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WORLD BUDDHIST DIRECTORY

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SRI LANKA

WORLD BUDDHIST DIRECTORY

Produced & Published by
THE BUDDHIST INFORMATION CENTRE
ANANDA COOMARASWAMY MAWATHA
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FOREWORD

Buddhism is a doctrine appealing to the intellect. It is the path leading to Nibbana, a way of life and a means of social upliftment.

The world-wide spread of Buddhism, encompassing the means of spiritual as well as worldly advancement and happiness, can be divided into five broad periods, namely, 1. Buddha's lifetime, 2. The Asoka Period, 3. The Kanishka Period, 4. The Sailendra Period and 5. The Modern Period.

1. Buddha's Lifetime:

In the forty-five years of his dispensation, the Enlightened One preached the Dhamma, travelling on foot from place to place, either at a brisk or a leisurely pace, within the three circles (mandalas) namely the Greater Circle, the intermediate Circle, and the inner Circle during nine, eight or seven months of each year respectively.

2. The Asoka Period:

Emperor Asoka, on the advice of Arahant Moggaliputta Tissa, sent missions of Theras to 1. Kashmir and Gandhara, 2. Mahisamandala i.e. the State of Mysore, 3. Vanavasa i.e. the Northern Kanara State in South India, 4. Aparanta i.e. the region of Gujerat and Kathiawar, 5. Maharattha i.e. Maharastra, 6. Yonaka desa i.e. the Greek States of North West India, 7. Himavanta i.e. the Himalaya Region, 8. Suvannabhumi i.e. the territories in Indo-China including Burma, Siam and Cambodia and 9. Tambapanni Dipa i.e. Sri Lanka.

The Emperor through his ambassadors and Dharmamahamatras spread the Dhamma to 1. Syria, 2. Egypt, 3. Macedonia, 4. Cyrene, 5. Epirus, 6. Central Asia, 7. Palestine and 8. Alexandria.

3. The Kanishka Period:

The missionary activities initiated by Emperor Kanishka spread in the centuries following to 1. China, 2. Mongolia, 3. Manchuria, 4. Korea, 5. Vietnam, 6. Japan, and 7. Tibet. Further Buddhism spread within the territories under the Empire itself to 1. Kashmir, 2. Yarkhand, 3. Khotan, 4. Chinese Turkestan, 5. Afghanistan, 6. Bactria, 7. Kashgar, 8. Central Himalayas and other parts of Central Asia.

4. The Sailendra Period:

The Sailendra Kings expanded the Sri Vijaya Empire which brought the whole of Indonesia and adjoining territories under one rule for the first time. During this period Buddhism spread to territories in the region namely 1. Java, 2. Sumatra, 3. Bali, 4. Malacca, 5. Borneo, 6. Celebes and 7. the Malay Peninsula.

It may be surmised that approximately seventy per cent of the world's population were Buddhists by 1000 B.E. (456 C.E.). The populations of the continents of Europe and America began to expand gradually. As a result, the number of non-Buddhists too had increased. However, according to a computation made by Professor Rhys Davids and others in 1877 C.E. even in that century nearly 40 per cent of the world's population comprised of Buddhists.

5. The Modern Period:

At present Buddhism is fast spreading in the continents of Europe and America. Scholars such as Victor Fausboll, Sir Edwin Arnold and Rhys Davids should be considered as pioneers in the spread of Buddhism in the West. Due to emmigration Buddhist communities have sprung up also in Australia and Africa.

Buddhism is widespread today and this is revealed by the fact that publications of the Buddhist Publication Society, Kandy, Sri Lanka are mailed to 87 foreign countries.

Buddhist Information Centre of the Sasana Sevaka Society Ltd.

With the present growth of Buddhism in the world it was felt that a Centre for collection and dissemination of information pertaining to Buddhism would be most appropriate. A small beginning was made in 1967 (2511 B.E.) when the Sasana Sevaka Society of Maharagama together with the Sasana Sevika Society established the Buddhist Information Centre at 50, Ananda Coomaraswamy Mawatha, Colombo 3.

One of the important tasks undertaken by the Buddhist Information Centre was the compilation of a World Buddhist Directory. The first batch of letters were sent to foreign addresses in 1968. The information that was received did not reach the required standard. Similarly in 1978 letters were again sent to over 500 addresses abroad. The response was very much better and it was also noticed that the Buddhists were more organized. Directories of Buddhist Organizations have been compiled for Europe and the United Kingdom. Yet the original concept of a World Buddhist Directory was found to be valid as with the help of such a Directory it would be possible to exchange information and build world opinion. By forming direct contacts it would also be possible to give greater strength in leading the buddhist way of life.

With the intention of bringing out the Directory to mark the occasion of the Conference of World Buddhist Leaders and Scholars to be held in Sri Lanka from June 1 - 4, 1982 (2526 B.E.) a special committee of the Sasana Sevaka Society, Colombo Branch was formed. The members of the committee were Messrs. Brindley Ratwatta, Parinda Ranasinghe, Bertie Amarasekera, Chandra Monerawela, Chandrasena Ranatunga, Wille Subasinghe and Olcott Gunasekera. This publication was possible due to their devoted work. We consider this as our first print. We are aware that the Directory is incomplete in many ways. It is our intention to print a revised and a more complete edition when, with the cooperation of the Buddhists and the Buddhist Organizations abroad more comprehensive information is received by us.

May all be well and happy.

Madihe Pannasiha Maha Nayaka Thera

Patron

Sasana Sevaka Society.

Buddhist Information Centre,
50, Ananda Coomaraswamy Mawatha,
Colombo 3, Sri Lanka.

2526/1982 - 05 - 15.

Compiler's Note

The release of this print has been advanced, to accord with the desire expressed in November 1981, by Ven: Madihe Pannasiha Maha Nayake Thera, Patron of the Sasana Sevaka Society (of which the Buddhist Information Centre represents its publication unit) to mark the occasion of the Conference of World Buddhist Leaders and Scholars to be held in Sri Lanka from June 1 - 4, 1982 (2526 CE).

The first print of the World Buddhist Directory is a rush edition pieced together during the course of about 3 to 4 months from the information available to the Centre locally and received by the Centre in the past (some of which may be out of date) and from material gathered from Foreign Missions abroad and other reliable sources. It is, therefore, likely that we may not have incorporated all the information received and/or of interest to a Buddhist as well as a non-Buddhist to understand the Dhamma and the Buddhist way of life; and there may also be errors and omissions. We crave your indulgence for any lapses.

This being our first attempt, it is our hope that we may be able to improve on the Directory in a subsequent edition. We, therefore, welcome any suggestions and additional information, and notification of any errors or omissions in this print, so that we may note the same for consideration and incorporation, if necessary, in our next edition.

In respect of Sri Lanka we hope to publish a comprehensive Directory in the near future.

Editorial Committee.

Buddhist Information Centre,
50, Ananda Coomaraswamy Mawatha,
Colombo 3, Sri Lanka.

2526/1982 - 05 - 15.

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Buddhist Information Centre,
50, Ananda Coomaraswamy Mawatha,
Colombo 3, Sri Lanka.

2526/1982 - 02 - 12.

MESSAGE OF BUDDHISM

Dr. Jotiya Dhirasekera

Editor-in-Chief

Encyclopaedia of Buddhism, Sri Lanka

Man, even in the best of circumstances, is not without problems. Problems that disturb him from within and without, as well as problems that relate to his body and his mind have pursued him since his emergence on earth as a sentient being. Disease, old age, accidents and death as well as the tyranny of greed, hatred and jealousy feature with almost unfailing regularity in their midst. Buddhism as a philosophy of life, propounded by the Buddha over twenty-five centuries ago, not only primarily concerns itself with this basic position of the unsatisfactoriness of life in the world which is comprehensively covered under the term dukkha but also appears to be unique in its approach towards its solution.

Buddhism, let it be known at the very outset, is firm in its rejection of an external agency, either for the explanation of the presence of this state of affairs in the world or as a power through whom it could be eliminated. But in doing so the Buddha, even as the Bodhisatta prior to his enlightenment, was not helplessly confronted with the dichotomy of having to accept accidental or chance happening of events as the only other alternative when he rejected the external agency of a creator. To him as the Bodhisatta, there came the conviction that both these approaches were equally visionless and stultifying. A process of causal analysis clearly appeared to him more logical. He thus conceived of the possibility of a third approach which was more enlightening and infinitely edifying. It is this mode of inquiry and investigation which brought forth the system of philosophy which is directly integrated with life and is also bound up closely with personal responsibility which the centuries that followed has designated as Buddhism. The causal process which generates this unsatisfactoriness of the human lot, unsatisfactory both to the body and mind, was thus discovered and a method leading towards release therefrom was consequently formulated. This is known in the world of the Buddhists as the basic teaching of the Paticca samuppada.

In the light of this Buddhist analysis, a closer scrutiny of the human being would reveal that his life, particularly the psychical, stretches far back into the past. The Buddhist finds it logical to argue that this life would, with the momentum it gathers now in the process of living, therefore stretch likewise infinitely into the future unless this life-generating process is arrested forthwith. Man being psychically propelled, continuously by attraction and repulsion with regard to things of the world outside, via the medium of sense organs through which he communicates, builds up the life-sustaining stimulus now as well as the potential for a life after death. The Buddhists accept this apparently unending life-process which they call samsara, as a reality.

Worldings are thus caught up in this man-world relationships with all their concomitant stresses and strains which, when viewed sensibly, and with the required degree of detachment, turn out to be far from satisfactory. This is the basic theme of Buddhism, viz. the doctrine of dukkha. It is for the cessation or eradication (nirodha) of dukkha that the Buddha claims he has, by his own enlightenment, discovered the way (magga). On Buddha's own admission he is said to propound the doctrine relating to the unsatisfactoriness of life in the world and its termination (Pubbe caham bhikkhave etarahi ca dukkhan c'eva pannapemi dukkhassa ca nirodham. M.I, 140). Accordingly, these three, dukkha, nirodha and magga logically constitute the first third and fourth items of the Four Noble Truths of Buddhism. The Buddha is more or less unique in his

application of the method of casual analysis to discover the cause of this unsatisfactoriness or presence of dukkha in the world, without falling back on an inexplicably just or unjust Supreme Being. Thus he elicited the second of his Truths, Samudaya or the origin of dukkha which ultimately traces it back to craving or tanha, craving for life and pleasures of life. It is the greed to obtain and possess more than one needs or deserves. Stimulated by the momentary and ephemeral pleasures of life which bring infinite distress in their wake, man multiplies and increases his liability for life and regeneration of life. Delighting in these fleeting pleasures of life without due caution and restraint, and unmindful of their consequences, man sinks deeper and deeper in this unhappy and uncertain lot of life and assures himself of its perpetuation. This in brief is what the Buddhists refer to as the tragedy of samsara, the tragedy of the process of painfully sliding along in life, unconscious of it though, ever increasing the momentum for its regeneration.

In antithesis to this stands Nirvana, the cessation of this painful process of life. It is the goal of Buddhist salvation which is attained by each one through a successful adjustment to the life situation at the mundane level. It means how successfully we cope with changing vicissitudes of life: how we react, for instance, to the loss of glamour of youth in the natural process of maturing, how courageously we can face up to instances of physical and mental illness or how diligently we can prevent their occurrence. These essentially constitute a major segment of Buddhism's formula for the irradiation of dukkha or unsatisfactoriness of life. How we react to loss and gain, to victory and defeat, viewing them realistically as situations brought about by man's own error of judgement; how we see clearly the difference between the needs of man for the acquisition of which man has to address himself alone and the base and vulgar human weakness of greed maintaining at the same time the justice of not depriving another of his rights in the process: This being the basic and primary concern of religiousness in Buddhism, the teachings of the Buddha make no secret of the futility of appealing to a power beyond man for the success and security of human life or its dignity and serenity. The Buddha was emphatic in his declaration that man should seek no refuge beyond himself (attasārāna anannasārāna D. 11, 100) for his happiness now or even beyond (attano loko anabhissaro M. 11, 68). It is with the same stress in mind that he has declared that both the origin and the end of the world are contained within the individual, within this fathom-long body of man (vyamamatte kalevare S. 11, 62) which in other words means that the responsibility both for the attainment of Nirvana and the perpetuation of samsara lies with each individual. This becomes abundantly clear on a closer examination of the fourth Noble Truth, the Way or magga which is declared as the only path leading man to his salvation, to his emancipation from the unsatisfactoriness of life here and now and to his total liberation from the life process of samsara itself.

If one were interested in a way of life for the ultimate attainment of his transcendental goals and viewed it as the core of his religion, the Noble Eight-fold Path or the ariya atthangika magga and that alone would truly be the religion known as Buddhism. Starting with a cultivated or cultured outlook on life which is known as samma ditthi, or correct vision it takes one who practices the way, at the eighth terrace to correct and meaningful concentration of mind or samma samadhi. This is as far as the practice of the way or magga goes. Prior to the final liberation from the samsaric process from which the Buddhist seeks release, one passes through a final stage which lies beyond the way and is the outcome of it, namely the final fruition of wisdom or the gaining of conviction with regard to the real ephemeral nature of life (yathabhuta pajananāna). This is correct insight or samma nana which precedes the final release: Sammanāssa samma vimutti pahoti.

Buddhism, while it correctly assesses the intellectual diversity of the human world, does not offer diverse and divergent paths of these differently accomplished people for the attainment of their final goal. The goal being transcendentally what it is those who pursue it have to complete this total evolutionary culture known as sikkha or reach the same degree of perfection in being arhant to deserve it. Thus, while it rejects the idea of the saviour and insists on personal accomplishments it also rules out the consolation of grace for the apparent weakling. For Buddhism's main thesis is that enlightenment (bodhi) or release (vimutti) is within the reach of every one who by his own effort has to acquire it (paccattam veditabbo vinnuhi).

Buddha's Exhortation To The First Sixty Arhants To Propagate The Dhamma:

"Released am I, monks, from all ties whether human or divine. You also are delivered from fetters whether human or divine, Go now and wander for the welfare and happiness of many out of compassion for the world, for the gain, welfare and happiness of gods and men. Let not two of you proceed in the same direction. Proclaim the Dhamma (doctrine) that is excellent in the beginning, excellent in the middle, excellent in the end, possessed of meaning and the letter and utterly perfect. Proclaim the life of purity, the holy life consummate and pure. There are beings with little dust in their eyes who will be lost through not hearing the Dhamma. There are beings who will understand the Dhamma. I also shall go to Uruvela, to Senanigama to teach the Dhamma."

Country	Year	Population	Notes
TIBET	1987E	1,000,000	Vinaya Mahavagga.
NEPAL	1984E	2,500,000	
BTAN	E	750,000	
SIKKIM	1981C	152,189	
MONGOLIA	1988E	1,150,000	
SIBERIA (Buriat, Kalmyk & Tuva Republics)	1988E	1,265,000	
JAPAN	1987E	100,160,000	
KOREA	1988E	41,707,826	
CHINA	1988E	900,000,000	
NORTH VIETNAM	1987E	32,900,000	
MALAYSIA	1987E	10,020,800	
SINGAPORE	E	1,952,600	

Source The Buddha Way
by
Dr. H. Saddharana Thero

Key C = Census
E = Estimated

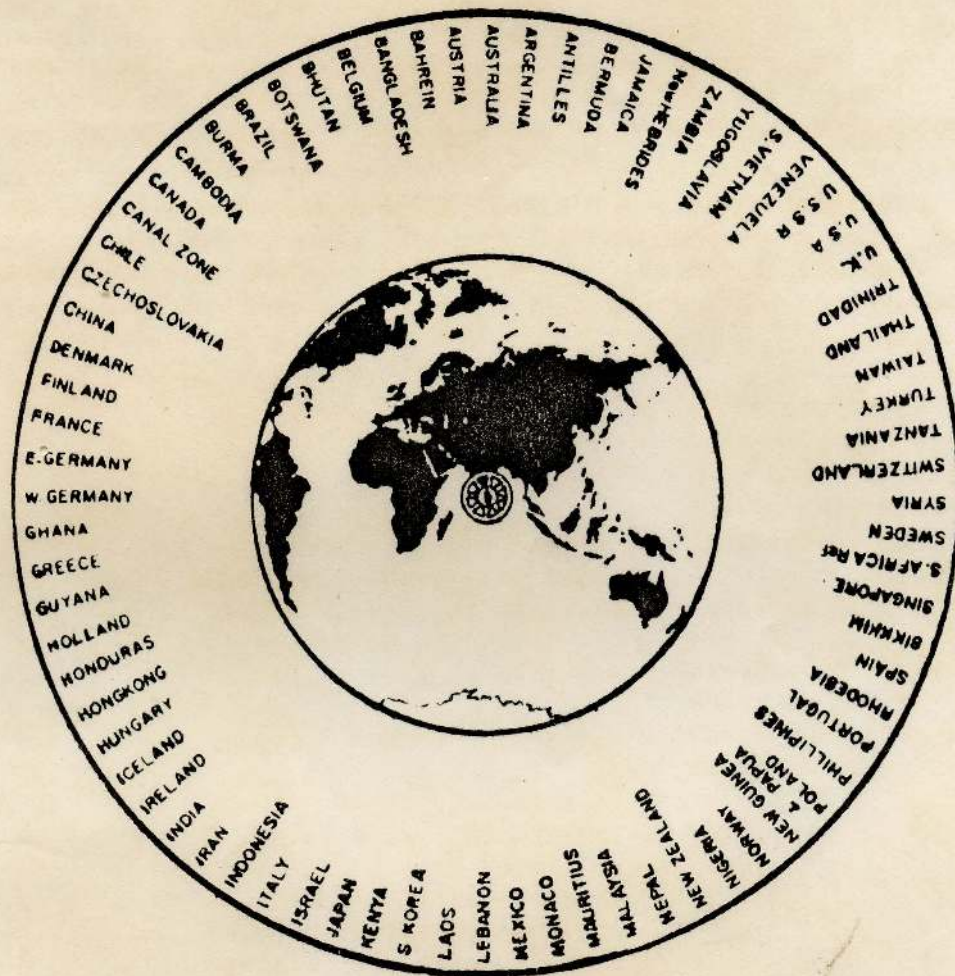
WORLD BUDDHIST POPULATION

<u>COUNTRY</u>	<u>POPULATION</u>		<u>BUDDHISTS</u>
INDIA	437,324,983	1961C	3,256,036
SRI LANKA	12,711,145	1971C	8,567,570
BURMA	23,390,000	1968E	21,051,000
THAILAND	26,257,916	1960C	24,563,526
CAMBODIA	6,300,000	1968E	6,237,000
LAOS	2,500,000	E	2,475,000
SOUTH VIETNAM	15,100,000	1965E	600,000
EAST PAKISTAN	50,840,235	1961C	373,867
TIBET	1,000,000	1967E	990,000
NEPAL	9,500,000	1964E	3,800,000
BLUTAN	750,000	E	743,500
SIKKIM	162,189	1961C	64,875
MONGOLIA	1,120,000	1966E	1,010,000
SIBERIA (Buriat, Kalmyk & Tuva Republics)	1,265,000	1968E	1,265,000
JAPAN	100,160,000	1967E	78,770,000
KOREA	41,707,856	1966E	35,451,909
CHINA	900,000,000	1968E	300,000,000
NORTH VIETNAM	32,900,000	1967E	26,320,000
MALAYSIA	10,020,800	1967E)	3,000,000
SINGAPORE	1,955,600	E)	

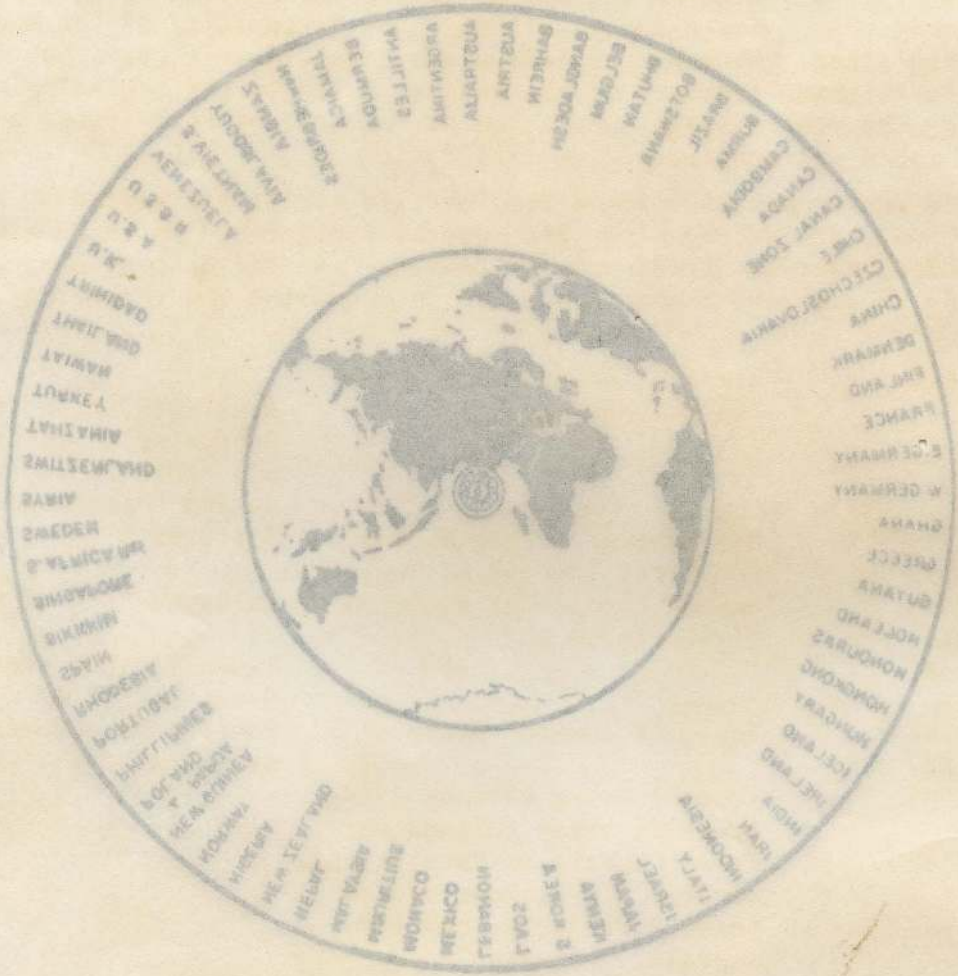
Source The Buddha Way
by

Dr. H. Saddhatissa Thero

Key C = Census
E = Estimated



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THE BUDDHIST PUBLICATION SOCIETY, KANDY,
 WITH THE ASSISTANCE OF
 MAINTAINS CONTACT WITH THESE COUNTRIES
 BUDDHIST INFORMATION CENTRE

THE SPREAD OF BUDDHISM

Chronological Table of Important Events

Prepared by Olcott Gunasekera - Director Buddhist Information Centre.

There are many problems in preparing a chronological table for a period of 2525 years. The fixing of the actual year of occurrence of an event is the chief among them. For example, although the historicity of the Buddha is now well established, there are several views regarding the year that is ascribed to the Parinibbana (demise) of the Buddha, which is the beginning of the Buddhist era. The year 544 B.C. was taken as the date of Parinibbana and the chronological table was constructed on this basis.

Due to scantiness of information, certain events are placed by historians within broad periods, running into several centuries. In such cases the event is included under the first year or century. As far as possible, the dates occurring in standard books were taken in preparing the chronology.

