name. Our coverage included Japan, Korea, Australia, New Zealand, China, Hong Kong, USA west coast, and Alaska. European countries will be included in our coverage shortly.



From Left to Right: Venerable Master Chin Kung in his 50's, 60's and 77 years old.

COVERAGE OF THE HWA ZHAN SATELLITE TV PROGRAM

| | |
|---|--|
| <p>Asia and Australia: PanAm-8</p> <p>DownLink Frequency - 3850 Mhz L-Band Freq - 1290MHz Symbol Rate - 28Mbps FEC - 5/6</p> |  <p>PACIFIC VERTICAL BEAM C-Band</p> <p>DOWNLINK: 3850 MHz L-Band Freq: 1290 MHz Symbol Rate: 28Mbps FEC: 5/6</p> <p>DownLink Freq.: 3850MHz L-Band Freq.: 1290MHz Symbol Rate.: 28Mbps FEC.: 5/6</p> <p>PanAmSat.</p> |
| <p>North America: Telstar-5</p> <p>Frequency - 12090 Mhz Symbol Rate - 20000 FEC - 3/4 Polar. - Horizontal</p> |  <p>Telstar 5 Ku-band EIRP 97° W.L.</p> |
| <p>Americas: Satmex-5</p> <p>Frequency - 12080 Mhz Symbol Rate - 25635 FEC - 3/4 Polar. - Horizontal</p> |  <p>Satmex 5 Ku-band Beam 2 EIRP 116.8° W.L.</p> |

Online Replay of the Latest Venerable Master Chin Kung's Dharma Lectures (Chinese Only)

<http://www.amtb-aus.org>



Flower Adornment Sutra



Infinite Life Sutra



Lectures in Japan 2002



Lectures on Special Topics





感激斥责你的人
因为他助长了你的定慧

感激绊倒你的人
因为他强化了你的能力

感激遗弃你的人
因为他教导了你应自立

感激鞭打你的人
因为他消除了你的业障

感激欺骗你的人
因为他增进了你的见识

感激伤害你的人
因为他磨炼了你的心志

生活在 感恩 的世界

Be grateful to those who have hurt or harmed you,
for they have reinforced your determination.

Be grateful to those who have deceived you,
for they have deepened your insight.

Be grateful to those who have hit you,
for they have reduced your karmic obstacles.

Be grateful to those who have abandoned you,
for they have taught you to be independent.

Be grateful to those who have made you stumble,
for they have strengthened your ability.

Be grateful to those who have denounced you,
for they have increased your wisdom and concentration.

**LIVING IN A
GRATEFUL
WORLD**

感激 所有使你
坚定成就 的人

**Be grateful to those
who have made you**

Firm & Resolute

And Helped in your Achievement.





In our practice, we strive to attain:

True Sincerity
towards others,

Purity Of Mind
within,

Equality
towards everything we see,

Proper Understanding
of life and the universe and,

Compassion
in helping others in a wise
unconditional way.



真誠清淨平等正覺慈悲
看破放下自在隨緣念佛

*A Path to
Ultimate
Happiness*

In attaining these, we will:

See Through
to the truth of impermanence,

Let Go
of all wandering thoughts and attachments,

Freedom
of mind and spirit,

Accord with Conditions
go along with the situation, and

Be Mindful of Buddha Amitabha
follow his teachings, and
vow to reach the Western Pure Land.



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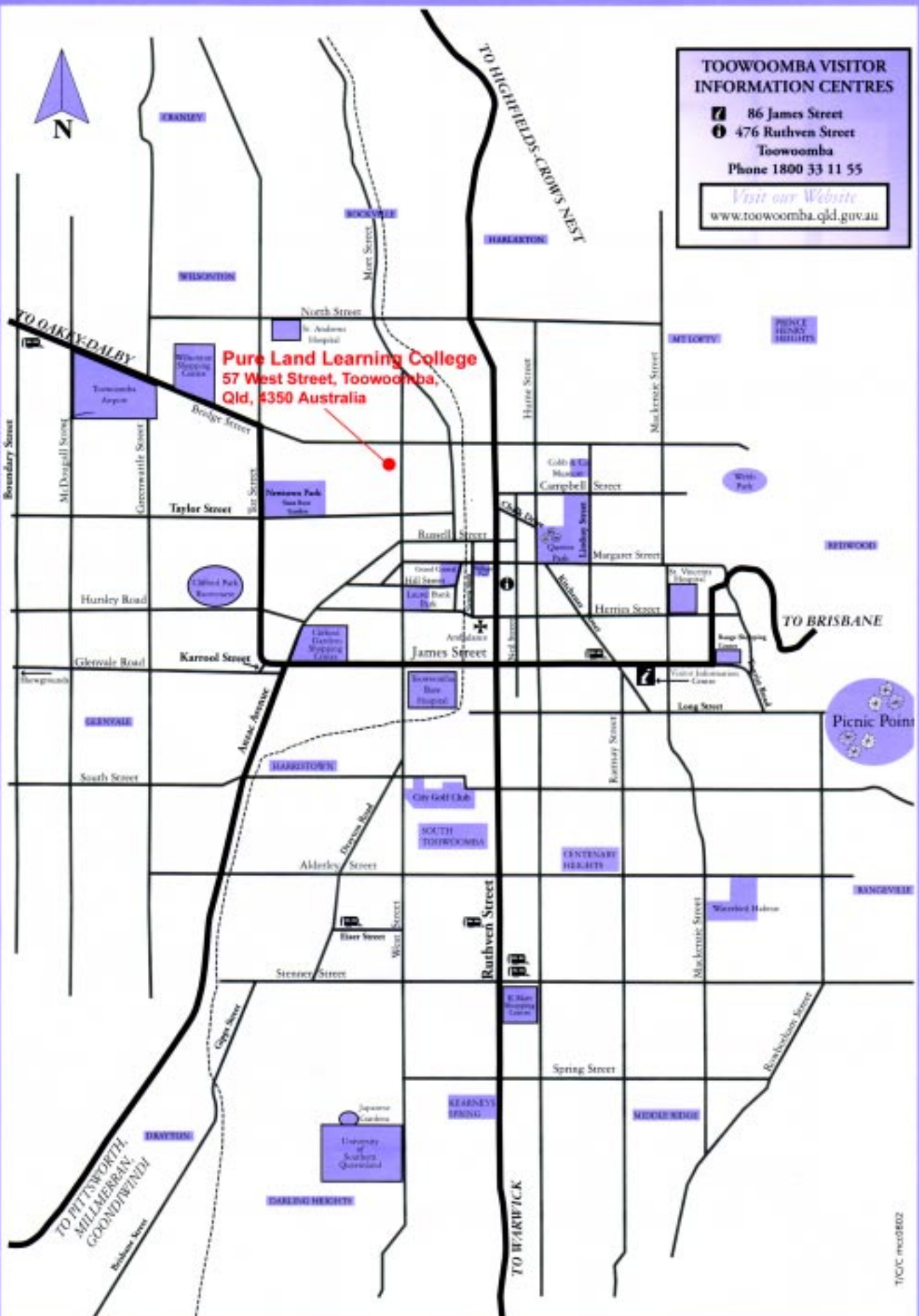


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www.toowoomba.qld.gov.au

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淨空