B.E.	C.E.		
-80	-462	Birth of Prince Siddhartha	
-45	-589	The Enlightenment	Bimbisara, King of Magadha; Confucius and Lao-Tse in China and Mahavira in India, lived during this century.
1	-544 (483)	Parinibbana of the Buddha and First Council at Rajagaha	Ajatasattu, King of Magadha
100	-444 (383)	Second Council at Vesali and first schism	Kalasoka King of Magadha
218	-326		Expedition of Alexander the Great to India.
280	-264	Reign of Emperor Asoka	Punic Wars between Rome and Carthage began (264BC).
to	-227		
294	-250	Emperor Asoka becomes a Buddhist after Kalinga war	
297	-247	Third Council at Pataliputta, sending of missionaries to Kasmira Gandhara, Mahisamandala, Vanavasa, Aparantaka, Maharattha all regions in India, Yona country (Greece), Himalaya Region, Suvannabhumi (Lower Burma, Siam and Cambodia) and Lanka (Ceylon)	
298	-246	Greco - Bactrian Kingdom founded by Diodotus	
304	-240		Kustana, son of Asoka founded the Kingdom of Khotan, Central Asia;
330	-214		Great Wall of China begun.
333	-211	First Buddhist Monastery in Khotan	
359	-185		
to	-72		Sunga Period in Central India.

443 -101 to- 77	Building of the Great Thupa, Suvannamali in Anuradhapura, Sri Lanka. Beginning of the tradition of Andras in Ujjeni. Rock cut temples at Karle (1st century BC) Nasik, Kanheri, Junnar, Bhaja (2nd century BC), Ajanta (2nd century BC-7 century CE) and Ellora (5 century-8 century CE)	King Dutugemunu in Anuradhapura, Sri Lanka. Andras in Ujjeni.
489 - 55		Julius Caesar's first expedition to Britain.
500 - 44	King Menander, the Bactrian king meets Ven Nagasena in Sialkot, and becomes a Buddhist; writing of Milinda Panha; Beginning of Greco-Buddhist Gandhara School of art and architecture which greatly influenced Central Asia.	Bactrian Empire
514 - 30		Establishment of Roman Empire by Augustus.
515 - 29 to- 17	The Ti-pitaka rendered into writing for first time at Aloka-vihara, Matale, Sri Lanka; The Fourth Buddhist Council according to Theravada tradition held in Sri Lanka	Reign of Vattagamini Abhaya in Sri Lanka (29-17 BC)
540 -4		True date of birth of Jesus of Nazareth
542 -2	Yi-chen, an envoy of the King of Yueh-chis arrived in Chang-an and taught Buddhist scriptures	
544		Christian era began.
569 25		Eastern Han dynasty in China. (25-221 CE)
611 67	Official introduction of Buddhism to China	
622 78	Fourth Buddhist Council (not recognized by Theravada) at Jalandhar in Kashmir; Ven. Vasumitra and Asvaghosa; writing of Vaibhasa-Sastra.	Reign of Kushan King, Kanishka Beginning of Saka Era. (other dates 128CE, 144CE).
694 150	Ven. Nagarjuna, the propounder of the Madhymika philosophy- a contemporary of Yajna Sri Gautamiputra	
710 166		Reign of Satavahana King of India, Yajna Sri Gautamiputra (166-196CE);
708 164		Great Plague began and lasted to the death of M. Aurelius (180CE). This devastated all Asia. Century of war and disorder in the Roman Empire began.

719	175-225	Ven. Mon-tseu of China who wrote a treatise comparing Buddhism with the teachings of Confucius and Lao Tse.	
814	270-350	Ven. Maitreya (natha) the founder of the Yogacara school	
824	280	Vasubandhu, brother of Asanga. (280-360 CE)	
843	299	Goodwill mission from King Vasudeva of Gandhara to China	
847	303		Persecution of Christians by Emperor Diocletian;
864	320		Beginning of reign of Chandra Gupta and of the Gupta era (300-606 CE)
		With permission from King Chandragupta a Sinhalese monastery established at Buddha Gaya by King Sri Meghavanna (304-333 CE)	
888	344	Birth of Kumarajiva.	
894	C350	Asanga, most prominent teacher of Yogacara	
916	372	Buddhism introduced to Koguryu in North Korea by a Chinese monk	
928	384	Buddhism introduced from Central Asia to Pakche in S.W. Korea by a monk called Ven. Marananda	
930	386	Buddhism declared State religion in China	Northern Wei dynasty in China 386-353 CE.
943	399	Travels of Fa-Hien (Fa-Hsien) in India (399-414 CE)	Reign of Chandragupta II of India 375-413 CE
946	402	Buddhism introduced to Silla in SE Korea; Buddhapalita and Bhavaviveke of Madhyamika school (1st half of 5 century CE); Dinnaga, acclaimed to be the founder of Buddhist logic; Buddhadatta	
953	409	Hui Shen undertakes a mission to Mexico during the reign of King Yung Yuan. Returned 543 CE.	
964	420	Ven. Sanghavarman translated books on Vinaya from Sanskrit to Chinese	
975	431	Ven. Gunavarman's mission to Vietnam, Java and China. Java became a Buddhist country under his influence.	

979	435	Ven. Gunabhadra, a Sri Lankan arrived in Indra-puri (Hue) from China.	175	719
1002	458	Arrival of Ven. Buddhaghosa, the great pali commentator in Mahavihara, Anuradhapura; founder of Samantapasadika, the Vinaya commentary was begun in the 20th and finished in the 21st year of the king's reign.	480	418
1032	488	Ven. Sangabodhi from Sri Lanka arrived in Tonking and proceeded to Jetavana Vihara Canton.	303	748
1046	502-549	Ven. Bodhidharma, founder of the Chinese, Ch'an sect.	320	864
1070	526	Ven. Bodhidharma left for China from Vietnam.		
1092	548	Arrival of Ven. Paramartha (Po-lo-mo-tho) (513-569CE) of Ujjain in Nanking.		
1096	552	Buddhism introduced to Japan from Kudara (Pakche) one of the kingdoms of Korea.	444	888
1114	570	Muhammad was born.	370	310
1119	575	Ven. Chandrakirti of the Madhyamika school.		
1138	594	Prince Shotoku issued an Imperial Ordinance supporting and urging the development of the Three Jewels.	384	828
1150	606	Ascendancy of King Harsa-deva of Kanauj, a great Buddhist benefactor (606-647CE).	386	930
1161	617	Ascendancy of King Sron-btsan-gam-po in Tibet and official introduction of Buddhism into Tibet.	399	943
1162	618	Tang dynasty in China 618-906 CE	402	946
1173	629	Ven. Yuan Chwang or Hieun Tsang (602-660CE) starts his journey to India; Travelled in India from 633-644 and returned to China in 645CE.	404	928
1215	671	Tsing's visit to kingdom of Sri Vijaya. On his outward journey to India, Sri Vijaya a Theravada centre; Travelled from 671-695 CE.	420	964
1228	684	Talang Tuwo Ins. In Sri Vijaya Kingdom.	431	972

1239	695	Re-Visit to Sri Vijaya by I'tsing; Sri Vijaya had become a Mahayana outpost	1005
1254	710	Beginning of Nara period in Japan. Nara made the capital	710
1258	714	Persecution of Buddhists in China by Yen T'sing; Pala Rule in Bengal-a Buddhist dynasty; Rise of Nalanda University and the Universities of Vickremasila and Odantipuri	1010
1299	755	Ascendancy of King Khri-Sron-Ide-btsan.	1041
1319	775	Ligor inscription-patronage of the Sri Vijaya Kingdom to Mahayana Buddhism	1044
1338	794	Kyoto period in Japan Heian, Kyoto became the capital (794-1194CE)	1050
1348	804	Beginning of Tendai school in Japan by Ven. Saicho (767-822 CE)	1054
1350	806	Beginning of Shingon school in Japan by Ven. Kukai (774-835 CE)	1059
1366	822	Establishment of the second Ordination Platform on Mount Hiei, Japan	1123
1394	850	Nalanda copperplate of Devapaladeva-gift of 5 villages to a vihara founded at Nalanda by King of Sri Vijaya	1162
1411	867	Copper plate ins. of Rastrakuta King Dantavarman in Kampilya, Gujerat-donation of land to the Kampilya vihara where 500 monks of the sangha of the Sindhu desa lived	1172
1412	868	Ins. of Pandya King Vikramaditya Varaguna with Buddhist references	1181
1428	884	Copper plate ins. of the Rasttrakuta king Dharavarsa recording similar grants to Kampilya vihara	1182
1482	938	Ven. Kuya teaches the Nem-betsu in Japan	1223
1519	975	Kagudpa school of Yogo established by Tilopa in Tibet	1253
1526	982	Acarya Dipankara Sri Jnana or Atisa Dpal-mar-med-ndsa-ye-ses or Jo-vor-je-pal-dan Atisa (982-1054 CE)	1257

1549	1005	Cola Ins.of Rajaraja II in Nagapattanam recording the commencement of the construction of a Buddhist vihara there by Sailendra king Cudamanivarman	
1554	1010	Buddhism made state religion in Vietnam during Ly-Dynasty (1010-1225CE)	
1573	1029	Punjab, Kasmir, Gandhara under Muslim rulers of Gazni	
1585	1041	Ven. Atisa's mission to Tibet (1041-1054 CE)	
1588	1044	King Anawratha ascended the Burmese throne	
1594	1050	Religious council in Tibet associated with Atisa, Marpa and Milarepa	
1601	1057	Conquest of Thaton by king Anawratha and the introduction of Theravada Buddhism into Burma	
1634	1090	Construction of the Pagan temple in Burma by king Kyanzittha (1084-1112 CE)	
1697	1153	Ascendancy of King Parakramabahu I in Sri Lanka (1153-1186 CE)	
1709	1165	Unification of Mahavihara, Abhayagiriya and Jetavana vihara monks in Sri Lanka. End of all schisms.	
1116	1172	Beginning of Jodo school in Japan by Ven. Honen	
1725	1181	Establishment of the Sihala Order of monks in Burma	
1736	1192	Beginning of Kamakura Period in Japan (1192-1334)	
1768	1224	Beginning of Jodo-Shinsu school in Japan by Ven. Shinron (1173-1262CE)	
1771	1227	Beginning of Soto zen school in Japan by Ven. Dogen (1200-1253CE)	
1797	1253	Beginning of Nichiren school in Japan by Ven. Nichiren (1222-1282 CE)	
1801	1257	Establishment of the Lanka-vemsa in Sukhodaya, later Thailand	Ramakamhem King of Sukhodaya.
1811	1267	Beginning of Jishu school in Japan by Ippen	
1814	1270	Creation of the Tibetan theocracy by Emperor Kubilai Khan	

- 1902 1358-1419 Ven. Tson-kha-pa, the founder of the Dge-lugs-pa (yellow hats) in Tibet.
- 1912 1368 Setting in of the decline of Buddhism in China Ming Dynasty in China 1368-1644 CE
- 1952 1408 Founding of the Ganden monastery near Lhasa by Tsonkha-pa
- 1997 1453 Constantinople taken by Ottoman Turks
- 2020 1476 Kalyani Inscription
- 2040 1496 Vasco-da-Gama discovers sea route to India
- 2049 1505 Portuguese arrival in Sri Lanka
- 2093 1549 Xavier brings catholicism to Japan
- 2091 1574-1608 Taranatha, a historian of Buddhism
- 2147 1603 Beginning of Edo period in Japan 1603-1867 CE
- 2256 1712 Buddhism appeared in Baikal region in USSR
- 2258 1714 First Buddhist Temple in Buryati, Mongolia.
- 2297 1753 Higher ordination brought from Thailand and the beginning of the Syamopali vamsa in Sri Lanka. King Kirtisri Rajasinghe in Sri Lanka (1747-1781 CE)
- 2378 1834 Tibetan - English Dictionary by Csoma de Koros
- 2381 1837 George Turnour's critical edition and translation of Mahavamsa
- 2399 1855 Latin translation of Dhammapada by Prof. Vincent Fausboll.
- 2410 1866 First Public controversy between Buddhists and Christians at Udanvita, Sri Lanka.
- 2415 1872 Fifth Council at Mandalay, Burma (Theravada); Second Public controversy at Gampola, Sri Lanka
- 2416 1872 Third Public controversy at Panadura Sri Lanka, which led to a Buddhist re-awakening.
- 2417 1873 Establishment of Vidyodaya Oriental College (Pirivena), Colombo
- 2417 1873 Establishment of Vidyalan-kara Oriental College (Pirivena), Kelaniya

2423	1879	Light of Asia written by Sir Edwin Arnold	1902
2424	1880	Coming of Henry Steele Olcott to Sri Lanka	1912
2425	1881	Founding of the Pali-Text Society by Prof. Rhys Davids	1922
2429	1885	Buddhist flag designed by H.S. Olcott; Waisakha Full moon declared a Public Holiday for the first time under British Rule	1927
2431	1887	Ven. Soryu Kubahi's mission to Honolulu, Hawaii	2040
2435	1891	Founding of the Mahabodhi Society by Anagarika Dharmapala	2049
2436	1892	Founding of the Buddhist Text Society of Calcutta	2093
2437	1893	World conference of Religions Chicago; Introduction of Buddhism to USA by Anagarika Dharmapala	2091
2443	1899	Rev. Sokei Sonada's mission to San Francisco	2147
2444	1900	First expedition of Sir Aurel Stein to Central Asia	2256
2451	1907	Founding of the Buddhist Society of Great Britain and Ireland; Establishment of the Jetavana Vihare in Nanking, China	2258
2452	1908	First Buddhist Mission to U.K.	2297
2455	1911	Founding of All China Buddhist Association in Nanking	2378
2458	1914	First World War 1914-1918	2381
2464	1920	Commencement of the Dhammajika Vihara at Buddha Gaya	2410
2465	1921	Founding of Societe belge d'etudes Orientales	2412
2468	1924	Establishment of the Buddhist Society, U.K.	2416
2469	1925	Buddhist House at Frohnau, West Germany built by Paul Dahlke	2417
2472	1928	Commencement of Mulagan-dhakuti vihara, Isipatana	
2474	1930	First Pan-Pacific Buddhist Conference in Honolulu	
2478	1934	Ven. Narada's first Buddhist Mission to Indonesia; Second General conference of Pan-Pacific Young Buddhist Associations in Kyoto	

2383	1939		Second World War 1939-1945
2490	1946	Buddhist mission from Sri Lanka to Nepal	
2492	1948	Buddha Sasana Council in Burma	Gaining of political independence by India, Pakistan, Ceylon and Burma
2494	1950	Inaugural meeting of the world fellowship of Buddhists	
2496	1952	Visit of American upasika Dhammadinna to Melbourne and Sydney and forming of Buddhist Societies of New South Wales and of Victoria	
2498	1954	Sixth Buddhist Council in Burma (Theravada) Ven. Narada's mission to Sweden	
2500	1956	Buddha Jayanti - 2500th anniversary of parinibbana of Buddha, Founding of Buddhist Society in Brazil	
2502	1958	Founding of the Buddhist Publication Society in Kandy, Sri Lanka	
2503	1959	Flight of the Dalai Lama from Tibet to India	
2507	1963	Persecution of Buddhists in Vietnam	
2508	1965	First Theravada Buddhist Centre founded in Washington D.C., USA after visit of Ven. Pannasiha Mahanayaka Thera of Sri Lanka	
2509	1966	Buddhist research centre established at Halle, GDR	
2510	1967	Tibetan Lama Trungvo Rinpoche arrived in U.K. Buddhist Mission to Ghana by Ven. Piyadassi, Sri Lanka	
2513	1970	First Buddhist Vihara established in Brazil	
2519	1975	Buddhist Centre founded in Canada	
2522	1978	Forming of the Buddhist Union of Europe	
		Establishment of Toronto Buddhist Vihara, Scarborough, Canada	

(1)	Last Days of the Buddha
(2)	Sixty Songs of the Buddha
(3)	Buddhism in Thailand - Wheel 85
(4)	Buddhism in Ceylon - Wheel 100
(5)	German Buddhist Writers - Wheel 74 / 75
(6)	Buddhism in South India - Wheel 124 / 125
(7)	Sir Edwin Arnold - Wheel 129 / 131
(8)	The Contribution of Buddhism to World Culture - Wheel 44

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5. Indian Architecture by Percy Brown.
6. The Art and Architecture of China by Laurence Sickman and Alexander Soper, The Pelican History of Art Series.
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9. History of Philosophy, Eastern and Western Vol. I & II Ed. by S. Radhakrishnan.
10. The Mahavamsa Tr. by Wilhelm Geiger, Ceylon Govt. Information Dept. 1950.
11. The Temporal and Spiritual Conquest of Ceylon by Father Fernao de Queyroz. Tr. by Father S.G. Perera.
12. History of Buddhism in Ceylon by Dr. Walpoia Rahula.
13. The Evolution by Modern Europe by J.A.R. Marriott.
14. A Short History of the World by H.G. Wells.
15. Japanese Buddhism - a critical appraisal by Shoko Watanabe, The Society for International Cultural Relations, Tokyo, 1964.
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24. The History of Sri Vijaya by K.A. Nilakanta Sastri.
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 - (1) Last Days of the Buddha - Wheel 67 - 69
 - (2) Sixty Songs of Milarepa - Wheel 95 - 97
 - (3) Buddhism in Thailand - Wheel 85 / 86
 - (4) Buddhism in Ceylon - Wheel 100
 - (5) German Buddhist Writers - Wheel 74 / 75
 - (6) Buddhism in South India - Wheel 124 / 125
 - (7) Sir Edwin Arnold - Wheel 159 / 161
 - (8) The Contribution of Buddhism to World Culture - Wheel 44

26. Booklets and Journals.

- (1) Buddhism in the United States by Ven. Vinita.
Lincoln Forum Lecture Series.
- (2) Buddhism in the Western World by Ven. Piyadassi.
Lincoln Forum Lecture Series No: 2.
- (3) The Maha Bodhi - Journal of the Mahabodhi Society, India.
- (4) Jayanti - Monthly Magazine of the Lanka Bauddha Mandalaya.
- (5) World Buddhism - The International Buddhist Magazine.
- (6) The World Fellowship of Buddhists - Souvenir of the Tenth Conference.
- (7) Almanac of European Buddhist Organisations
Buddhist Union of Europe, 1978.
- (8) The Journal of the Buddhist Federation of Australia, 1974.

- (1) Buddhism in the United States by Ven. Vinita.
Lincoln Forum Lecture Series.
- (2) Buddhism in the Western World by Ven. Piyassasi.
Lincoln Forum Lecture Series No: 2.
- (3) The Maha Bodhi - Journal of the Mahabodhi Society, India.
- (4) Jayanti - Monthly Magazine of the Lanka Buddha Mandalaya.
- (5) World Buddhism - The International Buddhist Magazine.
- (6) The World Fellowship of Buddhists - Souvenir of the Tenth
Conference.
- (7) Almanac of European Buddhist Organisations
Buddhist Union of Europe, 1978.
- (8) The Journal of the Buddhist Federation of Australia, 1974.

AUSTRALIA

A hundred years ago, or more, several Chinese temples were established in Australia - at Sydney (Glebe), Melbourne (Emerald Hill), Bendigo and Ballarat. There was even an attempt to start a temple in Tasmania. These temples were generally Confucian and Taoist in form, although at least two of them had small Buddhist chapels attached. There was also a small Japanese shrine in Darwin and another in Broome.

The first Australian Buddhist Vihara was opened in New South Wales in Vesak 1973 under the guidance and direction of Ven. Ratmalane Somaloka of Sri Lanka. The opening of this Buddhist complex (lecture hall, shrine and living quarters) was an important landmark in the development of Buddhism in Australia. 'Metta', the journal of the Buddhist Federation of Australia referred to it as "an action that can only stimulate to other Buddhist groups to work hard for a similar aim".

In the late 70's a Thai Temple was established in Sydney. Monks from Sri Lanka and Thailand are engaged in the propagation of the Dhamma in Australia. There are also centres of Zen and Tibetan Buddhism, but the Theravada tradition is strongest.

TEMPLES

Wat Buddha-Dhamma
Buddhist Monastery,
Lay Community & Meditation Centre,
Ten Mile Hollow,
Wisemans Ferry,
New South Wales 2255

(Mr. Vince Abeyagunewardena)

The Australian Buddhist Vihar
1, Third Avenue,
North Katoomba,
New South Wales.

(Theravada)

Wat Buddharangsee,
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Sydney

(Theravada)

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1489 GPO,
Sydney.

New South Wales.

The Chinese Buddhist Society of
Australia,

4612, G.P.O.

Sydney,
New South Wales.

The Buddhist Family,
69, Jersey Road,
Woolashra,
New South Wales.

The Maha Makut Foundation, (Theravada)

9, Ripon Way,
Rosebery,
New South Wales.

The Buddhist Society of Victoria,
2568 W, G.P.O.,
Melbourne.

The Buddhist Society of Western
Australia,
C/o.Prof.D.L.Jayasuriya,
University of West Australia,
Or Mr.Don Casson,
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The Buddhist Association,
4, Magnolia Street,
Perth,W.A. 6006,

Buddhist Society,
C/o.Dr.D.A.Jayasinghe Vedagedera,
38,Ross River Road,
Mundingburra,
Queensland 4812

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Buddhistische Gesellschaft Wien,
(Buddhist Society of Vienna),
A - 1041, Wien,
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Fleischmarkt 16,
A-1010, Vienne (WIEN)
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Buddh Entrum Scheibbs
Ginselberg 12
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Neustift.
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BANGLADESH

The history of the Theravada Buddhism in Bangladesh is intimately connected with the history of the Buddhist Sangha in South and Southeast Asia. It is very difficult to say when exactly Buddhism was first established in Bangladesh but it is just possible that Bangladesh received Buddhism as soon as it arose in the country of its origin. The Pali Text records that Vangisa, one of the foremost disciples of the Buddha was so called as he was from Bengal. That Buddhism was followed in Bangladesh during the time of Emperor Asoka is proved by inscriptions dating from the 3rd century B.C.

The Chinese pilgrim Fa-Hien (500 C.E.) records that there were 22 Buddhist monasteries at Tamralipta. He states that Buddhism was in a flourishing condition in Samatata and in the capital itself there were 2,000 monks at 30 monasteries. Monks of different sects lived side by side peacefully. Yi-sing states that Buddhist monks of Bangladesh observed the Vinaya rules very strictly. 4,000 monks and nuns lived in the capital itself. From this we may assume that Buddhism held a high position in society during the 7th century C.E.

The Pala kings were Buddhists. They were great builders. They not only established many great monasteries and temples in different parts of the country but also sent Buddhist scholars to neighbouring countries to preach the sublime teachings of the Buddha. Some of these monasteries turned into world famous Universities such as Odantapuri, Vikramasila and Somapuri Maha Vihara. It is difficult to say the type of Buddhism followed by them as the Pala rulers called themselves "Parama Sangats". It appears that the Buddhism followed by them was neither Hinayana nor Mahayana, but a mixture of the two. During the latter part of the Pala rule Mahayana Buddhism developed a form of mysticism which may be called "Tantrayana and Vajrayana".

The greatest scholar monk of the period Ven-Acarya Dipankara Srijunana or Atisa (982-1054 CE), who left for Tibet at the invitation of Tibetan rulers, was responsible for a re-awakening of Buddhism in that country.

After the decline of the Palas, the senas captured the sovereignty of Bengal and the loss of political power by the Buddhists might have affected their position although ancient kings, Buddhists or non-Buddhists, generally followed a policy of toleration in the field of religion.

The Sena rule, however, was short lived and Bengal soon came under the occupation of Muslims. The introduction of Islam might have affected the fortunes of the Buddhists as well as the Hindus as there was no Government patronage.

The Muslim rule was also not very stable, with one dynasty being supplanted by another and the whole of Bengal was under constant warfare. Some of the local Buddhist monks sought refuge in the outlying districts of Burma.

Gradually the Buddhists of Bangladesh lost all contact with the Pali scriptures. There was no proper moral guidance and the Buddhist monks followed a type of religion which was a mixture of Hinayana, Mahayana and Tantrayana. They used to believe in a large number of Gods and Goddesses. The Buddha was shown in an assembly of many Gods and Goddesses.

In 2404 B.E. 3 Buddhist monks from Sri Lanka transited through Calcutta on their way to Burma to obtain higher ordination according to the Burmese custom. In Calcutta they stayed at Mahanaga Vihar whose High Priest was Sudhan Maha Thera. His uncle Chandramohan Bhikkhu who was doing research into Theravada Buddhism joined this delegation and went to Mandalay which was then

capital of Burma. This was during the reign of King Mindon Ming of Burma. After 4 months they took the Upasampada in the presence of the Sanganayaka Venerable Jneyyadhammadhi Munivara Nyanakitti and eventually returned to Sri Lanka. Chandramohan Bhikkhu who was also known as Kusinara Upasaka took the name Venerable Punnacara and he was amongst those Sri Lanka monks who established the Ramanna Nikaya. After 5 years of preaching here, he returned to Bangladesh. But 2 years before his arrival there the Venerable Saramitta of Arakan accompanied by some monks had visited Chittagong and performed the Upasampada ceremony at the request of the people. The Order thus established was named "Sangaraja Nikaya". Venerable Pannacara or the Venerable Chandramohan Maha Thera after returning from Sri Lanka devoted himself to the spread of Theravada Buddhism. Newly ordained monks received their training in different parts of Chittagong. The majority of the Bangladesh monks belong to this Nikaya.

TEMPLES

THE CHITTAGONG BUDDHIST MONASTERY,
Nanderakamam,
Buddhist Temple Road,
CHITTAGONG.

PADUA BUDDHIST TEMPLE,
Satkania,
CHITTAGONG.

SATBARIYA SANTI VIHAR,
P.O. & Vill,
Adhunagar, Satphaniya,
CHITTAGONG.

AGGAMEDHA BUDDHIST TEMPLE,
COX'S BAZAAR.

MIR ZAPUR SANTDHAM VIHAR,
P.O. & Vill Mrgapur,
Hatazari,
CHITTAGONG.

BUDDHIST TEMPLE,
RAMU.

ASSOCIATIONS/INSTITUTIONS

BANGLADESH BUDDHIST YOUTH FEDERATION,
80/A Santinagar,
DACCA 2.

BANGLADESH BUDDHIST MONASTERY,
Buddhist Temple Road,
CHITTAGONG.

BANGLADESH BAUDDHA KRISTI PRACHAR SANGHA
DHAMMARAJIKA,
Buddhist Monastery,
Kamalapur,
DACCA 14.

BELGIUM

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BUDDHIST STUDY CENTRE,

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BUDDHIST STUDY CENTRE,

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BHUTAN

Buddhism was introduced into Bhutan in the 8th century C.E. by the Indian Saint Padma Sambhava, known in Bhutan as GURU RIMPOCHE. In the 13th century Phajo Dugom Shigpo made the DRUKPA School of KAGYUPA (KARYUD School) dominant in Bhutan and the sect is still supported by the Bhutias the dominant race in Bhutan.

Buddhist Monasteries are numerous. The larger monasteries were built in the 16th century but there is evidence in manuscripts found in Tibetan monasteries of an earlier period.

The Chief Monastery is situated at TASHICHHODZONG and contains 200 lamas. There are 6,000 state supported lamas with JEY KHEMPO as their monastic Head. The state religion is Mahayana Buddhism.

The first king, known as Dharmaraja was a lama, Shepton La-Pha. The third Dharmaraja conceived the idea of separating temporal and spiritual authority. In the National assembly, the TSOGDU, which was established in 1953, a number of seats were reserved for ecclesiastical bodies.

BRAZIL

In 1956 C.E. the first Buddhist society in Brazil was founded by Dr. Mutillo Nunes de Azevedo.

The first Theravada Buddhist Vihara was inaugurated on 8th June 1967 C.E. in Leopoldina, Rio de Janeiro when the Society invited Ven. Talpitiya Anuruddha of Sri Lanka to be the resident monk. The following year Ven. Piyadassi of Vajirarama, Sri Lanka spent several months engaging himself in Buddhist dhammaduta activities. As a result Ven. Anuruddha and devout supporters were successful in establishing a Meditation Centre in Santa Teresa in the vicinity of Rio de Janeiro.

In Sao Paulo there are several Japanese Judo Shin temples and a Zen temple catering to the spiritual needs of nearly 250,000 Japanese Buddhists.

ASSOCIATIONS/INSTITUTIONS

SOCIEDADE BUDHISTA DO BRASIL,
Estrada Dom Joaquim Mamede,
45, Sta.
Tereza,
RIO DE JANEIRO.

FEDERACAO DAS SEITAS BUDDHISTAS DO BRASIL
Avenida Paulo Ferreira 1133,
Piqueri,
SAO PAULO.

BHUTAN

BURMA

An inscription engraved in a pillar found in Arakan refers to a dynasty known as Dharmarajanuja vamsa (600-1000 CE) whose rulers have been referred to as great patrons of Buddhism. Many Buddhist viharas were also erected during this period.

King Anawrata who ascended the throne of Pagan in 1044 CE became a follower of Theravada Buddhism after listening to a Talaing monk of Thaton named Arhan, also known as Dharmadarsi. The official introduction of Buddhism to the Pagan court was in 1057 CE.

King Anawrata (1044-1084 CE) and his son King Kyanziththe (1084-1112 CE) became great champions of Theravada Buddhism and along with their political authority Buddhism spread throughout Burma. More than 5600 pagodas were built.

The establishment of a Sinhala Order of monks in Burma by a monk called Capata who had received his ordination in Sri Lanka was a significant event. This was in 13th century CE. The Sinhala monks did not consider those of Burma as validly ordained and this was shared by Capata and his disciples. The rivalry between the Sinhala Sangha and the Mramma Sangha continued for three centuries and ended in the final triumph of the former.

An event of deep significance to the Buddhist world was the holding of the Fifth Council (according to Theravada tradition) at Mandalay, Burma in 1871 CE and the engraving of the whole of the Tipitaka on 729 slabs of marble at the behest of King Mindeu. This received the support of the Sangha of Sri Lanka, Siam, Cambodia and Laos.

Immediately after independence in 1948 CE a Buddha Sasana Council was established under whose auspices several centres of Buddhist studies were opened.

In preparation for the Buddha Jayanthi, the 2500th year of the Buddha Era falling on Vesak day of 1956 CE, a Council was held in Burma commencing on May 17, 1954. This great council referred to as the Cattha (Sixth) Sangayana was held in Rangoon with the collaboration of learned monks from various countries including Sri Lanka, Thailand, Cambodia, Laos, India and Pakistan. An authoritative version of the Pali Tipitaka was compiled and completed by the Buddha Jayanthi year.

TEMPLES/PAGODAS

SHWEDAGON PAGODA,
RANGOON.

SULE PAGODA,
RANGOON.

BOTATAUNG
RANGOON.

CHAUK-HTAT-GYI,
RANGOON.

KABE AYE PAGODA,
RANGOON.

YOUNG-CHI PAGODA,
86 Sein
Shwedagon Pagoda Road,
RANGOON.

CENTRE FOR ADVANCED BUDDHIST STUDIES,
Kaba Aye Pagoda (World Peace),
RANGOON.

SHWETHALYAUNG,
SOUTHERN BURMA.

KALYANI SIMA (ORDINATION HALL),
SOUTHERN BURMA.

TEMPLES/PAGODASBURMA

SHWEMAWDAW PAGODA OF PEGU,
SOUTHERN BURMA.

KYAIKTIYO PAGODA (near Thaton),
SOUTHERN BURMA.

SHWESANDAW PAGODA OF PROME,
SOUTHERN BURMA.

KYAIKHAM I YE-LE (near Moulmein),
MAWTIN (near Bassein).

INDAW LAKE,
KACHIN STATE.

MANDALAY HILL PAGODA,
MANDALAY.

KYAUKTAWGYI PAGODA,
MANDALAY.

KUTHODAW OR "730 PAGODAS",
MANDALAY.

ATUMASHI KYAUNG (Incomparable Monastery)
MANDALAY.

SHWE NANDAW KYAUNG (Golden Monastery),
MANDALAY.

MAHA MUNI PAGODA,
MANDALAY.

SHWE IN BIN MONASTERY,
MANDALAY.

SHWE KYI-MYINT PAGODA,
MANDALAY.

EINDAWYA PAGODA,
MANDALAY.

THE CHITTAGONG BUDDHIST ASSOCIATION,
The Sone Building "C" Road,
MANDALAY.

KAUNG HMU DAW,
UPPER BURMA.

SAGAING HILL,
UPPER BURMA.

MINGUN PAGODA,
UPPER BURMA.

THANBODHE IN MONYWA,
UPPER BURMA.

ANANDA TEMPLE,
PAGAN.

MAHA BODHI TEMPLE,
PAGAN.

UPALI THEIN,
PAGAN.

BUPAYA PAGODA,
PAGAN.

GAWDAWPALIN TEMPLE,
PAGAN.

TEMPLES/PAGODAS

YOUNG-CHI PAGODA,
86 Sein
Shwedagon Pagoda Road,
RANGOON.

SHWEDAGON PAGODA,
RANGOON.

CENTRE FOR ADVANCED BUDDHIST STUDIES,
Kaba Aye Pagoda (World Peace),
RANGOON.

SULE PAGODA,
RANGOON.

SHWETHALYUNG,
SOUTHERN BURMA.

CHAU-KHAT-GYI,
RANGOON.

KALAYANI SIMA (ORIENTATION HALL),
SOUTHERN BURMA.

KABE AYE PAGODA,
RANGOON.

CAMBODIA (Kampuchea)

The recorded history of CAMBODIA starts at the beginning of the Christian era with the Kingdom of Fon - Nam. The religious and cultural inspiration of the state came from India. The Kingdom was absorbed at the end of the 6th century by the Khmers under whose monarchs were built between 9th -13th centuries, the splendid complex of shrines and temples at Angkor.

Theravada Buddhism was the religion of the state until 1975. There were more than 2,500 monasteries in Cambodia and nearly 20,000 Buddhist monks.

TEMPLES

BOTUM VADDEI PAGODA, PHNOM-PENH.

PHNOM-PENH PAGODA, PHNOM-PENH.

LANKA VIHARE, PHNOM-PENH.

ONALOM PAGODA, PHNOM-PENH.

SILVER TEMPLE, PHNOM-PENH.

WAT POTHIVEAL PAGODA, BATTAMBANG.

CANADA

In 1974 the Sri Lankan Buddhists in Toronto, Canada formed the Toronto Buddhist Vihara Society incorporated, which is affiliated to the Washington Buddhist Vihara Society incorporated in the U.S.A. From time to time Ven. Piyaratana and Ven. Gunaratana of the Washington Vihara, and Ven. Piyadassi of Vajirarama, Sri Lanka conducted the religious activities of the Buddhists in Toronto and Ottawa.

In June 1978 the Toronto Buddhist Vihara in Scarborough was established.

ASSOCIATIONS/INSTITUTIONS

OTTAWA BUDDHIST ASSOCIATION (THERAVADA)

26, Rich Little Drive

Ottawa, ONTARIO

K1V (X9)

BUDDHIST CIRCLE OF OTTAWA

(ZEN BUDDHISM)

P.O. Box. 2573,

Station "D"

Ottawa, ONTARIO.

CANADIAN (BUDDHIST) ASSOCIATION,

OTTAWA VALLEY,

P.O. Box. 5504,

Station "F"

Ottawa, ONTARIO.

K2B 11

NICHEREN SHOSHU ASSOCIATION

(JAPANESE SECT)

210 Friel Street

Ottawa, ONTARIO

VIETNAMESE-CANADIAN BUDDHIST ASSOCIATION

P.O. Box. 6795,

Station "J"

Ottawa, ONTARIO

K2A 3Z4

CRYSTAL STAFF (CANADIAN-TIBETAN)

42, Carlyle Avenue,

Ottawa, ONTARIO

K1S 4T4

CAMPO GANGARA WANGDU LING

1290 Dorchester Avenue

Ottawa, ONTARIO

K1Z 8E7

THARMA STUDY GROUP (TIBETAN BUDDHIST)

P.O. Box. 274,

Station "A"

Ottawa, ONTARIO

K1W 8V2

TORONTO MAHAVIHARA SOCIETY, INC. (THERAVADA),
3595 Kingston Road,
Scarborough, ONTARIO,
M3M 1R8

THE BUDDHIST CHURCHES OF CANADA (MAHAYANA),
918 Bathurst Street,
Toronto Shu,
179 ONTARIO

HONPA BUDDHIST CHURCH OF ALBERTA (MAHAYANA),
P.O. Box 286 Raymond,
ALBERTA.

KELOWNA BUDDHIST CHURCH (MAHAYANA),
1065 Borden Avenue,
Kelowna,
BRITISH COLUMBIA.

UNIVERSAL BUDDHIST TEMPLE,
525, 49th Avenue,
Vancouver,
BRITISH COLUMBIA.

MANITOBA BUDDHIST ASSOCIATION
(MAHAYANA),
825 Winnipeg Avenue,
Winnipeg 3,
MANITOBA.

MONTREAL BUDDHIST CHURCH (MAHAYANA),
5250 St. True Urbain Street,
Montreal,
QUEBEC.

CANADA

CHINA

The official introduction of Buddhism to China was in 67 CE when a mission sent to India by Emperor Ming-Ti (58-76 CE) of the Hun dynasty returned to the capital of Lo-yang accompanied by Ven. Dharmaraksa and Ven. Kasyapa Matanga carrying for the first time Buddhist scriptures and images under royal patronage.

Ven. Bodhidharma, a South Indian monk from Kanchipura arrived in China in the first year of Emperor Psi Tung of the Liang dynasty (528 CE). While he concentrated on meditation he wielded a great influence in the moulding of Ch'an Buddhism from which Japanese Zen Buddhism has been derived.

On a request made by the Chinese Emperor, Ven. Paramartha (Po-lo-mo-tho) from Ujjeni, the renowned centre of Sanskrit Buddhism, arrived in Nanking by sea in 548 CE. He established the She-Lun-tsung (Mahayana-samparigraha-Sastra school) and many Buddhist texts taken by him were translated into Chinese. Along with Yang Chwang (who set up the Dharmalaksana school) and Ven. Bodhiruchi, another scholarly monk, Ven. Paramartha translated many Sanskrit texts into Chinese. The three of them became the main exponents of the Yogacara or Vijnanavada school.

Buddhism prospered during the Han dynasty. Many a Chinese monk, either singly or in groups, came as pilgrims to India in search of Buddhist texts and teachings while hundreds of monks from Central Asia, Northern and Southern India and Sri Lanka came to China to explain the teachings.

According to Chinese records, by the time of the Northern Wei dynasty (386-565 CE) there were over 30,000 monasteries and over two million Buddhist disciples in the region.

Under the patronage of the T'ang dynasty, the great scholar pilgrim monk Yang Chwang (602-664 CE) became one of the most noteworthy scholars in China. He translated 75 treatises into Chinese in 1335 Fascicules. He was the founder of the Dharmalaksana school based on the Vijnanavada texts and commentaries. At the time there were 3716 monasteries in China.

As a result of the patronage given by successive rulers of the T'ang dynasty, records show that by 845 CE there were over 40,000 monasteries and temples and more than 260,000 monks and nuns.

There was a period of political disunity (906-960 CE) following the T'ang period and Buddhism suffered considerably till the Sung dynasty was established in 960 CE, by Chao-kuang-yun, a Buddhist disciple who reigned as Emperor Tai Tsu. His reign is considered as the culmination of the intellectual and spiritual activity from the latter part of the Tang dynasty and the five dynasties that followed.

Both Chan Buddhism and Neo Confucianism were outcomes of these developments.

The rise of the Ming dynasty (1368-1644 CE) was not very favourable to Buddhism. Some of these rulers even prohibited Buddhist observances and practices. Towards the end of their period, Confucianism had gained in strength and the dark period of Buddhism had begun.

After 1912 CE when China became a Republic, even the little royal patronage to Buddhism was lost.

TIBET

Buddhism was officially introduced to Tibet around 617 CE. This was when two rulers of Nepal and China - King Amsuvarman and T'ai-t Sung respectively - gave their daughters Bhrukuti and Wench'eng to Tibet's King Sron-btsan-gan-po, one of the most talented rulers that the country had produced. These two princesses brought with them the images of Aksobya, Maitreya and Sakyamuni as gifts from their own countries.

The famous temples of Ramoche and Jokhang in Lhasa are attributed to him. Even in his administration he was deeply influenced by Buddhist principles and in the promulgation of the laws he tried to harmonize them with Buddhism.

King Khri-sron-ide-btsan (755-797 CE), the fifth successor of King Sron-btsan invited Santaraksita of the Nalanda University to spread Buddhism among the people, followed by Ven. Padmasambhava, the great apostle of Tantrism. Buddhism was made the State religion during his reign.

The reign of King Rai-pa Chen (816-838 CE) is referred to as the golden period of Buddhism. A council was held to purify the Buddhism that came to Tibet and simplify and render it intelligible to the people. Many Vinaya sutra texts were translated by Jihamitra, a scholar of Kashmir of the Vaibhasika school.

The Tantric Buddhism appealed to the Tibetans who prior to the introduction of Buddhism were followers of Bonpo, an animistic religion which included many elements of sexual mysticism.

The spiritualism of the Tibetans was kindled with the arrival of the great scholar monk, Acarya Dipankara Srijnana or Atisa (982-1054 CE) from India. His teachings were based on the Yogacara school of Maitreya and Asanga and this led to the establishment of the Bkah-gdams-pa school by his Tibetan disciple, Hbrom-ston. There was a synthesis of both Hinayana and Mahayana and the new school enforced celibacy upon the monks and discouraged magic practices.

In 1050 CE a religious council was held and there was a great Buddhist revival associated with Atisa, Marpa and Milarepa, three famous saints. Two other sects - Bkah-rgyudpa and Sa-skya-pa were also founded.

Following Chinese Emperor Kublai Khan conferring the sovereignty of Central Tibet upon the High Priest of the Sa-skyapa clan in 1270 CE, there began a new theocratic rule in Tibet. These monks were greatly devoted to learning and were excellent teachers.

Bu-ston (1290-1364 CE), a commentator and historian systematically arranged the existing Tibetan translations of Buddhist works into two comprehensive groups - Bkash-hgyur (the word of the Buddha) and the Bstan-hgyur (the treatises) - which comprised the Buddhist Canon that has come down to the present day.

Another reformer, Tson-kha-pa (1358-1419 CE) cleansed the doctrine of deviations and superstitious beliefs and established a strong order of Buddhist monks based on sound learning, discipline and celibacy. The new sect was called Dge-lugs-pa (the school of the Virtuous).

After the power of the Sa-Skyapa sect had dwindled, the Dge-lugs-pa came to be favoured by the Mongol rulers as spiritual leaders and later as temporal rulers of Tibet. This sect dominated Tibetan Buddhism through the religious succession of the Dalai Lamas.

The Mongolian chief Gusri Khan conferred the sovereignty of the whole of the country on the Dalai Lama, which made Tibet a Buddhist theocracy.

ASSOCIATIONS/INSTITUTIONS

BUDDHIST ASSOCIATION OF CHINA,
11, Yangshi Da Jie,
PEKING.

CZECHOSLOVAKIA

ASSOCIATIONS/INSTITUTIONS

DR. DUSAN J. KAFKA,
Anenska 5/186,
Stare Mesto,
PRAHA 1.

DENMARK

ASSOCIATIONS/INSTITUTIONS

MR. VIGG,
Hesbjergs Theravada Buddhist Education
and Meditation Centre,
Hesbjergsvag 50, 5491 Blommonslust,
Fyn,

BUDDHIST PALI CONCORDENCE,
Copenhagen.

ASSOCIATIONS/INSTITUTIONS

FINLAND

ASSOCIATIONS/INSTITUTIONS

FINNISH BUDDHIST ASSOCIATION,
F. W.-B. O.,
Upasika Sumati,
Alberti Katu,
00100 Helsinki,

BUDDHISMIN YATAVAT,
(Friends of Buddhism in Finland),
Ulvilante 29/2 E. 81 00350
Helsinki 35.

FRANCE

In France interest in the study of Buddhism was pioneered by Dr. Sylvan Levi and Prof. Louis De La Vallee Poussin. Levi's unique services were in the study of Sanskrit Buddhism. In 1892 CE he published for the first time the first chapters of the Buddhacarita of Asvagoska. He also discovered two Chinese translations of Milinda Panha. His greatest discovery was the Sanskrit texts of the Vijnanavada School of Buddhism.

Vallee Poussin was appointed a Professor of the University of Ghent in 1893 CE and centred there, he worked for about 35 years mainly concentrating on Buddhism of the Sarvastivadins. In 1921 CE the Societe Belge d'Etudes Orientales was founded in France mainly through his efforts.

ASSOCIATIONS/INSTITUTIONS

LA COMMUNAUTE BOUDDHIQUE DE FRANCE,
40, rue de Ranelagh, F-75018, PARIS.

Assures in a federal spirit the liaison and co-operation of the principal French Buddhist groups in order to promote propagation of Buddhism in all its aspects.

ASSOCIATION ZEN D'EUROPE,
46, rue Pernety, F-75014, PARIS.
Telephone : 734 56 89.

The practice and philosophy of Zen is being taught at the Dojo of Paris. Sesshin introduction.
Summer camp: Temple Soto Dahio Zenji, F-89450 Soevres-Vezely.
Publication of the bulletin "Zen Informations" and "I Shin Den Shin".

ASSOCIATION ZEN D'OCCIDENT,
45, rue des Vallees, F-91800, BRUNOY.

Interpretation of the Dharma, Zen meditation for beginners (in cooperation with the Monastere Bouddhique Maha Prajna Paramita, ref.).

CENTRE BOUDDHIQUE VAJRAYANA KAGYU DZONG,
24, rue Philippe Hecht, F-75019, PARIS.
Telephone: 205 24 78.

Study and meditation centre for the different aspects of Buddhism, principally destined for the Karma-Kagyupa school. Tibetan language lessons.

CENTRE BOUDDHISTE MAHAYANA TIBETAIN E-WAM PHENDE LING,
Les Ventes, F-27930 EVREUX.
Telephone : (32) 37 42 05

Introduction and lessons of tibetan tantric Buddhism. Periodical retreats. Tibetan language lessons. Maintains a temple and housing facilities for residents.

CENTRE BOUDDHISTE TIBETAIN DGON,
F-65250 SAINT-ARROMAN.

Lessons and practice according to the Buddhist Karma-Kagyupa school. Preservation of fine arts, medicine and astrology peculiar to that school.

CENTRE BOUDDHISTE VAJRAYANA KAGYU LING,
Chateau de Plage, F-71320 Toulon-sur-Arroux,
Telephone : (85) 79 43 41

Retreat centre for the practice of Tibetan-Buddhistic Vajranaya Buddhism of the Kagyu Karmapa School. Lessons, meditation, Pujas each day, sittings, individual retreats. A monastery college. Two centres with cells for long retreats (3 years).

Associated centres which are being visited monthly by the Lama Sherab Dorje :

- 12, rue de la Fouranne, F-12100 Aix-en-Provence.
- 3, rue Dom Vaissette, F-34000 Montpellier.
- 347, rue de Paradis, F-13008 Marseille.
- Chemin des Colles, F-06 Chateaufort de Grasse (Cannes).
- 71, rue Massena, F-69006 Lyon.
- Dak-po, F-24290 Saint-Leon sur Nezeze.

CENTRE D'ETUDES BOUDDHIQUES,

Permanent Secretariat : Dr. Schnetzler,
28, rue Alfred-Freydet, F-38000 GRENOBLE.

Propagation of all patterns of Buddhism. Lessons in and practice of meditation at the centre of Grenoble. Periodic sittings at the centre of Saint-Pierre de Cherennes.

CENTRE D'ETUDES TIBETAINES,

Permanent Secretariat : Dr. Schnetzler,
28, rue Alfred-Freydet, F-38000 GRENOBLE.

Propagation of Vajrayana Buddhism. Controlled by the monastery Karma Migyur Ling, Montchardon, Izeron, F-38160 Saint-Marcellin.

Centre for laymen : Kagyupa school.

CENTRE D'ETUDES TIBETAINES;

6, Boulevard d'Indochine, F-75019 PARIS.

Telephone : 206 26 67

Study, practice and translation of Buddhas sayings as demonstrated in the various tibetan traditions as well as studies of tibetan civilization.

CENTRE FRANCAIS DE LA PALI BUDDHIST UNION,

6, Avenue Pierre Denave, F-71000 MACON.

Translation and propagation of the Pali-Canon.

CENTRE REGIONAL FRANCAIS DE L'ASSOCIATION MONDIALE DES BOUDDHISTES,

(World Fellowship of Buddhists).

90, Boulevard Montparnasse, F-75014 PARIS.

Telephone : 326 53 19

Centre of the World Union and for international promotion of the Buddhist Path.

CENTRE ZEN DU TAILLE,
Vesseaux, F-07200 AUBENAS.

Attached to the main temple of the Zen Rinzal School Myoshin-ji (Kyoto).
Practice of Rinzal meditation. Periodic Sessions. Pujas. Zazen and San-o-
Zen every day. Resident monks.

GROUPEMENT BOUDDHISTE,
7, rue Jean Dagnaux, F-71000 MACON.

Meditation, Dharma instruction in accordance with the Pali tradition.
Lectures. Publication of Buddhist texts. Periodical publication of pam-
phlets.

INSTITUT INTERNATIONAL BOUDDHIQUE,
1, Villa Boissiere, F-75016 PARIS.

Telephone : 727 47 31.

Assures the administration of the Buddhist Temple of Paris.

LA TRADITION BOUDDHISTE,
40, rue du Ranelegh, F-75016 PARIS.
Telephone: 627 68 81

Instruction in original Buddhism. Theravada and Mahayana: Oral and cou-
rses by correspondence which are announced in the periodically issued bul-
letin. Sitting in summer at the Centre de l'A in (meditations and instru-
ctions according to the Gelugpa School). Sanskrit lessons. Moral assist-
ance.

MONASTERE BOUDDHIQUE DE LA MAHA PRAJNA PARAMITA,
Avenue des Bouleaux, F-77880 GRETZ

Long complete retreats for advanced disciples to attain Jhana in accordance
with the Zen approach. Cooperating with L'ASSOCIATION ZEN D'OCCIDENT (ref).

MONASTERE NYIMA DZONG,
Domain Claire Lumiere,
(Ogen Kunzang Chholing),
called Pont de Soliels, GEORGES DU VERDON, 04.

Tibetan Nyingma-pa-Centre, founded by the Lama Kunzang Dorje (Robert Spatz)
of Brussels. Sittings from May to August. Intensive meditations.

NICHIREN SHOSHU FRANCAIS ET SOKAGAKKAI,
4, rue Gachelin, F-92330 SCEAUX
Telephone : 66 11 76

Propagation of Japanese Buddhism of the Nichiren School, reformed by
Komaki Tsunesaburo.

SOCIETE DES AMIS DU BOUDDHISTE,
4, Square Rapp, F-75007 PARIS.
Telephone : 551 81 25.

Two courses monthly on different aspects of Buddhism. Twice per week medi-
tation. Publisher of the magazine "La Pensee Bouddhique".

TEMPLE BOUDDHISTE ZEN,
98, Chemin de la Calade, F-06 MOUGINS,
Telephone : 90 14 78.

Soto doctrin. Simple way of life based upon Zazen instruction and practice.
Publication of the monthly magazine 'Le Bodhisat'.

TEMPLE NIHONZAN MYOHOJI,
38, rue Polonceau, F-75018 PARIS.

Practice of Japanese Buddhism of the original Nichren School, reformed by
the Ven. Nichidatsu Fujii. Lessons in practice. Ceremonies.

ASSOCIATION BOUDDHIQUE FRANCO-VIETNAMIENNE,
575, Boulevard de Balzac,
Saint Aygulf, F-83600 FREJUS.

Administers the Pagoda Hong-Hien-Tu located there and devoted to the practice
of Buddhism in accordance with Vietnamese tradition.

ASSOCIATION CULTURELLE DES BOUDDHISTES DE FRANCE,
15, rue Claude Debussy, F-47 00 VILLENEUVE-SUR-LOT.
Telephone : (58) 70 27 86.

A pagode is being constructed.

ASSOCIATION CULTURELLE BOUDDHIQUE LINK-SO'N,
Pagode Link-So'n, 3 bis, rue des Reservoirs,
F-94340 JOINVILLE-LE-PONT.
Telephone : 883 75 47.

Centre for practice and study of Buddhism. Daily Puja, Talks, lectures and
courses in meditation every Sunday. On the 14th and 30th of each month cere-
monies. Publication of the bi-Monthly magazine "Hoang Phap".

ASSOCIATION DES BOUDDHISTES VIETNAMIENS EN FRANCE,
2, Square des Mimosas, F-75013 PARIS.
Telephone : 588 61 87.

Cultural and meditation centre : 19, rue Chaptal, F-94230 Cachan.
Telephone : 655 10 69.

Propagation of the Dhamma through celebrating the Buddhist solemnities and
studying Buddhism of all doctrine. Meditation practice. Library with books
in Vietnamese, French and English language Lectures.

FEDERATION DES BOUDDHISTES DE FRANCE,
27, rue Saint-Dominique, F-75007 PARIS.
Telephone : 555 19 64.

Practice of Buddhism in accordance with Vietnamese tradition.
Lessons. Meditation. Periodic celebrations.

GERMANY

Germany has become one of the most important centres of Buddhism in Europe. The pioneering work of great Indologists like Max Muller and M. Winternitz was followed by closer studies of Buddhism. One of the first to call himself a Buddhist was the philosopher Schopenhauer. Persons like K.E. Neumann, Karl Seidenstucker, Otto Francke, Wilhelm Geiger, and Leopold Von Schroeder were others who brought Germany to the forefront of Buddhist scholastic studies. However, the persons who had the greatest impact on the spread of Buddhism in Germany were Paul Dahlke, Dr. George Grimm and Ven. Nyanatiloka Maha Thera.

In 1925 CE Dahlke, who was the author of very comprehensive and lucid treatises on Buddhism built the 'Buddhist House' in Berlin. Grimm was the founder of the 'Lodge of the Three Jewels' in Munchen. Ven. Nyanatiloka who spent a great part of his life as a monk at the Island Hermitage Dodanduwa in Sri Lanka, has many standard works on Buddhism to his credit. His influence is greatly visible in shaping the history of Buddhism in that country. He had ordained 54 Westerners and among his bhikku pupils were Germans, Britons, Frenchmen, Dutchmen, Italians and Jews.

GERMAN DEMOCRATIC REPUBLIC

ASSOCIATIONS/INSTITUTIONS

BUDDHIST CENTRE,
Hale University,
HALE.

GERMANY - FEDERAL REPUBLIC OF

TEMPLES

BUDDHISTISCHES HAUS',
Monastery & Temple,
1, Berlin 28,
EDELHOFDAMM 54.

ASSOCIATIONS/INSTITUTIONS

BUDDHISTISCHE GEMEINSCHAFTEN JODO SHIN,
D1 Berlin 33,
Balbronner, Str 11
BERLIN.

BUDDHISTISCHE GESELLSCHAFT MUNCHEN E.V.,
Buddhist Society of Munich,
8000 Munchen 2,
Nymphenburger,
Strasse 81,
MUNICH.

DEUTSCHE BUDDHISTISCHE UNION,
(German Buddhist Union),
D-2000, HAMBURG 54.

TEINSTUCKEN 10 i,
2000 HAMBURG 54.
Tel: 570 79 82.

BUDDHISTISCHE GESELLSCHAFT HAMBURG,
Beisserst 23,
D-2000 HAMBURG 63.
Tel: (040)631-36-96.

"HAUS der STILLE",
Mulenweg 16,
D-2059 Roseburg 'U'BUCHEN.
Tel: 04158/214.

ALT BUDDHISTISCHE GEMEINDE E.V. (A.B.G.),
D-8919 Utting a. AMMERSEE.
Tel: 7507.

ORDEN ARYA MAITREYA MANDALA (AMM),
D-7 Stuttgart 75, GORCH-FOCK-STR.15.
Tel: 47 12 14.

BUDDHISTISCHE GESELLSCHAFT BERLIN E.V.
(BGB).
D-1 Berlin 28 (Hermsdorf) SEESTR.12.

BUDDHISTISCHE GESELLSCHAFT HAMBURG E.V.
(BGH).
D-2 Hamburg 53, RESSKAMP 194,
Tel. 800 60 51.

BUDDHISTISCHER BUND HANNOVER,
(Buddhist League Hannover),
Center : Bunteweg 50,
3000 HANNOVER 71.

Chairman: Karl Stort.
Founded 1963.

BUDDHISTISCHER KREIS STUTTGART,
(Buddhist Circle Stuttgart),
Stumpenhof 23,
7310 PLOCHINGEN.

Chairman: Karl Schmied.
Founded 1980.

TIBETISCHES ZENTRUM,
Tibetan Center,
Center : Justus-Brinckmann-Str.103,
2050 HAMBURG 80.

BUDDHISTISCHES SEMINAR,
(Buddhist Seminary) - Since 1948,
Katzeneichen 8,
8581 BINDLACH-BENK.

Leader: Paul Debes.
Journal: "WISSEN UND WANDEL" (bi-monthly).

BUDDHISTISCHE GESELLSCHAFT MÜNCHEN
E.V. (BGM),
D-8 München 45, NEUHERBERGSTR.36.
Tel. 31 68 16.

BUDDHISTISCHER ARBEITSKREIS HANN-
OVER (BAH),
D-3 Hanover 71, BUNTEWEG 50.
Tel. 52 04 29.

BUDDHISTISCHES HAUS,
D-1 Berlin 28 (Frohnau),
EDELHOFDAMM 54,
Tel. 401 17 84.

BUDDHISTISCHE ASSOZIATION BONN E.V.
Aggerstr.10, 5300 BONN 2
Secretary: Mrs. Hausseis.

ZENDO FRANKFURT/M E.V.,
Center: Oberlindau 79,
6000 FRANKFURT/MAIN.

ZEN-CENTER HAMBURG E.V.
Holthusenstr. 15 a,
2000 HAMBURG 67.

DEUTSCHE BUDDHISTISCHE UNION,
Teinstuecken 10 f,
2000 HAMBURG 54.

ORDEN ARYA MAITREYA MANDALA,
(Order Arya Maitreya Mandala),
Vajrayana-Buddhist-Sangha,
(Branch for Western Europe
Founded 1952)

Master of the Order: Ven. Lama
Anagarika Govinda,
Chairman: Ven. Dr. med. K.-H.
Gottmann AMM,
Obere St. Leonhardstr.48,
7770 UBERLINGEN.

Journal: "DER KREIS"
(bi-monthly).

GHANA

The first mission to West Africa was the one undertaken by Ven. Piyadassi of Sri Lanka to Ghana in 1967 CE. He took two Bodhi saplings from Anuradhapura and planted them on the Full Moon day of the month of Poson (June) 1967 at the Black Star Square in Accra.

The Ghana Buddhists have now formed a Buddhist society called 'The Maha Bodhi'.

ASSOCIATIONS/INSTITUTIONS

MAHA BODHI SOCIETY OF GHANA,
P.O. Box 7148,
Accra,
GHANA.

OR Box 57, Agbozume V.R.,
GHANA.

GREECE

ASSOCIATIONS/INSTITUTIONS

BUDDHIST SOCIETY OF GREECE,
Petaloudas 2, Ekali,
ATHENS.
Tel: 8131200.

HUNGARY

The Hungarians are of oriental origin. Before the conquest of the land by the Hungarians, in the people's migration period, nomadic people of Asian origin had lived there. Huns were the most important of these. There are archeological finds representing swastika motifs from that period.

The old Hungarian religion was Shamanism. They were acquainted with Buddhism and perhaps some of them held it as their religion. The religious tolerance of Buddhism made it possible for them to profess Shamanism and Buddhism simultaneously.

A book by Dr. T. Kardos, titled 'The Age of Humanism in Hungary' refers to Galecotti, (1427-1497 CE), the famous humanist poet, philosopher and astrologer who escaped from the Italian inquisition and took refuge at Hungarian King Matthias' court. Galecotti wrote of Buddha as an "Indian sage", and thought it was from the Buddha that the capital of Hungary, 'BUDApest', got its name.

ASSOCIATIONS/INSTITUTIONS

BUDDHIST MISSION,
Museum Utca 5,
H - 1088 Budapest V111,
HUNGARY.

**ALEXANDER CSOMA DE KOROS INSTITUTE OF
BUDDHOLOGY,**
International Establishment of Thearya-
Maitreya - MANDALA.

The Buddha gained Enlightenment when he was 35 years of age at Buddha Gaya (modern Bodh Gaya) in the State of Bihar. He expounded the Dhamma for the first time at Savatthi near Benares to five ascetics who were attending on Him for nearly six years. From the age of 35 till He was 80, He and His followers walked the highways and byways of ancient Madyadesha ennobling the hearts of men. During the 45 years, He travelled the length and breadth of India spending the Vassana (rainy) season in many places and in this manner spread the Dhamma throughout the country.

After the Parinibbana of the Buddha, the holding of the First Council under the chairmanship of Arahant Kassapa Maha Thera at Rajagaha consolidated the Dhamma and the Vinaya (rules of discipline). Five hundred Arhants who assembled confirmed the Dhamma and the Vinaya as recited by Ven. Ananda and Ven. Upali respectively.

One hundred years after the Parinibbana, in the time of King Kalasoka, the Second Council was held with 700 Arhants at Vaisali. The immediate cause was the observation made by Arhant Yasa regarding ten practices of the Vajjian monks which were declared by him as unorthodox. The decision of the elders was not accepted and the first schism occurred with the secession of the Mahasanghikas. During the course of the century the Sthaviravadins (Theravadins) further broke into 11 sub-sects while the Mahasanghikas into 7 sub-sects. These were the 18 sub-sects that grew during the century and referred to in the Third Council.

The conquest of the Sindh region by Alexander the Great in 325 BC was the forerunner to the establishment of the Bactrian Greek kingdom which linked Greece to Northern India. It stimulated trade and intensified cultural inter-change in the centuries following. Alexander's expedition also may have united the rest of North India as seen during the period of Chandragupta Maurya.

King Asoka (264-227 BC) built a mighty empire which for the first time united the whole of the Indian sub-continent. These political developments along with the acceptance of Buddhism by King Asoka was extremely eventful for Buddhism. The Third Council was held at Pataliputta, under the chairmanship of Ven. Moggaliputta Tissa Maha Thera at the request of Emperor Asoka, after which missionaries were sent to several countries. In the South the kingdoms of the Colas, Pandyas, Satiyaputa, Ketalaputa as far as Tambapanni (Sri Lanka) and in the West the kingdoms of Antiyoka (Antiochus II Theos of Syria, 261-246 BC), Thulamaya (Ptolemy II Philadelphus of Egypt, 285-247 BC) Antekina (Antogonas Gonatas of Macedonia, 271-239 BC) Maka (Magas of Cyrene 300-240 BC) and Alikyasudala (Alexander of Corinth 252-244 BC) or Alexander of Epirus, 272-255 BC). During Asokan times Yona country comprised the realms of Antiochus II of Syria and Antigonas Gonatas of Macedonia.

The centre of Buddhist activity was Pataliputta, the capital of Asoka. A most important outpost was Sanchi, 549 miles from Bombay, which has extensive Buddhist remains belonging to the 3rd. century BC. Sanchi is of special significance to Buddhists as Cunningham in his excavations found a casket of relics which according to engravings belonged to the chief disciples of the Buddha.

There was no able successor to Emperor Asoka and after him the vast Mauryan Empire seems to have crumbled. The Central Gangetic plain was held by the Sungas (185-72 BC) whilst the Taxila Viceroyalty became separated from the Mauryan Empire and subsequently came under the Bactrian Greeks. By 200 BC the Bactrian Empire extended beyond Punjab and Sindh (Gandhara) to Kathiawar area. This resulted in a rich intermixture of Indian, Persian, Hellenic, and Chinese cultures providing the necessary climate for Buddhist monks to carry the message

of the Buddha beyond India to Central Asia.

Famous Buddhist monuments like the Bharhut Stupa, the Karle caves and the Sanchi stupa testify to the popular support and the great prosperity enjoyed by Buddhism in India. Taxila grew as a famous seat of Buddhist learning.

The most famous Greek ruler was King Menander, a great champion of Buddhism who helped in the propagation of Buddhism in the region between Hindu Kush and Sindh. Taxila attracted scholars from Greece and Persia. It is admitted by scholars that both the intellectualism and humanising influence of Buddhism has had a direct impact on the birth of modern Christianity.

Between the 2nd and 3rd centuries CE were constructed the stupas at Amaravati and Nagarjunakonda in Guntur district of Andhra Pradesh and at Bhattiprolu, Jegayyapata and Ghanti sala in Krishna district.

Another momentous period for Buddhism has been recorded during the reign of the Kushan ruler Kanishka who ruled over a wide tract of land from 78 CE. He was a great patron of Buddhism and the second wave of Buddhist missionaries which resulted in the peaceful spread of Buddhism to Central Asia, China, Mongolia, Korea, Japan, Tibet and Russian Siberia commenced during his time.

A Buddhist Council was held during King Kanishka's time presided over by Ven. Vasumitra and assisted by Ven. Asvaghosa. The most notable activity was the compiling of the commentaries on the Pitakas in Sanskrit.

For the first time Buddha is depicted in person during this time. A coin minted by King Kanishka carried the figure of the Buddha. A reliquary found when the principal stupa of King Kanishka near Peshawar was excavated has the Buddha depicted in the round. This was a new development due to Greek influence. Earlier the Buddha was presented only by symbols.

New centres of Buddhism like Kanheri continued to emerge in India. There was a large monastic establishment dating from about 2nd century CE. with over 100 caves.

Nagarjuna (c 150 CE) a great Buddhist dialectician had his abode in the Andhra country (Amaravati or Nagarjunikonda). He perfected the Madhyamika system. Amaravati and Nagarjunikonda developed as great centres of Buddhism. The art and architecture of Amaravati in the later Andhra period (25 BC-320 CE) influenced the architectural traditions of Sri Lanka and the rest of South East Asia, a great deal.

The Gupta Empire held sway in North and Central India from 320-606 CE. Certain Gupta kings like Budha Gupta were Buddhists while others were Bhagavatas. They too were sympathetic towards the cause of Buddhism. An efflorescence of Buddhist art and architecture occurred during the Gupta period, particularly during the time when the greatest of the Gupta rulers, Samudra Gupta (320-375 CE) and Chandra Gupta II Vikramaditya (375-413 CE) ruled.

The most famous of the Chinese pilgrims, Fa Hien came to India during the reign of Chandragupta II. In his vivid description of Buddhism that prevailed in Central Asia, India and Sri Lanka, he records that there were monasteries belonging to both Hinayana and Mahayana traditions in Central Asia. He has a glowing account of the flourishing condition of Buddhism in India especially in Uddiyana, Gandhara, Mathura, Kanauj, Kosala, Magadha, and Tamaralipi.

Nalanda, traditionally linked with the Buddha and Emperor Asoka, grew in importance as a seat of Buddhist learning during the 5th century CE. It was in a very flourishing state right up to 12th century CE. Chinese monk Yuan-Chwang records that there were over 1500 teachers and over 10,000 resident students.

The impact this Buddhist University had on the spread of Buddhism is immeasurable through the influence of such renowned and versatile teachers such as Acarya Sribhadra, Santaraksita and Atisa or Dipankara.

In the South, Kanchipuram or Conjeevaram which later became the capital of Pallava dynasty, grew as a great centre of Hinayana. It was the home of Dharmapala, the great Commentator and a contemporary of Buddhagosha. Near Kanchipuram was the famous sea port of Mamallapuram from where there is evidence to show that Buddhist monks left for Burma, Java, the Far East and China.

Buddhism suffered due to political unrest following the Gupta period. The opposition to Buddhism was also gaining in momentum with the resurgence of Hinduism and Hindu culture under the Gupta rulers.

The last of the great Buddhist rulers, Harsadeva of Kanauj (606-647 CE) reigned in Central India and contributed a great deal towards the growth of the Nalanda University.

After Harsa there was no ruler who could unify North India and the country broke up into many kingdoms. It was a state of virtual anarchy and the conditions did not favour a monastic religion like Buddhism which had to depend very much on the patronage of rulers.

In the 8th century CE, the University of Nalanda rose into pre-eminence and for the next four centuries under the Pala rulers, it occupied that position. Except in East India, under the Palas, Buddhism was slowly disappearing from India.

By 11th century CE, in Central Asia, the glory that was the past inspired by Buddhism, had succumbed to Islamic inroads and was being covered up in sand dunes only to be discovered about a millenium later. The Arab and Turkish Muslims were becoming a mighty force threatening in the West, the Byzantine Empire and in the East, India. The riches of both these lands were the chief attraction, fervoured by religious zeal. Under Mohammed of Ghazni, the Muslim rule by about 1018 CE extended from the Indus to the Jumna. From then onwards it was a matter of time till the whole of India was brought under Muhammadan rule by the Moghul rulers. In the South, the Chola kingdom reached its zenith under Rajadhiraja. All these developments were fatal for the cause of Buddhism in India.

The revival of Buddhism in India began with the formation of the Mahabodhi Society in India in 1891 CE and the Buddhist Text Society of India the following year. The Mahabodhi Society was formed by Anagarika Dharmapala of Sri Lanka who took up the idea initiated by Sir Edwin Arnold that Buddha Gaya should be returned to the Buddhists. After seeing for himself the dismal state of places like Buddha Gaya and Sarnath, so close to the hearts of all Buddhists, he vowed that he would devote the rest of his life to this cause.

When Anagarika Dharmapala was invited as one of the speakers on Buddhism at the World Parliament of Religions held in Chicago in 1893 CE, he succeeded in winning many for the cause of Buddhism and gained the support of a great benefactor, Mary Foster Robinson of Honolulu. The fight to get a just place for Buddhism was epitomised in the legal battle for the restoration of Buddha Gaya to the Buddhists. Special missions were made by Anagarika Dharmapala to Burma, Japan and England to whip up enthusiasm among the Buddhists. It was a just cause and one that made the hearts of many a Buddhist weep. In 1920 the work of the Dharmarajika Vihara at Buddha Gaya was commenced, followed by the Mulagandhakuti Vihara at Isipatana, Sarnath in 1928.

Due to the efforts of the Buddhist Text Society, Santiniketan in West Bengal, Patna and Nalanda in Bihar, Bombay, Poona and Baroda in West India became active centres of Buddhist studies. Among the notable scholars were Mahamahopadhyaya Vidhushakar Sastri, Dr. B.C. Law, Professor Barua, Dr. Nalinaksa Dutt, Dr. N.P. Chakravarty, Professor A.C. Bannerjee and Dr. Nihal Ranjan Ray.

In 1908 Sir Ashutosh Mookerjee introduced the study of Pali at Calcutta University from the Matriculation stage right up to the M.A. degree examination. This led to the revival of a language which for ages had lain forgotten in the land of its birth. The example of Calcutta University was followed by other Indian Universities particularly those at Patna, Banares, Lucknow, Nagpur, Bombay Poona and Baroda.

The bringing back of the relics of Sariputta and Moggallana, the two chief disciples of the Buddha in 1949 from the Alberta Museum, U.K., helped to reveal the interest of the people of India in Buddhism and their innate love of the Buddha. The vast sub-continent welcomed the relics as if the dearest sons of the country had come back after long years of absence. The relics were taken to Sanchi, the place of their discovery, and re-enshrined in a newly built vihara at a fitting ceremony which was attended by thousands of men and women from all over the world headed by the Prime Ministers of India and Burma.

The inclusion of the 'Dharmachakka', the 'Wheel of Law' of Buddhism in the Indian flag and the placing of an image of the Buddha in the Indian Lok Sabha was of great significance to Buddhists.

In 1954 CE Dr. Ambedkar, a Cabinet Minister in the Indian Government became a Buddhist under the guidance of Ven. Lokanatha of Italy and declared that he would devote the rest of his life to the revival and spread of Buddhism in India. He represented the Harijans or the depressed class. Under his leadership hundreds of thousands of Harijans embraced Buddhism.

In recognition of the 2500th anniversary of the Parinibbana of the Buddha (1956 CE) the Indian Government commenced the restoration of places of Buddhist worship on Indian soil.

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LADHAK BUDDHIST TEMPLE,
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MAHA BODHI SOCIETY OF INDIA,
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Mandar Marg,
NEW DELHI. 11000

BUDDHA VIHARE,
Mandir Road,
NEW DELHI.

BAUDDHA VIHARE,
Maha Bodhi Society,
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NEW DELHI - Tel. 34 - 3328

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Maha Bodhi Society of Ceylon,
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BAHUJANA VIHARA,
Maha Bodhi Society,
Buddhist Temple Street,
Parel,
BOMBAY 12.

ANANDA VIHARE,
Maha Bodhi Society,
Dr. Anandrao Nair Road,
BOMBAY 8 - Tel. 378855.

DHARMASALA,
(Abode of Dalai Lama),
DEHRA DUN.

BUDDHA GAYA MAHA VIHARYA,
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BAUDDHA VIHARA MAHA BODHI SOCIETY,
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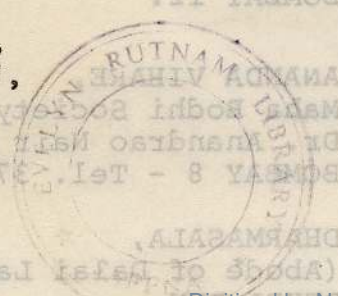
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INDONESIA

Inscriptions of the 7th and 8th centuries reveal that Hinduism and Buddhism prevailed simultaneously in the community. In Central Java the Sailendra dynasty ruled nearly 100 years (750-850 CE). During the reign of King Samaratunga (825 CE), the Mahayana temple Borobudur was built, followed by other smaller ones as the temples Pawon, Mendut and Sewu.

The temple Kalasan supposed to be the oldest Buddhist temple in Java was founded in 778 CE. The temple was erected by the Hindu ruler at the request of the Buddhist monks.

The son of King Samaratunga, a Buddhist prince, Balaputra was engaged in a war with his sister and brother-in-law (the latter a Hindu Saivite King), but lost the battle and fled to Sumatra (Sri Vijaya) where he became king of Sri Vijaya.

Mahayana Buddhism flourished during the period 10th to 16th centuries in East Java. Buddhism again reached a zenith during the Majapahit period, especially during the reign of Hayam Wuruk, also known as Rajasanagara (1350-1389CE).

Until 500 years ago, the population of Indonesia consisted of 50% Buddhist and 50% Hindu (Siva) society. During the Majapahit period, there were two ministers for religion - the Minister for Buddhism called DHARMA DYAKSA RING KASOGATAN and the Minister for Hindu religion called DHARMA DYAKSA RING KASEWAN. Since the fall of the Kingdom of Mojopahit, (about 500 years ago) the people were compelled to accept the Islam religion.

With the extension of Islam throughout Java and also in the northern part of Sumatra and Sulawesi, the Hindu and Buddhist religions were confined to a few remote places.

The revival of Buddhism in Indonesia began with the visit of Ven. Narada of Vajiraramaya, Sri Lanka in 1934. On that occasion Ven. Narada planted a Bo sapling at Borobudur. During his visit in 1953, he organised an 'Upasaka Visudhi' when 10 to 15 lay persons began Buddhist missionary activities throughout the country.

By the end of 1953, another Buddhist monk, Ven. Ashin Jinarakkita organised the Indonesian Buddhist Society with its headquarters in Central Java (Jawa Tengah).

TEMPLES

VIHARA MAHA DHAMMA LOKA,
Jalan Dr. Wahidin 12,
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VIHARA MENDUT,
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Muntilan,
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Alamat 51-Terusan Lembang D-59,
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IRELAND

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Telephone : Dublin 718491.

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Regular weekly programme of meditation sessions and Dharma studies - for details contact the Secretary.

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Frazione Bagni 126 Rosso,
1-15019 Orvieto,
SCALO.

JAPAN

Buddhism was officially introduced to Japan in 583 CE. (Some say 552 CE) from Paekche (Kudara), one of the kingdoms in Korea by the sending of Buddhist images. Japanese Buddhists read the sutras in Chinese translations and came to comprehend Buddhism through Chinese translations.

Prince Shotoku Taishi (574-621 CE) belonging to the Asuka period became one of the greatest benefactors of Buddhism comparable to that of King Asoka in the spread of Buddhism in India. He founded the famous Horyuji monastery at Nara in 607 CE.

In 673 CE the entire Buddhist Canon was copied in Japanese. The capital was shifted to Nara which had gained pre-eminence in Japan as the centre of Buddhism. With the shifting of the capital the patronage of the religion by the aristocracy became greater. In 752 CE the dedication of the great Buddha statue of Todaiji temple took place.

Heian (Kyoto) was made the capital in 794 CE. In 805 CE the Tendai school was founded on the return of Ven. Saicho (767-822 CE) from China. It was the first sect to be established as a religious body in Japan. In 806 CE the Shingon school was started by Ven. Kukai (774-835 CE). Thus the two great sects which were very powerful during the whole of the Heian period were established.

By the 9th century there were eight sects, the first of which was the Sanron Sect introduced circa 729 CE by Hui-kuan of Koguryu. Along with this sect, the Hosso Kusha, Jijitsu, Kegon and Ritsu sects are known as the six sects of Nara. To these is added the Tendai and Shingon sects of the Heian period to make the eight sects of the ancient period.

The Kamakura period which followed the Heian period saw the establishment of the four most important schools of Japanese Buddhism. Honen (1133-1262 CE) started the Jodo school. In 1224 CE, Shinran (1173-1262 CE) commenced writing the Kyogyeshinsho which was the beginning of the Jodo Shinshu school, which has the largest number of adherents today. In 1227 CE, Dogen began the Soto Zen school and in 1253 CE Nichiren (1222-1282 CE) started the Nichiren school.

This period also saw the popularisation of Buddhism among the common man and the complete absorption of the religion by Japan. The Zen schools emphasised meditation and salvation through one's own enlightenment whilst the Jodo (pure land) schools believed in salvation through power of others.

During the Edo period (1603-1867 CE) Buddhism acquired the character of a national religion under the patronage of Tokugawa Shogunate. Buddhist practices and ceremonies replaced Buddhist scholarship to the degree that Buddhism in popular belief lost its distinctive character, resulting in the resurgence of Shintoism.

With the spread of Christianity, the rulers of Japan encouraged Buddhism through scholarly studies. Among the important works of the period are the Mahayana studies of Tominagu Chuki (1715-1745 CE) and the Sanskrit studies of Ven. Jiun Sonja (1718-1807 CE), a monk of the Shingon sect.

With the enthusiasm created by world events Buddhism spread to western countries. Across the Pacific there were very close ties with Japan and many Japanese were finding new homes in the western coast of the United States. In 1899 CE there was a Japanese mission to San Francisco.

Buddhism has a large number of sects than any other religious tradition in Japan, the total as at end 1970 being 162. For classification purposes these sects are divided into seven groups; Tendai (20) which includes Tendai Shu, Kinpusan Shugen Honshu, Washu, Nenpo Shinkyō, Kodo Kyodan and 15 other sects; Shingon (48) which includes Koyosan Shingonshu, Shingonshu Chizanha, Shingonshu Buzanha, Shigisan Shingonshu, Nakayama Shingo Shoshu, Gedatsukai, Shinnyoen and 41 other sects; Pure Land (25) which includes Jodo Shu, Jodo Shinshu, Honganjia, Shinshu Otaniha, Shinshu Takadaha and 21 others; Zen (23) which includes Rinzaishu Kenninjiha, Ranzaishu Myoshinjiha, Soto Shu, Obaku Shu and 19 other sects; Nichiren (38) which includes Nichiren Shu, Nichiren Shishu, Nichirensu Fujufuseha, Honmon Butsuryushu, Reiyukai Kyodan, Rissho kossei kai, Soka Gakkai and 31 others; Nara (7) which includes Risshu and Shigon Risshu (Ritsu), Hosso Shu, Shotoku Shu Fudoshu and Myohoshu (Hosso), and Kegon shu (Kegon); Others (2) which has Fukudenkai and Gedatsuko.

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KOREA - REPUBLIC OF

Korea comprised of three states - Koguryu, Pakche and Silla. In 372 CE Buddhism was introduced to Kogurya in the North by a Chinese monk. Twelve years later, in 384 CE, a Central Asian monk brought Buddhism to Pakche in the South West. It reached Silla in the South East in 402 CE.

Buddhism reached its zenith during the 11th century when Korea was ruled by the Wang dynasty. Due to the efforts of Korean monks led by Yi-T'ien and P'u Chao Buddhism became the faith of the common man. Earlier it had been confined to the aristocracy.

The introduction of Ch'ang or Zen Buddhism into Korea was the work of P'u Chao.

In the later centuries the Buddhist world was becoming restricted. During the time of the Yuan dynasty of the Mongolian Empire, Tibetan Buddhism and practices spread to Korea. After the decline of this empire the Rhee dynasty came into power. They supported Confucianism. Buddhism was dislodged from being the state religion, thereby losing royal patronage. However it remained the major faith of the masses. It later became greatly influenced by Zen Buddhism which is the major component of modern Korean Buddhism.

The Chogye-Jong is at present the largest Buddhist Order. It accounts for more than half of the Korean Buddhists and has 1,500 of the 8,032 Buddhist temples.

TEMPLES

CHOGE NIKAYA,
Geonjidong,
SEOUL.

JINEON NIKAYA,
Daebong-dong,
DAEKU.

JINGAG NIKAYA,
Haweo|gokdong,
SEOUL.

WEONHYO NIKAYA,
Changsindong,
SEOUL.

YONGWHA NIKAYA,
Wansandong,
JEONJU.

CHUNHWA NIKAYA,
Nusangdong,
SEOUL.

BOLIB NIKAYA,
Soongindong,
SEOUL.

HWAEOM NIKAYA,
Ganseogdong,
INCHEON.

CHEONTAE NIKAYA,
Dangyang,
CHUNGBUK.

ILYEOB NIKAYA,
Seonbokdong,
SEOUL.

BEOBWHA NIKAYA,
Seonbokdong,
SEOUL.

BEOBWHA NIKAYA (HANGUK),
Sanseondong,
SEOUL.

CHONGWHA NIKAYA,
Jongro 2 KA,
SEOUL.

BEOBSANG NIKAYA,
Pyeongchang-Dong,
SEOUL.



TAEHO NIKAYA,
Bongweondong,
SEOUL.

JEONGSANG NIKAYA,
SEOUL.

BOMOON NIKAYA,
Bomoondong,
SEOUL.

WEON NIKAYA,
Eeli,
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LAOS

The Lao chronicles trace back the history of Luang Prabang (also known as LAN CHANG) the former Royal Capital, to 1353 C.E. When the kingdom of Muang Sive was conquered by FA NGUM and then ruled by him until he was himself deposed in 1373. He is said to have brought the Prabang image to the city and to have been responsible for the spread of Theravada Buddhism, which has been the predominant religion of LAOS.

TEMPLES

WAT THAT LUANG,
VIENTIENE.

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MALAYSIA

Buddhist missions to present day Malaysia were reported to have taken place as early as 3rd century C.E.

It is believed that the earliest form of Buddhism practised in Malaysia was the Theravada tradition but later with the rise of the Sri Vijaya Empire, Mahayana Buddhism became more important. By the 5th century C.E. Buddhism was well established in the country. It was by the 7th century that Mahayana Buddhism became more popular.

1403 is traditionally accepted by many historians as the founding date of Malacca where the history of modern Malaysia begins. It also marked the conversion of Parameswara to Islam and the disappearance of Buddhism from Malaysia. By the end of the 15th century C.E. Islam had replaced Buddhism although traces of Buddhist and Hindu influences remained in the cultures of the local people. The theatre in Kedah, Perlis, and Kelantan are strongly influenced by Buddhist legends and stories.

The coming of the Chinese immigrants to Malaysia after the 17th century marked the second wave of Buddhism and they brought the Chinese tradition.

In contemporary Malaysia, Buddhism is experiencing a renaissance. Even though Islam is the official religion, the freedom of worship as enshrined in the Constitution of Malaysia makes it possible for Malaysian Buddhists to carry on their functions unhindered. The Government has even contacted Buddhist leaders to form a Buddhist Council of Malaysia. Vesak day is a public holiday.

Buddhist societies have been set up in the Universities and Colleges.

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Alor Star,
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Padang Serai,
KEDAH.

**MALACCA CATHOLIC HIGH SCHOOL BUDDHIST
SOCIETY,**

251 Jalan Gajah Berang,
MELAKA.

BUDDHIST SOCIETY SEKOLAH MEN. LEDANG,
Sekolah Menengah Ledang,
Jalan Sialang,
Tangkak,
JOHORE.

COLLEGE BUDDHIST SOCIETY,
Maktab Penguruan Temenggong Ibrahim,
Jalan Larkin,
Johor Baru,
JOHORE.

SAMBODHI BUDDHIST SOCIETY,
39 Lanan Sungei Abong,
JOHORE.

TAIPING BUDDHIST SOCIETY YOUTH CIRCLE,
18 Upper Museum Road,
Taiping,
PERAK.

GRIK BUDDHIST ASSOCIATION,
183, Batu Dua, N/V. Grik,
PERAK.

**MALAYSIA BUDDHIST ASSOCIATION TANGKAK
BRANCH,**

53, Jalan Ong Siong,
Tangkak,
JOHOR.

BUDDHIST CHOIR AND MEDITATION CENTRE,
Chin Nam Garden,
P.O. Box 1240,
Kuching,
SARAWAK.

**PHOR CHEOW HUAT WAN BUDDHIST CHANT-
ING GROUP,**

Jalan Chain Feri,
Mk. 15, Butterworth,
PROVINCE WELLESLEY.

DALAT BUDDHIST ASSOCIATION,
P O Box 8,
Dalat,
SARAWAK.

SIBU BUDDHIST ASSOCIATION,
P O Box 369,
Sibu,
SARAWAK.

KUCHING BUDDHIST SOCIETY,
P O Box 1775,
Kuching,
SARAWAK.

CENTRE OF HUMANISTIC BUDDHISM,
Malacca Branch,
177 Jalan Bandar Hillir,
MELAKA.

SEK. REN. J.K. SIANG LIM,
Jalan Durian Daun,
MALACCA.

BUDDHIST SOCIETY,
Malacca High School,
Jalan Koon Cheng,
MALACCA.

BUDDHIST SOCIETY,
Methodist Boys' School,
Jalan Terengkera,
MALACCA.

KELANTAN BUDDHIST ASSOCIATION,
3400 B-C Jalan Zainal Abidin,
Kota Baru,
KELANTAN.

HUA LIAN (NATIONAL) BUDDHIST STUDY
GROUP,
10 Race Course Road,
Taiping,
PERAK.

MALAYSIA BUDDHIST ASSOCIATION PERAK,
Branch Buddhist Youth Circle,
159 Jalan Pasir Putih,
Ipoh.
PERAK.

IPOH BUDDHIST YOUTH ASSOCIATION,
14-A Pesara Satu,
Ipoh Garden,
Ipoh,
PERAK.

PERLIS BUDDHIST SOCIETY,
C/o 8 Seberang Kangar,
Kangar,
PERLIS.

KELANTAN BUDDHIST ASSOCIATION YOUTH
CIRCLE,
3400 B-C Jalan Zainal Abidin,
Kota Bharu,
KELANTAN.

DUNGUN BUDDHIST YOUTH CIRCLE,
K-35 Jalan Lim Teck Wan,
Kuala Dungun,
TRENGGANU.

BUDDHIST YOUTH CIRCLE CHETAWAN,
Buddhist Temple,
Jalan Pantai,
Petaling Jaya,
KUALA LUMPUR.

BUDDHIST MISSIONARY SOCIETY YOUTH
SECTION,
123 Jalan Berhala,
Brickfields,
KUALA LUMPUR.

PEHANG BUDDHIST ASSOCIATION YOUTH CIRCLE,
D-187 Jalan Bukit Ubi,
Kuantan,
PAHANG

THAM WAH WAN TEMPLE,
Youth Section,
196, 3 1/2 miles, Klang Road,
KUALALUMPUR.

SELANGOR BUDDHIST ASSOCIATION
YOUTH CIRCLE,
C/o Buddha Jayanti Temple,
317-A Jalan Pekeliling,
KUALA LUMPUR.

TRENGGANU BUDDHIST YOUTH CIRCLE,
80 - 81 Jalan Syed Zain,
Kuala Trengganu,
TRENGGANU.

KUCHING BUDDHIST SOCIETY YOUTH
CIRCLE,
P. O. BOX 1775,
Kuching,
SARAWAK.

BUDDHIST INSTITUTION SUNDAY
SCHOOL,
123 Jalan Berhala,
Brickfields,
KUALA LUMPUR.

THE KLANG COAST BUDDHIST ASSOCI-
ATION,
Youth Section,
30 Jalan Raya Barat,
KLANG.

BUDDHIST SOCIETY,
Maktab Pengurusan Teknik,
Jalan Cheras,
KUALA LUMPUR.

BUDDHIST DISCUSSION GROUP,
Royal Military College,
Boys Wing,
Royal Military College,
Sungei Besi,
KUALA LUMPUR.

SECK KIA EENH DHAMMA SCHOOL,
57 Gajah Berang Road,
MELAKA.

MUAR BUDDHIST SOCIETY,
95 Jalan Haji Jaib,
Muar,
JOHORE.

BUDDHIST BOYS BRIGADE,
(Attached to Sambodhi Buddhist
Society),
8 Jalan Ali,
Muar,
JOHORE.

MBA PERAK BRANCH,
159 Jalan Pasir Putih,
IPOH.

BUDDHIST SOCIETY,
Sek. Men. Datuk Abdul Wahab,
PERAK.

KEDAH BUDDHIST ASSOCIATION,
C/o Wat Nikhodharam,
Telok Wanjah,
ALOR STAR.

BODHI PANNA BUDDHIST ASSOCIATION,
42 Jalan Zabeledah,
Batu Pahat,
JOHORE.

KLANG & COAST BUDDHIST ASSOCIATION,
30 Jalan Raya Barat,
KLANG.

PENANG BUDDHIST CLINIC,
182 Burmah Road,
PENANG.

IPOH BUDDHIST FELLOWSHIP,
132 Chamberlain Road,
IPOH.

BUDDHIST STUDIES CLASS SUNGAI SIPUT,
C/o. Bro Chin Siew Wah,
41 Tingkat Ipoh Tiga,
IPOH.

TAIPING BUDDHIST SOCIETY,
18 Upper Museum Road,
Taiping,
PERAK.

JITRA BUDDHIST ASSOCIATION,
C/o Mr Teh Kah Shim,
18 Jalan Ibrahim,
Jitra,
KEDAH.

MBA MUAR SUB-BRANCH,
41-D Jalan Sulaiman,
MUAR.

MALAYSIAN THAI BUDDHIST ORGANISATION,
Wat Chaiya Mangalaram,
Burmah Lane,
PENANG.

KEAT HWA SECONDARY SCHOOL BUDDHIST
SOCIETY (JK),

Sek. Men. Keat Hwa,
Jalan Kuala Kedah,
Alor Setar,
KEDAH.

CENTRE KEDAH BUDDHIST ASSOCIATION,
C/o 68 Jalan Kuala Ketil,
Sungei Petani,
KEDAH.

TAIPING ENGLISH DHAMMA YOUTH
MOVEMENT,

Wat Bodhiyaram,
19-A Creagh Road,
Assam Kumbang,
Taiping,
PERAK.

HUA LIAN (PRIVATE) HIGH SCHOOL
BUDDHIST STUDY GROUP,

2 Temple Street,
Taiping,
PERAK.

GEORGIAN YOUNG BUDDHIST SOCIETY,
St. George's Institution,
Taiping,
PERAK.

MBA PERAK BRANCH YOUTH SOCIETY,
Chemor Sub-Branch,
Mee Thor Buddhist Temple,
C/o Mr Wong Yan Seong
C29 Jalan Venus,
Star Park,
IPOH.

KEDAH BUDDHIST ASSOCIATION YOUTH
CIRCLE (ENGLISH SECTION),

Nikkhorodharam Buddhist Temple,
Jalan Telok Wanjah,
Alor Setar,
KEDAH.

KERPAN BUDDHIST CHANTING GROUP,
C/o M/s Seon Hoe Tukang Jahit,
Batu 14 Sampang Empat,
Kerpan,
KEDAH.

- BUDDHIST SOCIETY PENANG BUDDHIST FREE SCHOOL,**
182, Burmah Road,
PENANG.
- BUDDHIST SOCIETY SEK. MEN,**
PUAN HABSHAH.
- KEDAH BUDDHIST ASSOCIATION YOUTH (MANDARIN SECTION),**
Nikkhodharam Buddhist Temple,
Jln. Telok Wanjah,
Alor Star
KEDAH.
- BUDDHIST ASSOCIATION BALING,**
Kedah,
Yeok Chee School,
Baling,
KEDAH.
- TZE YIN BUDDHIST SOCIETY KUPANG,**
99, Jalan Gadek,
Kupang,
Baling,
KEDAH.
- BUDDHIST SOCIETY,**
Methodist Boys' School,
Ayer Itam Road,
PENANG.
- BUDDHIST SOCIETY,**
Penang Free School,
Green Lane,
PENANG.
- BUDDHIST SOCIETY,**
Maktab Perguruan Sri Pinang,
Hamilton Road,
PENANG.
- PHOR TAY SECONDARY SCHOOL (N/T),**
Bagan Jermal Road,
PENANG.
- MALAYSIAN BUDDHIST ASSOCIATION,**
182 Burmah Road,
PENANG.
- PENANG BUDDHIST FREE SCHOOL,**
182 Burmah Road,
PENANG.
- HOOI YIN SEH,**
700-H Jalan Lintang,
Ayer Itam,
PENANG.
- SUNDAY FREE SCHOOL,**
Triple Wisdom Hall,
5 Pangkor Road,
PENANG.
- PENANG BUDDHIST ASSOCIATION,**
168 Anson Road,
PENANG.
- BUDDHIST SOCIETY,**
St. Xaviers Institution,
Farquhar Street,
PENANG
- PERSATUAN PELAJAR BUDDHIST UNIVER-SITI SAINS MALAYSIA,**
Minden,
PENANG.
- BUDDHIST SOCIETY,**
Maktab Perguruan Persekutuan,
Bukit Glugor,
PENANG.
- PHOR TAY SECONDARY SCHOOL (PRIVATE),**
Bagan Jermal Road,
PENANG.
- MALAYSIAN BUDDHIST INSTITUTE,**
182 Burmah Road,
PENANG.
- CENTRE OF HUMANISTIC BUDDHISM,**
5, Pangkor Road,
PENANG.
- PHOR TAY PRIMARY SCHOOL,**
Bagan Jermal Road,
PENANG.
- PENANG DHARMA PROPAGATION SOCIETY,**
182 Burmah Road,
PENANG.
- IPOH BUDDHIST SOCIETY,**
47 Gopeng Road,
IPOH.

MEXICO

ASSOCIATIONS/INSTITUTIONS

- PENANG BUDDHIST ASSOCIATION DHARMA SUNDAY SCHOOL (MANDARIN SECTION),
168 Anson Road,
PENANG.
- THE MAHINDARAMA SUNDAY PALI SCHOOL,
2, Kampar Road,
PENANG.
- PHOR TAY HIGH SCHOOL BUDDHIST SOCIETY
(NATIONAL TYPE),
19-A Bagan Jermal Road,
PENANG.
- CHUNG LING (PRIVATE) HIGH SCHOOL BUDDHIST SOCIETY,
Kampung Baru,
PENANG.
- MALAYSIAN BUDDHIST ASSOCIATION DHARMA SOCIETY,
70, Burmah Road,
PENANG.
- HANCHIANG HIGH SCHOOL BUDDHIST SOCIETY
(ENGLISH SECTION),
Han Chiang High School,
Jalan Han Chiang,
PENANG.
- DHAMMIKARAMA BUDDHIST TEMPLE DHAMMA SUNDAY SCHOOL,
Burmah Lane,
PENANG.
- PENANG BUDDHIST ASSOCIATION DHARMA SUNDAY SCHOOL (ENGLISH SECTION),
168 Anson Road,
PENANG.
- PENANG CHINESE GIRLS' HIGH SCHOOL BUDDHIST SOCIETY,
2 Gottlieb Road,
PENANG.
- PHOR TAY (PRIVATE) HIGH SCHOOL BUDDHIST SOCIETY,
19-A Bagan Jermal Road,
PENANG.
- THE TRIPLE WISDOM HALL BUDDHIST SOCIETY GROUP,
5 Pangkor Road,
PENANG.
- HAN CHIANG HIGH SCHOOL BUDDHIST SOCIETY (MANDARIN SECTION),
Han Chiang High School,
Jalan Han Chiang,
PENANG.
- CHUNG LING (NATIONAL TYPE) HIGH SCHOOL BUDDHIST SOCIETY,
Chung Ling (National Type) High School,
Kampung Baru,
Ayer Itam,
PENANG.
- BUDDHIST SOCIETY,
Chung Hwa High School,
2 Persiaran Tembaga,
PENANG.
- JELUTONG YOUNG BUDDHIST SOCIETY,
East Jelutong,
PENANG.
- BEOW HIANG LIM BUDDHIST SOCIETY,
503 Hill Railway Road,
PENANG.
- CHEAT SEONG HOON BUDDHIST SOCIETY,
Youth Section,
388 Beauty Park,
Ayer Itam,
PENANG.
- BUKIT MERTA JAM BUDDHIST SOCIETY,
1043 Jalan Berapit,
Bukit Mertajam,
P W
- PENDANG BUDDHIST ASSOCIATION,
Youth Circle,
C/o Bon Lua,
Klinik Kerajaan Pendang,
KEDAH.
- YOUNG BUDDHIST ASSOCIATION OF KULIM,
297-1 Jalan Tunku Ibrahim,
Kulim,
KEDAH.
- BUTTERWORTH BUDDHIST ASSOCIATION,
6522 Jalan Kampong Paya,
Butterworth,
PROVINCE WELLESLEY.

MEXICO

In 409 CE a Chinese monk, Hiu-Shen undertook the first trip to the Americas to spread the Dhamma. He went by boat and reached Mexico with five monks from Kabul, according to his official report on his return, in 450 CE with gifts to the Chinese Emperor. This is supported by the records in the Archives of the Lyang dynasty handed down by the famous Chinese historian Ma-Tuan-Ling.

A search for old names and things in Mexico gives traces of Buddhism there. Such places as Gautemala, Matzin, Caxaca, Yzacetiyas, Secapalesa according to some, show evidence of being derived from the words Gautama Sakya Muni.

MONGOLIA

According to historical chronicles, Mongolia had its religion over 2000 years ago. During the period of the Mongol Empire the great Mongol Khans, widely propagated Buddhism. The famous Erdenezhu Monastery, which was a cradle of the Buddhist religion, was built by Abdai Khan. After this, Buddhism was further spread by Undur Gegen Zanabazar, first Bogdo-Gegen in Mongolia. During its 2000 years, although there were moments of rise and fall, Buddhism has continued to be the main religion of Mongols.

Medieval European travellers like Plano Carpini and Wilhelm Von Rubruquis had mentioned that in Karakorum, the capital of the Mongol Emperors, they saw Buddhist temples and monks.

Mongols began translating the Buddhist literature in the 13th century from Uigurian, Tibetan and Chinese. Due to the cultural bonds between Mongolia and India numerous Indian tales and jatakas were very popular among the Mongols and Buddhist art too was highly developed.

Buddhism had been the official religion in old Mongolia. After the establishment of the People's power in Mongolia, religion was separated from the state while the Constitution of the Mongolian Peoples Republic proclaimed freedom of belief and the government guaranteed it.

TEMPLES

GANDANTEHCHINLING MONASTERY,
ULANBATOR.

ERDENEZHU MONASTERY,
ULANBATOR.

ASSOCIATIONS/INSTITUTIONS

THE MONGOLIAN BUDDHIST ASSOCIATION,
C/o Gandan Tekchingling Monastery,
ULANBATOR.

NEPAL

Southern Nepal has been a Buddhist country from the time of the Buddha. Buddha himself was from the Sakya clan still existing in Nepal.

A great many of the stupas found in Nepal are attributed to the visit of King Asoka who ruled India from 264-227 BC.

In the 7th century CE, King Anshuman, a powerful ruler supported the cause of Buddhism and propagated it. His reign is considered the golden age of Buddhism in Nepal.

Nepal being on the main route between Bengal and Tibet, was influenced both by Nalanda and Tibet.

From Nepal and Tibet, Buddhism also spread to the neighbouring countries - Bhutan, Sikkim and Ladakh which to this day remain Buddhist.

The great scholar monk Acarya Dipankara Sr ijnana or Atissa (982-1054CE) spent two years in Nepal at the invitation of the king of Nepal. Buddhism was yet the state religion in Nepal and Atisa initiated a prince of the royal blood into the order.

With the pressure brought by Muslim invaders (Battle of Tarain 1192 CE) Hindu families from the Indian plains came to the mountain seeking respite from the Muslim persecutions. The turbulent period that followed was not favourable to Buddhism and by the 18th century Nepal emerged as a Hindu state.

The history of Theravada Buddhism commenced in the 1930's.

The Ven. Mahapragya a Hindu by birth was first ordained in 1924 as a Buddhist Monk by a Tibetan Lama the Ven. Shering Narbu, in Kathmandu. During the Prime-Ministership of the late Chandra Shumsher Jung Bahadur Rana the law of Nepal prohibited the conversion from one religion to another. Since the Ven. Mahapragya was a Hindu who became a Buddhist he was expelled from the country along with 4 other persons who likewise had become Buddhist monks. In 1928 he became a Theravadian Buddhist Monk in Kusinara. In 1936 Ven. Amritananda was also ordained in Kusinara.

In 1937 Bhikku Amritnanda went from Laimpong in India to Bhojpur in Eastern Nepal for propagation of the Dhamma. He was later joined by Ven. Mahapragya. The Governor of Bhojpur put a stop to their activities, imprisoned them and later released them on the condition that they will not return to Nepal. Bhikku Amritananda left for Burma and then to Sri Lanka and obtained his Upasampada (higher ordination) in Sri Lanka, and served his Upajjhaya under the late Ven. Dhammarakkhita Vansalankara Siri Palene Vajiranana Maha Thera of Vajiraramaya Colombo and towards the end of 1942 returned to Kathmandu and joined the late Ven. Dhammaloka Maha Thera and the late Sumangala Samanera who were living at Kimdol Vihara in the vicinity of Kathmandu in the propagation of the Dhamma. Several other Theravadian Monks also returned to Nepal from abroad after completing their study of the Dhamma. Among them was the Ven. Panna Nanda Maha Thera.

In 1944 these activities were interrupted and the Prime Minister summoned several monks about 8 in number living in Kathmandu and imposed a ban on the propagation of the Dhamma and as the monks defied this ban, they were ordered to leave the country, whereupon they joined Bhikku Amritananda at Sarnath and formed a Buddhist Society of Nepal called ' Dharmodaya Sabha' under the Chair-man ship of the Ven. U. Chandra Mani Maha Thera.

In April 1946 Bhikku Amritananda sponsored a goodwill mission to Nepal from Sri Lanka led by the Ven. Narada Maha Thera of Vajiraramaya, Colombo. The

Mission was allowed to visit Nepal for pilgrimage but not to preach the Dhamma. Later Bhikku Amritnanda obtained permission for the missionaries to preach at Ananda Kuti Vihara, Swayambhu, Kathmandu, and also secured the permission of Padma Shumsher Jung Bahadur Rana, the then Prime Minister for one month the late Ven. Dhammaloka Maha Thera, to return to Nepal and thus re-kindled the light that had been extinguished. Gradually other monks also returned to Nepal from exile.

The Ven. Narada Maha Thera paid a second visit to Kathmandu in April 1947 with sacred relics of Lord Buddha and a sapling of the Sri Maha Bodhi Tree from Anuradhapura, Sri Lanka.

In 1948 the Ven. Narada Maha Thera again visited Kathmandu to inaugurate the newly constructed Sri Lanka Chaitya, at Ananda Kuti Vihara. During his stay the then Prime Minister Mohan Shumsher Jung Bahadur Rana declared Vesak full moon day as a public holiday in Kathmandu.

In 1951 the Ven. Pannasiha Maha Thera and Bhikkhu Amritananda had an audience with His late Majesty King Tribhuvan Bir Bikram Shah Deva at the Royal Palace, and recited the Paritta Sutta and tied the holy thread on the wrist of his Majesty the King.

In the same year the Holy relics of Sariputta and Maha Moggallana from the Maha Bodhi Society were taken from Calcutta, India, for exhibition to Nepal. The All-Nepal Bhikku Association was founded by Bhikku Amritananda at Ananda Kuti Vihara in 1951. Royal patronage was extended to the Vihara and during the visit of his late Majesty King Tribhuvan and his son, the then Crown Prince to the Vihara, Paritta Sutta were recited and the holy thread tied on the wrists of the Royal visitors and his Majesty. The king proclaimed Vesak full moon day as a Public holiday throughout the country.

In 1956 his Majesty the King Mahendra visited Lumbini and erected a pillar, and proclaimed that no animal shall be slaughtered throughout the kingdom on Vesak full moon day.

In 1977 his Majesty King Birendra Bir Bikram Shah Deva visited the Vihara for the 2521st Buddha Jayanti celebrations.

Ananda Kuti Vihara is the first Theravadian monastery in Nepal established in 1943 by the late Ven. Dhammaloka Maha Thera. The Vihara consists of a Stupa and a Sima consecrated by the Ven. Narada Maha Thera of Sri Lanka in 1948, a shrine room, a preaching hall, three residential quarters and a dining hall.

There are at present 12 Viharas in Kathmandu Valley and 15 outside the valley. There are two Simas, one established in 1951 at Sri Sumangala Vihara Lalitpur, by the Ven. Madihe Pannasiha Mahanayake Maha Thera of Sri Lanka and another at Lumbini, established in 1974 by the Venerable Anuruddha Maha Thera of Nepal.

Nepal has now about 57 Theravadian monks, the eldest of them being the Ven. Panna Nanda Maha Thera 82, and of 50 Vassavasa. Next to him in order of seniority are the Ven. Shakya Nanda Maha Thera, the Ven. Anuruddha Maha Thera, Bhikku Amritananda and the Ven. Subodha Nanda Maha Thera. Seven Nepalese monks are studying Pali in Thailand and there are ten in Sri Lanka.

There are more than 60 Buddhist nuns in Nepal.

Nearly 300 books and pamphlets, written by different monks, have been published so far in Nepal.

The Ananda Kuti Vihara Trust has published a series of books on Buddhism

In Nepali language. Some of them being translations of Bhikkhu Amritananda from Pali texts. The Trust has thus fulfilled a great need, for until the publication of the series there was not a single book, in Nepali language, on the Pali literature.

For the last nine years, the Ananda Kuti Vihara Trust has also been publishing "Ananda Bhumi", the only Buddhist monthly magazine of Nepal, in two languages- Nepali and Newari.

Buddhist Paritta classes are being run by the Ven. Buddhaghosa Maha Thera, Very recently the Ven. Aswaghosa Thera has started Bhikkhu Training Centre at Sangharama, in Kathmandu. Thus, the propagation of the Dhamma for the last 40 years by the Theravadian monks, in general, has resulted in an all-round awakening among all Buddhist sections in Nepal.

In 1956 the late King Mahendra inaugurated a modest programme of development at Lumbini, and in 1968 the Secretary General of the United Nations U.Thant took the initiative of arousing interest among other Asian countries and the United Nations organizations in a large-scale development of the area. Plans for this development have been completed and implementation is under way.

TEMPLES

Viharas in Kathmandu Valley:

SHAKYASINHA VIHARA
Thaina Tole,
Bhikkhu Pragyananda Maha Thera,
Head.

ANANDAKUTI VIHARA
Swayambhu Hill,
Kathmandu, Nepal. Tel. 14420
Bhikkhu Anuruddha Mahathera,
Head.
Bhikkhu Amritananda Maha Thera,
Deputy Head.

SRIGHA VIHARA
Naghal Tole,
Kathmandu, Nepal.

GANA MAHA VIHARA
Ganabahal,
Kathmandu, Nepal.

BUDDHA VIHARA
Bhrikuti Mandap,
Kathmandu Nepal.
Tel: 15743.

SANGHARAMA,
(Bhikkhu Training Centre)
Luti Bishnumati,
Kathmandu, Nepal.

Vihares out of Kathmandu:

CHANDRA KIRTI VIHARA
Banepa, Nepal.

SRI SUMANGALA VIHARA
Lukusi Tole,
Lalitpur (Patan)
Nepal.

MANIMANDAPA VIHARA
Patako, Lalitpur,
Nepal.

PRANIDHI PURANA VIHARA
Balambu, Kathmandu,
Nepal.

NAGARA KIRTI MANDAP VIHARA
Kirtipur, Kathmandu,
Nepal.

MUNI VIHARA
Bhaktapur, Nepal.

SAMASKRIT VIHARA,
Bhaktapur, Nepal.

DYNAKUTI VIHARA
Banepa, Nepal.

SUDARSHAN VIHARA
Banepa, Nepal.

PURVARAMA VIHARA
Dhulikhel, Nepal.

BUDDHA VIHARA
Dharan, Nepal.

SHAKYAMUNI VIHARA,
Bhojpur, Nepal.

SIDDHI VIHARA,
Chainpur, Nepal.

SUGATAPUR VIHARA
Trisuli, Nepal.

BUDDHA VIHARA
Pokhara, Nepal.

ASSOCIATIONS/INSTITUTIONS:

BUDDHASASANA SEVA SAMITI
Gana Maha Vihara
P. O. Box. 993,
Kathmandu
Nepal.

NUNNERIES:

MAHAPARINIRVANA VIHARA
Kindol, Kathmandu,
Nepal.

PUBLICATIONS:

BUDDHIST MONTHLY MAGAZINE"
"Ananda Bhumi"

TEMPLE:

BUDDHARAMA TEMPLE
Loeffstraat 26,
5142 V.E. WAALWIJK (N. Br.)
Tel: 04160-34251

ASSOCIATIONS/INSTITUTIONS:

BUDDHIST UNION OF NETHERLANDS
Bornestraat 61,
N-7556, B.C. HENGELO (O)
Tel: 074/91.75.73

BUDDHIST INSTITUTE
499, MIENT
The Hague.

ANANDA VIHARA Bhikku Shakyanda
Palpa Tansen, Nepal. Mahathera.

MAHACHAITYA VIHARA
Palpa Tansen, Nepal.

HOLANDI BUDDHA VIHARA
Palpa Tansen, Nepal.

PADMACHAITYA VIHARA
Butwal, Nepal.

BUDDHA VIHARA
Lumbini, Nepal.

BUDDHA PRAKASH VIHARA
Narayangadh, Nepal.

ANANDAKUTI VIHARA TRUST
Anandakuti Vihara
Swayambhu Hill
Kathmandu
Nepal. Tel: 14420

DHARMAKIRTI VIHARA
Naghal Tole
Kathmandu, Nepal. Tel: 14595

NETHERLANDS

DHARMAPADMA
MOERWEG
428, 2531 BK
The Hague.

CHANDRA KIRTI VIHARA
Banepa, Nepal.

NEW ZEALAND

ASSOCIATIONS/INSTITUTIONS:

SRI LANKAN BUDDHIST SOCIETY
WELLINGTON

President : Mr. Maurice Perera
28, Moffitt Street,
Wellington 2.
Hon. Secretary : Mr. Lukshman
Gunasekera,
81, Mark Avenue,
Paparangi,
Wellington.

U BA KHIN VIPASSANA GROUP AUCKLAND

Contact Mr. Royal Abbott
John Street,
Ponsonby Auckland.

DORJE CHANG INSTITUTE OF WISDOM
CULTURE

2, Rautangi Road,
Mount Eden Auckland

ZEN CENTRE AUCKLAND

Contact Ven. Ham Vol
2, Rautangi Rd,
Mt. Eden Auckland

WELLINGTON BUDDHIST ASSOCIATION:

President : Mrs. San Nylan
77, Webb Street,
Wellington 1,
Hon. Secretary : Mrs. Marjorie Baker,
15, Waikari Avenue,
Lower Hutt.

NEW ZEALAND KARMA KAGYE TRUST,
Bodhisattva Road,
Kau Kapa Kapa - RD 1,
Auckland.

Contact Mr. David Cull.

THE SPHERE GROUP OF NEW ZEALAND:

Hon. Secretary : Mr. Allan Smith,
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Dr. Daya Samarasinghe,
President, Buddhist Society,
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Auckland 5,
New Zealand.

FRIENDS OF THE WESTERN BUDDHIST ORDER:

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P.O. Box. 12311
Wellington.

VIETNAMESE BUDDHIST ASSOCIATION
WELLINGTON

President : Mr. Dinh Juang Chinh
6, Borlase Street,
Wellington 2.
Hon. Secretary : Mr. Le Van Tru

NORWAY

ASSOCIATIONS/INSTITUTIONS:

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Oslo 11
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THE COMMITTEE OF VIPASSANA
MEDITATION,
C/o. Miss Ingeborg Haabeth,
Uransem Borgvn 11 c
OSLO - 3

PAKISTAN

Buddhism in Pakistan is nearly as old as Buddhism itself, Although it is no more a living force in Pakistan, it was there among the warrior inhabitants, that the message of the Buddha took firm root. Magnificent remains of Buddhist civilisation abound in some territories of Pakistan, and even today countless ruins await exploration and excavation. Living communities of Buddhists are still to be found in Pakistan.

In geographical terms Gandhara lies astride the Khyber Pass, with its bulk in what is today Peshawar and the North West Frontier Province of Pakistan, but spilling over into the Eastern region of Afghanistan.

In historical terms, Gandhara came within Persian control under Darius and within Greek control under Alexander the Great. As a province of the Empire of the Mauryan Emperor, Asoka the Great, there was great Buddhist influence in Gandhara, because of the adoption by the Emperor of the Buddhist faith and the policy he followed of spreading the teachings of the Buddha throughout his empire. In the first century BC, Gandhara was conquered by the Kushans of Turkestan whose Emperor Kanishka (2nd century AD) brought about the height of Buddhist culture in Gandhara and the dissemination of Buddhism in Afghanistan and Central Asia. After the 4th Buddhist Council that was held during the reign of King Kanishka, Gandhara Buddhist culture flourished until the 5th Century AD when its shrines were destroyed by the White Huns.

In cultural terms, the interplay of the various influences evident in Gandhara over the centuries led to the emergence of what the world acknowledges as Gandhara Art which displays characteristics of the region and the age in which it flourished. The art went beyond the mere copying of the celebrated rock edicts of Asoka in the Peshawar valley. Taxila became a centre of Buddhist workshop and learning. Stupas and monasteries which came to be erected were decorated with Graeco-Buddhist and Buddhist-Roman art forms created by bands of workmen from the eastern cities of the Roman Empire who worked on the buildings that sprang up. The work was largely carried out in schist, in creating reliefs depicting the life of the Buddha or in stucco or bronze, in creating the figures featured in the niches of buildings. The Graeco-Roman influence in the form of Gandharan sculpture was very evident, but equally evident, was the loyalty to the domestic theme which highlighted the Jataka stories. A fusion of foreign and domestic influences - the theme being domestic and the style foreign - became therefore a characteristic of Gandhara art.

The significance of Gandhara art and culture for Pakistan has long been established, if one goes by the evidence of Pakistan publications highlighting that culture and of the exposure of examples of that culture in the museums, not only of Peshawar and Taxila, which lie within the Gandhara region but also those of Lahore and Karachi, which lie outside. The purely Buddhist significance of the Museum exhibits was recognised in 1956 when appropriately enough, in order to mark the 2500th Anniversary of the birth, enlightenment and death of the Buddha, Gandhara exhibits from all over Pakistan were placed under one roof in the National Museum at Karachi, the then capital of Pakistan. This decision has served to demonstrate that the authorities in Pakistan, a predominantly Muslim country, recognise not merely the cultural impact of Gandhara art but also the religious impact which the Buddha had on the peoples of ancient Pakistan, who have given evidence of the practice of the tenets of the religion he propagated.

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ALL PAKISTAN BUDDHIST ASSOCIATION,
Golden Dragon Restaurant,
Round Market, F/73, Islamabad.

PHILLIPINES

TEMPLES

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Manila,
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PO CHONG TEMPLE
35, Benitez Street,
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Manila.

SENG GUANG TEMPLE
1176, Nara Street,
Manila.

POLAND

The first Buddhist group in Poland was organized by Piotr Boninski of Gliwice and Wladyslaw Misiewioz of Radom in 1949 when they founded 'Kolo Przyjaciol Buddyzmu' (Circle of Friends of Buddhism) at Radom, Boninski was very active in translating Buddhist texts - an invaluable service which gave a chance for the public to understand the Dhamma. His untimely death in 1968 was a severe blow to the spread of Buddhism in Poland.

Reference to Buddhism had been made in journals by Polish orientalists. Among the most celebrated was Andrzej Gawronski (1885-1927CE) who held the Chair in Sanskrit at Lvov University. Apart from several articles he contributed to numerous journals, he composed two works which have become classics in Poland: Studies about the Sanskrit Buddhist Literature (Cracow 1919) and a Manual of Sanskrit (Cracow 1932). Stanislaw Franciszek Michalski is noted for his contributions to Pali studies. A Reader at Lodz University he translated the Dhammapada in 1925 which included a long commentary and an exposition of Buddhism. He also translated Rhya Davids' 'Buddhism' (Warsaw Cracow 1912) and left, in his posthumous papers, an incomplete Pali grammar.

Stainslaw Schayer, Professor of Indian Philosophy at Warsaw University founded the Oriental Institute in Warsaw and was joint editor of the 'Polish Bulletin of Oriental Studies'. He explored Mahayana philosophy and was widely known outside the country due to his participation in international conferences. Tibetan texts came under his scrutiny in addition to Pali and Sanskrit texts.

Wanda Dynowska who was organising secretary of the Theosophical Society took the initiative in inviting foreign lecturers to Warsaw and sending delegations abroad.

Articles on Buddhism occasionally appear in Polish newspapers and journals. Occasional lectures have also been delivered, mainly under the auspices of the Polish-Indian Friendship Society and the Esperantist Association.

It is estimated that there are about one hundred Buddhist families in Poland.

ASSOCIATIONS/INSTITUTIONS

TEMPLES

EHİ PASSIKO
Buddhistische Zeitschrift (in poln-
ischer Sprache) der Thervada-Richtung.
Herausgeber Wladyslaw Misiewicz,
Korrespondierendes Mitglied der Pali
Buddhist Union, Gwardia Ludowej 12/23,
PL-26-600 Radom.

JEDNETA BRACI POLSKICH
(Union der polnischen Bruder)
Unitarische Bewegung
Sitz: Wladyslaw Czapnik,
Krakau.

LA BUDHANA KONTAKTO
INFORMOJ EN ESPERANTO
Zeitschrift in Esperanto für in
sozialistischen,
Ländern lebende Buddhisten, Herausgeber
Wladyslaw Misiewicz.

ZEN-GRUPPE KATOWITZ
Sitz: Andrej Urbanowicz,
Piastowska 1/10, PL-41-005
Katowicz.
Tel: 59 69 39

Gibt die Zeitschrift "Droga" (Der Pfad)
Heraus,
Zen-Richtung.

ZEN-GRUPPE WARSCHAU

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Zen-Richtung.

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Corresponding Secretary Pali
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SINGAPORETEMPLES

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S'PORE 1646

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293, Telok Blangaha Road,
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34H Lorong Zaitun
S'PORE 2057
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18 Vaughan Road
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- SINGAPORE BUDDHA-YANA ORGANI-
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26 Jalan Rabu
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S'PORE 1441
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- THE SINGAPORE BUDDHIST LODGE
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S'PORE 1545
- SINGAPORE REGIONAL CENTRE OF
THE WORLD FELLOWSHIP OF BUDDHIST
Bee Low See Temple
71B Jalan Jurong Kechil
S'PORE 2159
- SINGAPORE BUDDHIST MISSION
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SRI LANKA

After the third Buddhist Council held during the reign of the great Indian Emperor Asoka (273-236 BC) under the Chairmanship of Ven. Moggaliputta Tissa Maha Thera several missions were sent to preach the Dhamma in and outside India. The Emperor Asoka's son Arahant Mahinda together with four others were sent to Sri Lanka. They preached the teachings of the Buddha to King Devanampiyatissa (247-207 B.C.), who being greatly impressed readily accepted Buddhism. Its progress was phenomenal. Thrice during the reign of ancient Sinhala Kings the whole land of Sri Lanka was offered to the Buddha. Thousands of men and women embraced the new faith and many entered the Bhikku Order, Monasteries were erected and rich endowments were made for their upkeep.

Queen Anula, consort of an Uparaja (sub-king) named Mahanaga with 500 of her attendant ladies having listened to discourses, gained mental attainments and implored Arahant Mahinda to grant them ordination. But as monks were not allowed to ordain females, emissaries were sent to Emperor Asoka to send bhikkunis to ordain them. Sanghamitta, sister of Ven. Mahinda and who had received ordination was sent to Sri Lanka. With the ordination of Anula and several others, both the Bhikku Order and the Bhikkuni Order were established in the Island.

Two great events in the early history of Buddhism in Sri Lanka left a deep impression and still evoke pious enthusiasm among millions of Buddhists. The transplantation of a branch of the Bodhi tree under which Buddhahood was attained served as an inspiration to the people who had recently embraced the religion. The second event was the bringing of the Buddha's tooth relic from India.

There followed a period of political unrest in early 1st century B.C. when foreign rulers from South India seized Anuradhapura, the capital. The lack of interest of these Tamil rulers in the Buddhist faith and vandalism of their supporters evidently retarded the progress of the religion.

The reign of King Dutugemunu (101-77 BC) may be acclaimed the golden era of Theravada Buddhism in Sri Lanka. In addition to a large number of men and women entering the Order, many were also practising meditation in forests and rock caves. The affairs of the Sangha were managed by the monks themselves under well established rules. King Dutugemuni built the most celebrated stupa, the Ruwanveli Maha Seya in Anuradhapura, and the Brazen Palace, the magnificent edifice of nine storeys and 900 chambers, for use of the monks.

The Fourth Council according to Theravada tradition, was held in Aloka vihara, near Matale during the reign of King Vattisa Gamini Abhaya (29-178 BC). Afterwards, 500 monks presided by Ven. Rakkhita committed the entire Buddhist canon (Tri-pitaka) and the commentaries (Atthakatha) to writing. This timely action of the Sinhalese king helped in preserving the original Buddhist Canon to this day, and made Sri Lanka the home of pristine Buddhism.

Sri Lanka by now had become the champion of pure Theravada tradition. Mahavihara in Anuradhapura was the centre of Buddhism in Sri Lanka. From time to time protagonists of different sects came from India to Anuradhapura. Some received royal patronage which led to bitter controversies between the Mahavihara and the later Abhayagiri vihara which became traditionally the home of dissentient sects referred to as 'heretics' (Vetulla or Vaitulya). The Abhayagiri vihara received the highest support during the time of King Mahasena (334-362 CE) being influenced by Sanghamitra, a learned monk who was tutor to the king when he was young and one who was close to Sri Lankan monks living in exile in Kaveri due to their upholding 'Vaitulya' views.

Mahasena's successor was King Sri Megha-vanna (352-379CE) who restores the Mahavihara to its pristine previous glory. His greatest contribution was the building of a vihara in Buddha Gaya, with permission from King Samudra Gupta for Sri Lankan monks. It acted as an outpost of Theravada Buddhism in India, at a time when Pali Buddhism had lost much of its popularity in India. Buddha Gaya under Sri Lankan monks, firm in their allegiance to Pali, stood as an oasis for those who were desirous of learning the pure Buddha word. The most significant reward was the conversion of Ghosa, later known throughout the Buddhist world as Buddhaghosa,

An important event was the coming of the great Pali commentator Buddhaghosa to Sri Lanka in the time of King Mahanama (458-480 CE). The Visuddhimagga written by him before the Mahavihara monks gave the Sinhala commentaries to be translated to Pali, is ample testimony to his erudition and great scholarship. In the same way it also showed the great responsibility with which the Mahavihara monks acted, as the guardian of the world of the Buddha in its pristine purity. Although the Sinhala commentaries went out of vogue, because of the translations into Pali, the original traditions are preserved to this date. Furthermore, these traditions again became current among the Buddhist scholars of the time. No single individual has contributed more to the preservation of the Theravada tradition than Ven. Buddhaghosa.

There was a great revival of Buddhism under Parakramabahu I (1153-1186CE), who re-united the whole of Sri Lanka. The Polonnaruwa period had three great benefactors of Buddhism-Vijayabahu I (1055-1110 CE), Parakramabahu I and Nissanka Malla (1187-1196 CE). Politically Sri Lanka reached the zenith of her power during the reign of Parakramabahu, who sent sea expeditions even to Burma and Pandya country in South India. The most important Buddhist event was the re-unification of the Mahavihara, Abhayagiri and Jetavana Sangha in 1165 CE after the holding of a Council for the purification of the Sangha under the leadership of Ven. Dimbulagala Kasyapa. A code of disciplinary rules (Katikavata) was also promulgated by him and recorded in a stone inscription. During this time, Sri Lanka was gaining pre-eminence in the Buddhist world.

Anuradhapura, which was the centre of Buddhism and also the political capital, was abandoned after a period of nearly 1500 years. Polonnaruwa was held for only 300 years. After the devastating rule of Magha of Kalinga (1215-1236 CE) which brought destruction all round, the Sinhala rulers were forced towards the Central and South West regions. The frequent invasions from South Indian Tamil rulers and the resulting change of citadels ushered in a period of stress, which even affected the cause of Buddhism. Libraries full of valuable Buddhist books were burnt down and Buddhist monks dispersed. Yet the Kings remained Buddhist and gave whatever support they could offer for its sustenance. The monks of Sri Lanka, however, maintained their superiority in piety, erudition and scholarship. In 1316 CE a Sangharaja (chief monk) from Sri Lanka was invited by the then King of Siam to organise the Sangha (Buddhist order) in that country.

The political stability that was maintained by Parakramabahu II and his successors until about the 15th century began to weaken by the end of that century. The Portuguese made use of internal dissensions to obtain a political foothold in the country. They claimed legitimacy to the whole of the maritime provinces, first as the protector and then as the successor of the last King of Kotte who was baptised as a Catholic. The Portuguese suppressed Buddhism the national religion of the Sinhalese people and started a ruthless programme of proselytising. Such were the cruelties inflicted on the local Sinhala people, that Father Querez a Portuguese Roman Catholic Father who wrote a History of Ceylon, mentions

in his history that they lost Ceylon, the land of Eden, to the Dutch as 'the arm of God was raised against the Portuguese' for their crimes. This period was one of the darkest periods of Buddhism in Sri Lanka.

After Vimala Dharmasuriya I (1592-1664 CE) ascended the throne of the hill capital, Kandy, he obtained monks from Rakkhanga (Arakan) to restore the Ordination to Sri Lanka.

In 1658 CE the Portuguese were expelled from the country and the Dutch came to occupy the regions which were formerly occupied by the Portuguese. When the Dutch were occupying the maritime provinces several Sinhalese rulers of the Kandyan kingdom made attempts to restore Buddhism. Vimala Dharmasuriya II (1687-1706 A.C) constructed a three-storeyed pavilion for the Tooth Relic. He too sent an emissary to Rakkhanga (Arakan) to obtain monks for an ordination ceremony as the state of the Order of monks was unsatisfactory.

The reign of King Kirti Sri Rajasinghe (1747-1782 CE) proved to be one of the most inspiring periods for Buddhism. At the time of his accession the Order of monks had sunk to a very low level. There was not a single monk in the whole island who had received the higher ordination. An emissary was sent to King Dhammika of Siam who sent monks to re-establish the higher ordination ceremony. Several hundreds of persons were ordained and the king also proclaimed a 'Kativata' (code of conduct) for the guidance of the monks. In all these religious activities the king was inspired and guided by a great personality, a Samanera (novice) who was distinguished for his piety, enthusiasm, learning and determination. He was Welivita Sri Saranankara who later received higher ordination and was appointed Sangharaja of Sri Lanka. He was also responsible for a literary revival as a result of the impetus given by him to the study of the Pali language and the Buddha's teachings. Many religious works were compiled by him.

The successors of Ven. Sri Saranankara are known as belonging to the Syamopali Nikaya, now popularly called the Siyam Nikaya (Siamese Order). In 1799 CE a samanera, Ambagahapitiya Nanawimalatissa went to Amarapura in Burma to obtain higher ordination and on his return, he established the Amarapura Nikaya (Order) in 1803 CE. Subsequently, in 1863 Ven. Ambagahawatta Sri Saranankara established the Ramanna Nikaya. These three Nikayas or orders exist up to this day, with no doctrinal differences between them.

In 1796 CE, during the reign of Rajadhi Rajasinghe (1782-1798 CE) the Dutch who were defeated in battle surrendered their territories to the British and left Sri Lanka. In 1802 CE these territories became a British colony. In 1815 CE at a solemn assembly of the Kandyan chiefs and the monks, the King Sri Wickrema Rajasinghe (1708-1815 CE) was deposed and his territories vested in the British Crown. He was the last king of Sri Lanka. In the treaty that was signed between the British and the Kandyan chiefs, the British promised to safeguard Buddhism, declaring its rights and ceremonies sacred and inviolate. However the British attitude towards Buddhism soon caused dissatisfaction among the Sinhala chiefs, who along with the monks realised that the British had no desire to respect the clause of the treaty relating to Buddhism, and that they were keen on converting the people to their own faith.

In the period that followed, there was much ridiculing of Buddhism through books and pamphlets written in the vernaculars which Christian preachers distributed in propagating their faith. This was besides the mass proselytising of Buddhist children through the school system. These resulted in an open challenge being made by Ven. Mhottiwatte Gunanda to the Christians to defend their faith. It was accepted by the Christian clergy. This led to three public Debates one at Uyanawita in 1866 CE, the second at Gampola in 1871 CE and the last at Panadura in 1873 CE.

There was wide coverage in the Press for the Panadura debate where rules were laid down for fair play. Reports of the debate and the efforts made by the Sinhala Buddhists to safeguard their rights reached America and inspired a young American lawyer, Henry Steele Olcott to come to Sri Lanka in May 1880 CE and right the Buddhist cause. The defeat of the Christians in debate, more than anything else, broke the myth of the infallibility of the Christian Church and was one of the major contributing factors to the Buddhist revival in the country.

On arrival, Olcott became a Buddhist and formed the Buddhist Theosophical Society for the purpose of establishing English schools for the Buddhist children. He also made representations to the British rulers and in 1885 made them declare the Full moon day of Vesak (May) a public holiday. He also felt the need of a special flag for the Buddhists which he assisted in establishing and the flag was later accepted by all Buddhists as their flag.

One of the great Buddhist revivalists of the country, Anagarika Dharmapala was inspired by Olcott and became one of his close co-workers. Anagarika Dharmapala founded the Mahabodhi Society in 1891 CE and fought hard to get back Buddha Gaya and other places of veneration in India for the Buddhists. He also originated the idea of a Buddhist Vihara in London.

Sri Lanka took the lead in the spread and revival of Buddhism in the modern era. Vidyodaya and Vidyalankara Pirivenas (Oriental Colleges) found in 1871 and 1873 respectively became important centres of Buddhist learning and many monks from Thailand, Burma, Nepal, Cambodia and other Buddhist countries came to these two centres to learn Buddhism and the oriental languages.

Of monasteries, the most important were the Vajiraramaya in Bambalapitiya, Island Hermitage in Dodaridawa and the Forest Hermitage in Kandy. Many Westerners, intent in obtaining a deep insight into Buddhism came and lived the Dharma as monks in these monasteries. Notable amongst them were Ven. Nanavira Nanamoli from England, Ven. Nyanatiloka, Ven. Nyanaponika, and Ven. Nyanavimala from Germany, Ven. Nyanasatta from Czechoslovakia and Ven. Nyanajivaka from Yugoslavia. Monks from the Vajiraramaya also went on Buddhist dhammaduta work. The leading monk was Ven. Narada whose first mission was to Indonesia in 1934 CE. Later his missions took him to Nepal, Vietnam, Singapore, Bali in the East and to Sweden, Germany, England and many other European countries in the West. Ven. Amirtananda and Ven. Subhodananda who obtained higher ordination under Ven. Pelene Sri Vajiranana of Vajiraramaya were greatly responsible for the revival of Buddhism in Nepal.

In preparation for the Buddha Jayanthi 2500th year of the Buddhist Era falling on Vesak Day of 1956 CE, the Lanka Bauddha Mandalaya was established in 1954 CE and work on a Buddhist Encyclopedia in English was undertaken with Professor G.P. Malalasekera, Professor of Pali, University of Sri Lanka as chief editor. The translation of the Tri-pitaka to Sinhala was also undertaken as a state venture.

The Buddha Jayanthi was celebrated in a fitting manner. With dignitaries of Buddhist countries being invited for the celebrations centred round each full moon day of the year which resulted in closer ties being developed amongst the Buddhists.

Some important developments in recent times were the establishment of the Buddhasravaka Dharme Pithaya in Anuradhapura (1968 CE), Department of Buddhist Affairs (1981 CE) and the University of Buddhist and Pali studies (1982 CE)

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PLACES OF VENERATION

1. Solosmathana

According to the chronicles of Sri Lanka, there are 16 places hallowed by the visit of the Buddha. They form the object of veneration by the Buddhists of Sri Lanka, who in their daily Vandana (obeisance) recite the following stanza:-

Mahiyanganam Nagadipam Kalyanam Padalanchanam Divaguhan
Dighavapi Cetiya Mutiyanganam Tissa Maha Viharancha
Bodhim Marichavattiyam Suwarnamali Maha Cetiya Thuparama
Bhayagirim Jetavanam Sela Cetiya Tatha Kacharagamakam
Ethe Solasathanani Aham Vandami Sabbada.

(These sixteen places) (I worship always)

11. Sri Dalada Maligawa: Temple of the sacred Tooth Relic, Kandy.

1. Sixteen Places of Veneration:

1. Mahiyangana Raja Maha Viharaya. Mahiyangana (Badulla District)

This Cetiya (stupa) was built during the lifetime of Lord Buddha enshrining the lock of hair given by Him to God Saman on the occasion of His first visit to Sri Lanka, 9 months after attaining Enlightenment. It is the first ever stupa to be constructed in Sri Lanka.

It was enlarged by Arhat Sarabhu to a Cetiya 12 cubits high after receiving and enshrining the collar bone relic of the Buddha taken from the funeral pyre. The son of King Devanampitiyatissa's brother, for greater protection, covered it over and made it thirty cubits high. King Dutugemunu (167-137 B.C.), dwelling there, while fighting the invading forces of the Tamils, enlarged it to eighty cubits high. It was subsequently rebuilt by Vijayabahu 1 (1055-1110 C.E.) and restored again during modern times.

2. Nagadipa Purana Vihara, Nagadipa, Nainativu Island. (Jaffna District)

Constructed by the two warring Naga kings, Chulodara and Mahodhara, at the site where Lord Buddha (during His second visit to Lanka, five years after attaining Enlightenment) intervened and mediated in settling a dispute over the possession of a gem-studded throne. This precious throne, which was offered to the Buddha, was returned to the Naga Kings and was later enshrined in this stupa.

3. THE SRI MAHA BODHIYA, ANURADHAPURA.

The Sri Mahabodhi Tree is the oldest historically authenticated tree in the world (2,200 years). It is the Right Branch of the very tree beneath which, at Buddha Gaya in North India, Lord Buddha gained enlightenment, and was brought to Sri Lanka in the 3rd Century B.C. by Princess Sanghamitta, sister of the Arhant Mahinda, who brought Buddhism to Sri Lanka.

4. MIRISAWETIYA VIHARA, SACRED CITY ANURADHAPURA.

The first religious edifice built by King Dutugemunu (B.C. 161-137), and according to the Mahavamsa, the relic studded sceptre of the King is deposited in the Dagoba.

5. SWARNAMALI VIHARA (RUWAN VELISAYA) SACRED CITY, Anuradhapura.

Commonly referred to as the Maha Stupa, work on it was commenced by King Dutugemunu and completed by King Saddha Tissa. (B.C. 137-119). For the Relic enshrinement ceremony Arahants came from all Buddhist countries at the time which included India including Kasmira, Persia, Alexandra. Of the 8 'dronas' (a certain measure of capacity) of the bodily relics of Lord Buddha, one 'drona' of sacred relics is enshrined here. The Cetiya is 338 feet high.

6. THUPARAMA VIHARA, Sacred City, Anuradhapura.

The first historical Dagoba (Stupa) in Sri Lanka, it was built by King DEVANAMPIYATISSA in the form of a paddy heap. The sacred right clavicle bone of Lord Buddha is said to be enshrined here. The pillars capped with Sculptured capitals ranged in concentric circle round the dagoba indicate that it was roofed over at one stage.

It is the first cetiya to be erected in Sri Lanka after the establishment of the Buddha Sasana in Sri Lanka. It stands upon a spot hallowed by the visit of Lord Buddha.

7. ABHAYAGIRI VIHARA, Sacred City, Anuradhapura.

Built by King Valagambahu (B.C. 89-77) on a site which too has been hallowed by Lord Buddha. Relics of Lord Buddha, and the Tripitaka inscribed in gold leaves are said to be enshrined here.

8. JETAVANARAMA, Sacred City, Anuradhapura.

It was constructed by King Mahasena (AD 274-301) the last King of the MAHA VAMSA Chronicle of Sri Lanka. The waist-band used by Lord Buddha is said to be enshrined here.

9. KELANIYA RAJA MAHA VIHARA, KELANIYA (COLOMBO DISTRICT)

This temple, hallowed during the third and final visit of Lord Buddha to Sri Lanka, eight years after gaining enlightenment, is situated 7 miles from Colombo. Its history goes back nearly 2,563 years. The Mahawansa records that the original Dagaba at Kelaniya enshrined a gem studded throne on which the Buddha sat and preached. The temple is also famous for its image of the reclining Buddha and the paintings which depict important events in the life of the Buddha, in the history of Buddhism in Sri Lanka, and also incidents from the JATAKA Tales. It is the venue of the annual Duruthu Perehera held in the month of January.

10. SRI PADA (ADAMS PEAK) - (Ratnapura District).

It is believed that Lord Buddha during his third visit to Sri Lanka placed his footprint on the summit of this sacred mountain. So the name Sri Pada - the sacred footprint. 7,360 feet high, its the fifth highest mountain in the Country and has several approaches, the main ones being through the Hatton District and Ratnapura District. Annually, during December -April, devotees climb the mountain to pay obeisance.

11. DIVA GUHAVA

The cave in which Lord Buddha spent the day after placing His footprint on Sri Pada. From here He proceeded to Digha Vapi. The place is yet unidentified.

12. DIGHAVAPI RAJA MAHA VIHARA, DIGAVAPIYA (AMPARA DISTRICT)

The cetiya constructed by King Saddha Tissa in 407 BC (137 BC) at the site where Lord Buddha spent some time with the Arhants absorbed in ecstatic meditation, during His final visit. Enshrined are the relics of the Lord Buddha.

13. MUTHIYANGANA RAJA MAHA VIHARA, BADULLA.

A cetiya erected by King Devanampiya Tissa enshrining the relics of Lord Buddha. The site has been consecrated by Lord Buddha, who spent a few moments absorbed in ecstatic meditation.

14. TISSAMAHARAMA RAJA MAHA VIHARA, Tissamaharama (Hambantota District)

One of the largest Dagobas (Stupas) in Ruhuna is situated in the temple which is said to have been built by King Kavantissa in the 2nd Century B.C. The Silpasena Pirivena has been at this site.

15. SELA CETIYA (STUPA) MIHINTALA RAJA MAHA VIHARA, MIHINTALE.

(Anuradhapura District)

Situated 8 Miles from Anuradhapura, Mihintale is the cradle of Buddhism in Sri Lanka. It was here that, in the 3rd Century B.C, Arhant Mahinda met King Devanampiyatissa who was out hunting, and converted him to Buddhism. Mihintale became the abode of Arhant Mahinda and 3,000 monks. The Mihintale Rock is honeycombed with shrines and caves where the monks lived. A stairway of 1840 wide steps leads from the bottom of the rock to the summit.

The SELA CETIYA, The Kanthaka Cetiya, Ambasthale Dagoba, Maha Seya Indikatu Dagoba are all in this temple complex.

The Urna Loma, the sacred hair relic between the eye brows, is said to be enshrined in Sela Cetiya.

16. KIRI VEHERA, Kataragama (Moneragala District)

First built by a local ruler called Mahasena, upon a site hallowed by a visit of Lord Buddha, it is said to have enshrined in it the golden seat, from which Lord Buddha delivered the sermon, a lock of hair and the royal sword (mangul kaduwa) used by Prince Siddharthe to cut off his hair at the time of the Great Renunciation. The place is also connected with the reigns of late Dappula I (659 CE) and King Vijaya Bahu I (1055-1110 CE).

II .SRI DALADA MALIGAWA "Temple of the Sacred Tooth Relic", Kandy.

The Sri Dalada Maligawa, is one of the most sacred Buddhist Shrines in Sri Lanka as it houses the sacred Tooth Relic of the Buddha. Rulers of Sri Lanka were guardians of the Sacred Tooth Relic and whoever had the custody of the Sacred Relic was acclaimed the Ruler. The last Capital of the Kingdom of Sri Lanka was Kandy, and King VIMALADHARMASURIYA built the Dalada Maligawa in 1603 CE. The Annual Esala Perehera (a colourful Procession/Festival) is held in July/August. After an Exposition, the casket containing the Sacred Relic is taken round the City of Kandy on 10 nights with a Grand Finale on the 11th day when the Day Perehera is held.

SIYAMOPALI MAHANIKAYA, MALWATTA CHAPTER

Ven. Wimalakirithi Sri Sumana Panditha Sirimalwatte Ananda Mahanayaka Thera,

- " Rambukwella Sri Dhammarakshitha Ratnapala Sobhitha Anunayaka Thera,
- " Menikdiwela Sri Siddhartha Ratnapala Pamaratana Anunayaka Thera,
- " Baramane Sri Saranankara Medhankara Vipassi Nayaka Thera,
- " Pinnawala Mangala Kirthi Sri Dhirananda Chandajothi Nayaka Thera,
- " Morothota Sri Dhammakkhanda Sobhitha Thera.
- " Nehiniwala Sri Sumana Sobhitha Thera.
- " Pusselle Mangala Kirthi Sri Sumana Thera.
- " Amunugama Rajaguru Sri Dhammakahnda Ratnapala Thera,
- " Panditha Ratninde Anomadassi Thero.
- " Rambukwelle Sri Dharmarakshitha Vipassi Nayaka Thera.
- " Niyambepola Sri Sumana Somananda Thera. B.A.
- " Rambukwelle Sri Dharmarakshitha Seelaratana Thera.
- " Panditha Pahamune Dharmakeerthi Sri Saranankara Gunanda Thera.
- " Panditha Ambanwelle Pangnasekhara Thera. B.A. (Hons).
- " Bentara Sri Sangarakshitha Somananda Thera.
- " Amunugama Rajaguru Sri Piyadassi Thera.
- " Netiyapana Sri Ratnapala Thera. B.A.
- " Thibbutuwawe Sri Siddhartha Sumangala Thera.
- " Dehideniye Ratnasara Thera.

SIYAMOPALI MAHANIKAYA, ASGIRIYA CHAPTER

- Ven Palipana Dharmakeerti Sri Gunarathana Chandananda, Mahanayaka Thera.
- " Vidya Visharada Pandit Halyale Sumanatissa Anu Nayaka Thera.
 - " Viharadhipathi, Mutiyangana Vihare.
 - " Yatiwala Sri Sumana Thera, Viharadhipathi, Metiyangana Viharaya.
 - " Tholangamuwe Sri Sunanda Thera.
 - " Madugalle Dhirananda Thera, Viharadhipathi, Rangiri Dambulu Viharaya.
 - " Keppetiwala Sri Sumangala Thera.
 - " Vinayacharya Yatawara Sangharakkhitha Thera, Viharadhipathi, Sudhumpola Viharaya.
 - " Rambukwelle Sadhananda Thera.
 - " Ambagaswewa Ratnapala Thera.
 - " Godamunne Siddhartha Thera.
 - " Karaliyadde Seelananda Thera, Trustee, Mahiyangana Viharaya.
 - " Panditha Yatawatte Dhammakhandha Thera.
 - " Udugama Buddharakkhitha Thera.
 - " Wanduragala Ratnajothi Thera.
 - " Sastrapathi Mediwaka Wajiranana Thera.
 - " Sastravedi Palipana Siriniwasa Thera (B.A.)
 - " Dwwahandiye Sobhitha Thera.
 - " Makuruppe Ratnajothi Thera.
 - " Uduwawela Chandananda Thera.

Ven. Makuruppe Ratnajothi Thero,
"Uduwewela Chandananda Thero,

KOTTE SRI KALYANI SAMAGRI DHARMA MAHA SANGHA SABHA

Ven. Pandita Sri Labugama Lankananda Maha Nayake Thera,
Prayachanodaya Pirivena, Molligoda, Wadduwa.

Ven. Pandita Radelle Pannaloka Anu Nayaka Thera,
Purvaramaya, Kirulapone, Colombo.5.

Ven. Pandita Wendaruwe Anomadassi Anu Nayaka Thera,
Sri Sudharmaramaya, Herallyawala, Polgasowita.

SRI KALYANI SAMAGRI DHARMA MAHA SANGHA SABHA

Ven. Halgastota Sri Devananda Thera,
Vidyaravinda Pirivena, Pahalagama, Gampaha.

UVA SIYAMVANSIKA NIKAYA

Ven. Uve Seelaratana Thera,
Purana Maha Viharaya, Kalubululanda,
Bogaha-kumbura. (interim)

MAHA VIHARAVANSIKA SIYAMOPALI WANAWASA NIKAYA

Ven. Waturawila Sri Gnananda Thera,
Aranya Centre, Waturuwila,
Thibbotuwawa, Khaduwa.

SRI LANKA AMARAPURA NIKAYA (ORDER)

MAHA SANGHA SABHA

Chairman

- Ven Pandita Kosgoda Dhammawansa Maha Nayake
Thera,
Jayasekararamaya, Temple Road, Colombo.10.

Joint Secretaries

- Ven Pandita Pinwatte Davananda Thera,
Saddarmakara Pirivena, Pinwatte,
Panadura.
- Ven Pandita Weligama Gnanaratana Thero,
Thripitakodaya Pirivena,
Thripitakodaya Pirivena,
Ratmalana.

SRI LANKA
Sub-orders

1. AMARAPURA SIRIDHAMMAWANSA MAHA NIKAYA,
Ven. Panditha Kosgoda Dhammawansa Maha Nayaka Thera,
Jayasekeraramaya, Colombo. 10.
2. AMARAPURA MAHAWANSIKA NIKAYA,
Ven. Pandita Ahungalle Wimalanditissa Maha Nayaka Thera,
Ambarukkhararamaya, Welisara, Balapitiya.
3. UDARATA AMARAPURA NIKAYA,
Ven. Pandita Rupaha Saddhananda Maha Nayaka Thera,
Vidyavilasa Pirivena, Kepaha.
4. AMARAPURA SIRIDHAMMAWANSA NIKAYA (SUDHAMMA),
Ven. Agga Maha Pandita Balangoda Ananda Maithreya Maha Nayaka Thera,
Chandrasekhararamaya, Vatayawatte,
Maharagama.
5. SADDHAMMA YUTTHIKA (MATARA) NIKAYA,
Ven. Mawadawila Pannaransi Maha Nayaka Thera,
Jayatilakaramaya, Ginimellagaha West,
Gonapinuwela.
6. DADALU PARAMPARAYATTA AMARAPURA NIKAYA,
Ven. Boose Dhammarakkhitha Maha Nayaka Thera,
Niwattacetiaramaya,
Anuradhapura.
7. AMARAPURA MRAMMAWANSABHIDHAJA SIRISADDHAMMA YUTTIKA NIKAYA,
Ven. Sri Kanumuldeniye Siri Soratha Mahanayaka Thera,
Pusparamaya, Diluwara,
Walasmulla.
8. AMARAPURA VAJIRAWANSA NIKAYA,
Ven. Ribilegama Abhayatissa Maha Nayaka Thera,
Sri Vijayaramaya,
Upanayaka.
9. KALYANAVANSIKA SRI DHARMARAMA SADDHAMMA YUTTIKA NIKAYA,
Ven. Edurapota Gunaratana Maha Nayaka Thera,
Jayatilakaramaya, Dutugemunu Mawatha,
Peliyagoda.
10. SRI LANKA SVEJIN MAHA NIKAYA,
Ven. Professor Rerukane Chandavimala Maha Nayaka Thera,
Sri Vinayalankararamaya,
Pokunuwita.
11. SAPARAGAMU SADDHAMMAWANSA NIKAYA,
Ven. Elwatte Ratnajoty Maha Nayaka Thera,
Sri Kshethararamaya,
Niwitigala.
12. AMARAPURA ARIYAVANSA SADDHAMMA YUTTIKA NIKAYA,
Ven. Palambure Sri Gnanalankara Tissa Maha Nayaka Thera,
Jayasumanaramaya, Mudungoda,
Gampaha.

13. CULAGANDHI NIKAYA,
Ven. Waturegama Gnanobhasa Maha Nayaka Thera,
Gnanobhasa Pirivena, Malwala Junction,
Malwala.
14. UDARATA AMARAPURA SAMAGRI SANGHA SABHAWA,
Ven. Medawala Piyadassi Maha Nayaka Thera,
Jinajothikaramaya, Medawela,
Udukinda.
15. UVA AMARAPURA NIKAYA,
Ven. Abidhammika Liyangahawela Sarananda Maha Nayaka Thera,
Ratnapalaramaya,
Hingurugamuwa.
16. AMARAPURA SRI DHAMMARAKSHITA NIKAYA,
Ven. Madihe Pannasiha Maha Nayaka Thera,
Siri Vajiranana Dharmayatanaya,
Maharagama.
17. SAPARAGAMU SADDHAMMEWANSA NIKAYA (KURUWITA PARSHAWAYA)
- 1) Ven. Gangulpitiye Sumangala Maha Nayaka Thera,
Sangika Maha Viharaya, Tumbagoda, Balangoda.
 - 2) Ven. Demalaporuwe Dhirananda Mahanayake Thera,
Sri Saddharmodaya Pirivena, Ginigiriya, Karangoda.
18. UDUKINDA AMARAPURA NIKAYA,
Ven. Pandita Bokanoruwe Gnananda Maha Nayaka Thera,
Sri Dharmaniketa Pirivena, Galauda, Hali-Ela.
19. SAMBUDDHA SASANODAYA SANGHA SABHAWA,
Ven. Waskaduwe Vijitharansi Maha Nayaka Thera,
Sandharshanaramaya, Nagoda, Kalutara.
20. AMARAPURA NIKAYA/AMARAPURA MAHA NIKAYA,
- 1) Ven. Pandita Brahmanawatte Dhammakirthi Maha Nayaka Thera,
Nagadipa Rajamaha Vihara, Nagadipa.
 - 2) Ven. Katuwellegama Amarasiri Maha Nayaka Thera,
Sri Wardhanaramaya, Katana.
21. AMARAPURA NIKAYA,
Ven. Pandita Ambalangoda Dhammakusala Maha Nayaka Thera,
Sri Sunandarama Maha Vihara, Ambalangoda.

SRI LANKA RAMANNA MAHA NIKAYA (ORDER)

Ven. Pandita Induruwe Uttarananda Maha Nayaka Thera,
Sri Dharmakirtyaramaya, Polwatte, Kollupitiya,
Colombo.3.

Ven. Pandita Matala Sasanatilaka Anu Nayaka Thera,
Dharmasiddhyaramaya, Purijjala,
Matala.

Ven. Pandita Thalakada Siri Saranankara Anu Nayaka Thera,
Gangaramaya, Gampola.

SRI LANKA RAMANNA MAHA NIKAYA (ORDER)

Ven. Pandita Sri Siyambalangamuwe Guneratana Anu Nayaka
Thera,

Sri Sarananda Vidyayatana Pirivena,
Peradeniya.

Ven. Pandita Baddegama Wimalawansa Anu Nayaka Thera,
Sri Lanka Vidyalaya, Maradana,
Colombo. 10

Ven. Pandita Poththewela Siri Pannasara Adhikarana
Nayaka Thera,
Jinaraja Pirivena, Poththewela,
Hakmana.

Mahopandhyaya Maha Theras (Preceptors)

Ven. Mathgamuwe Pannajothyasaha Maha Thera,
Siriniketha Piriven Viharaya
Galkanda, Horampella,

Ven. Pandita Kalawane Sri Dhammaloka Maha Thera,
Jayawardhanaramaya, Matammana, Minuwangoda.

Ven. Maligaspe Rathanaransi Maha Thera,
Pushparamaya, Malwatte,
Dangedera, Galle.

Ven. Malewana Sudhammananda Maha Thera,
Jananandanaramaya, Malewana, Pasdagoda.

Ven. Dangahawela Siri Vajiragnana Maha Thera,
Siri Jananandanaramaya, Dangahawela, Ragama.

Ven. Aramwela Athulasena Maha Thera,
Sri Sadharmodaya Piriven Viharaya,
Walpolu, Panadura.

Ven. Welagane Sri Gnanawimala Maha Thera,
Dharmaraja Pirivena, Nedalagamawa,
Wadumunnegedera.

Ven. Godagama Pannananda Maha Thera,
Sri Sumangala Vidyalaya,
Walaliyadda, Ellakkala.

Ven. Kumbukwewe Vijithasena Maha Thera,
Gangaramaya, Maldeniya, Kitalawalana,

Ven. Pelapitigama Mahindananda Maha Thera,
Sri Nivasa Pirivena, Kadugannawa.

Ven. Ududeniya Dhammacara Maha Thera,
Sri Vijayaramaya, Sinhayapitiya,
Gampola.

Mahopadhyaya Maha Theras (Preceptors)

Ven. Pandita Mabodale Dhammaloka Maha Thera,
Sri Sumana Pirivena, Bulugahapitiya,
Eheliyagoda.

Ven. Karawilakumbure Pemasiri Maha Thera,
Bodhiyangannaramaya, Tammita, Hunumulla.

Ven. Pandita Matara Gnanarama Maha Thera,
Nissarana Thapovanaya, Mitirigala.

Ven. Mahara Nugegoda Saddhawimala Maha Thera,
Sri Sumanaramaya, Unaleeya, Kitalawa.

Lekhakahikari Maha Theras (Secretaries)

Ven. Professor Henpitagedera Gnanawasa Maha Thera,
Saraswathi Pirivena, Balagalla, Divulapitiya,

Ven. Pandita Batuwita Nandarama Maha Thera,
Sirimangala Pirivena, Sri Dharmawansa Mawatha,
Matara.

Ven. Pandita Kahawandala Pannawansa Maha Thera,
Nyagrodha Ketta Pirivena, Thelambugala, Gelioya.

Ven. Pandita Bopitiye Wansananda Maha Thera,
Sri Dharmagupta Pirivena, Payagala South,
Payagala.

Ven. Pidume Vipulagnana Maha Thera,
Sasanawardhana Pirivena,
Mirigama.

Ven. Pathegama Jinasiri Maha Thera,
Jetavana Pirivena, Jetavana Mawatha,
Colombo. 14.

TEMPLES:

There are nearly 7000 temples in Sri Lanka. The following is a short list prepared for the purpose of the Directory grouped according to periods of history:

ANURADHAPURA PERIOD - 3RD Cen. BC - 11th Cen.CE.ISURUMUNI RAJA MAHA VIHARA, ANURADHAPURA.

Situated below the bund of the Tissawewa Tank, the carving of a pair of lovers in the compound is one of the best pieces of sculpture in Sri Lanka.

AUKANA RAJA MAHA VIHARA, AUKANA.

(VIJITHAPURA) Anuradhapura District)

Proceeding on the Kala veva (Tank) Bund at the 9th Mile Post, you come to this remarkable stone statue of the Buddha 38 feet 10 inches in height. It is the work of King Dhatusena (455-477 CE).

SERUVILA VIHARA, SERUVILA

(Trincomalee District)

King Kavantissa constructed the Dagoba here enshrining the frontal bone of the Buddha.

VATADAGE TEMPLE, TIRIYAYA - (Trincomalee District)

About a mile off a point between the 27 and 28th mile post on Trincomalee - Pullmuddai Road, this temple is located on a hill. It is famous for its archeological remains.

ALOKA VIHARA - Aluvihare (Matale District)

During the reign of King Valagambahu (103 BC and 84-77 CE 89-77 BC), the 4th Buddhist Convocation was held here and the Sacred Texts (Tri-pitaka) and Commentaries were reduced to writing for the first time. At the summit of the rock is a dagoba. It is situated 2 miles North of Matale on the Matale-Dambulla Road.

RANGIRI DAMBULLA RAJA MAHA VIHARA - Dambulla (Matale District)

This Vihara known in ancient terms as the Jambukollena Vihara is situated on top of a rock. Here are Cave inscriptions of the 2nd Century B.C. Inside several drip edged caved image houses have been constructed. The images are carved out of the living rock.

TANTIRIMALE RAJA MAHA VIHARA - Maha Vilachchiya - Tantirimale

(Anuradhapura District)

RAJA MAHA VIHARA - ATTANAGALLA - Colombo District.MULGIRIGALA RAJA MAHA VIHARA - MULGIRIGALA (Hambantota District)SITULPAVVA (Cittalapabbata)RUHUNU NATIONAL PARK - HAMBANTOTA.

Founded during reign of King Kavantissa 2nd Century BC.

PIDURANGALA VIHARA, PIDURANGALA, SIGIRIYA (Matale District)

Situated one mile from the famous Sigiriya Rock, this Cave Temple and Dagoba was originally constructed in the 10th Century C.E.

RAJAGALA - Ampara.

POLONNARUWA PERIOD 11th CE-13th Cen.CE

GAL VIHARA - POLONNARUWA

A rock-hewn shrine. Carved on the face of the rock are 3 colossal figures of the Buddha. There is a recumbent Buddha 44 feet in length.

KIRIVEHERA - POLONNARUWA

One of the best preserved ancient dagobas of Sri Lanka, it is said to have been constructed by SUBADHRA, Consort of King Parakrama Bahu 1 (1135-186 AD)

THUPARAMA - POLONNARUWA

This is the oldest building in which the ancient brick roof survives.

LANKA THILAKA VIHARA - POLONNARUWA

This was constructed by King Parakrama Bahu 1 and renovated by Vijaya-bahu IV (1120-1272).

SOMAVATI CETIYA, Meenvillu, Polonnaruwa.

It is 30 miles from Polonnaruwa, close to SUNGAVILLA.

DAMBADENIYA PERIOD Mid. 13th Cen - Mid 14th Cen.

RIDI VIHARA - RIDIGAMA (Kurunegala District)

Situated at the 10th Mile post on the Kurunegala - Rambodagalla Road it was originally established by Gamini Abhaya (19-20 AD).

YAPAHUWA RAJA MAHA VIHARA - YAPAHUWA

KOTA VEHERA - DEDIGAMA

Two miles off the Nelundeniya junction (42nd Mile Post on Colombo - Kandy Road) built by King Parakrama Bahu 1 (1053-1086 CE).

GAMPOLA PERIOD - Mid. 14th Cen - Beg.15th Cen.

LANKATILAKA VIHARA - HANDESSA (Kandy District)

It is about 3 miles off the Daulagala Road which turns right from near the 65th Mile Post on the Kandy-Kadugannawa Road.

GADALADENIYA VIHARA - Gadaladeniya (Kandy District)

It is situated off the Daulagala Road which turns right from near the 65th Mile Post on the Kandy-Kadugannawa Road.

DEGALDORUWA VIHARA - Amunugama (Kandy District)

This cave temple is situated 1½ miles North East of the ferry at LEVELLA and was built by King KIRTISIRI RAJASINGHA (1747-1780 C.E.)

KOTTE PERIOD - Beg.15th Cen - End 16th Cen.

KOTTE RAJA MAHA VIHARA - Kotte Road, Kotte.

BELLANWILA RAJA MAHA VIHARA - BELLANWILA.

KANDY PERIOD - (End 16th Cen-1815 CE)ADAHANA MALUWA TEMPLE - ASGIRIYA, KANDY.

Ven Upali Thera from Thailand, who brought the Higher Ordination in the 18th Century was cremated here.

RAJAMAHA VIHARA - SUDUHUNPOLA, KANDY.HINDAGALA VIHARA, HINDAGALA (Kandy District)GALMADUWA VIHARA, NATTARANPOTA (KANDY DISTRICT)

This temple could be reached by proceeding one mile on the Kalapura Road from Nattaranpota, which is on the Kandy-Kundasale Road.

MODERN PERIOD - After 1815 CESome Temples in the City of Colombo and the Suburbs.

VAJIRARAMAYA, Vajira Road, Bambalapitiya, Colombo.5.

GANGARAMAYA, 61, Jinaratna Road, Hunupitiya, Colombo.2.

JAYASEKERARAMAYA, Kuppiyawatte, Temple Road, Maradana, Colombo.10.

AGRASRAVAKA VIHARA, MAHABODHI TEMPLE, 130 Maligakanda Road, Colombo.10.

ISIPATHANARAMAYA, 41, Isipathana Mawatha, Havelock Town, Colombo.5.

ASOKARAMAYA, Thimbirigasyaya Road, Colombo.5.

VIJAYAMANGALARAMA, Vijayamangalarama Road, Kohuwela.

KARAGAMPITIYA SUBADHARAMAYA, Karagampitiya, Dehiwela.

DIPADUTTARAMAYA, Kotahena (Colombo District)

Founded in 1806 by the Thai Prince Monk Presdany, it is known as the Tahi Temple.

GOTAMI VIHARA, Borella (Colombo District)

Famous for the Wall paintings of George Keyt.

METTHARAMAYA, Lauries Road, Bambalapitiya, Colombo.5.

PARAMANANDA PURANA VIHARA, Kotahena (Colombo District)

MIRANDARAMAYA, Mutwal (Colombo District)

PADHANAGARE VIHARA, 74, Dematagoda Road, Colombo.9.

PURVARAMAYA, 47 Dias Place, Colombo.12.

BODHIRUKKHARAMAYA, 54, Akbar Lane, Colombo.

BODHIRAJARAMAYA, 36/55, Kuppiyawatta Road, Colombo.

BODHIRUKKHARAMAYA, 138, Grandpass, Colombo.14.

SRI SUDHARAMARAMAYA, Sudharama Mawatha, Maligawatte, Colombo.10.

SRI JAYATILAKARAMAYA, Swarna Mawatha, Colombo.

JETAVANARAMAYA, 49, Jetawana Road, Colombo.14.

SRI PUSHPARAMAYA, Colombo.15.

DHAWALASINGHARAMAYA, 60, Dhawalasingharama Road, Colombo.15.

ABHAYASINHARAMAYA, Panchikawatte, Maradana, Colombo.10.

VELUVANARAMAYA, Dematagoda, Colombo.10.

MALLIKARAMAYA, Dematagoda, Colombo.9.

SRI DHARMODAYA PIRIVENA, Wellawatte, Colombo.6.

SUVISUDDHARAMAYA, Wellawatte, Colombo.6.

VALUKARAMAYA, Kollupitiya, Colombo.3.

SRI DHARMAKIRTIYARAMAYA, Kollupitiya, Colombo.3.

SRIWADHANARAMAYA, Temple Lane, Kollupitiya, Colombo.3.

TILAKARATNARAMAYA, Ward Place, Borella, Colombo.8.

SRI NAGA VIHARA, Kotte Road, Kotte.

SOME TEMPLES OUTSIDE COLOMBO

SRI NAGA VIHARA, Jaffna.

RAJAMAHA VIHARA, Wattarama, Devalegama (Kegalle District)

VALUKARAMAYA, POTHUPITIYA, WADDUWA (Kalutara District)

GALAPATHA RAJA MAHA VIHARA, BENTARA (Galle District)

WANA WASA RAJA MAHA VIHARA, BENTOTA (Galle District)

BENTOTA RAJA MAHA VIHARA, DOPE, BENTOTA (Place where Prof. Rhys. Davis studied Pali) (Galle District)

MALMADUWA KANDA PURANA VIHARA, WARAKA MULLA, MAHA INDURUWA (Galle District)

RAJA MAHA VIHARA, KOVILAGODELLA, MAHA MODERA, GALLE.

VIJAYANANDA MAHA VIHARA, WELIWATTE, GALLE.

(Place where American Theosophist Col. H.S. Olcott, became a Buddhist)

PURANA TOTAGAMUWE RAJA MAHA VIHARA, TELWATTE (Galle District)

RANKOTH VIHARAYA, Panadura.

VEHERAHENA PURVARAMA RAJAMAHA VIHARA, Sri Revatha Mawatha, Weherahena, Matara.

SRI SANKAPALA RAJA MAHA VIHARA, Palle Bedda, Ratnapura.

DELGAMU RAJA MAHA VIHARA, KURUWITA (Ratnapura District)

RAJAPAVONARAMAYA, PERADENIYA (Kandy District).

There are many Hermitages, Meditation Centres, Nunneries, Higher Educational Institutions, Educational Institutions in Temples, Buddhist Associations/Institutions, Pilgrims Rests and Buddhist Publications. The following is a short list prepared for the purpose of the Directory :-

HERMITAGES (ARANYAS)

VIVEKA SENASUMA AGALIYA, Baddegama.

Ven. BADDEGAMA BUDDHASARA Thera

ISLAND HERMITAGE - Dodanduwa.

Ven. Piyaratana Maha Thera

WATURAWILA ARANYA - Tibbotuwawa, Kahaduwa
with several branches throughout the country.

Ven. Waturawila Gnanda Thera

SALGALA ARANYA - Galapitamada.

ROCK HILL HERMITAGE - Vegirikanda, Gampola,
Ven. Kassappa Thera, (Bhikkus and Laity)

MADAKADA HERMITAGE - Ingiriya

Ven. Ampitiya Mangala Thera

(FOREST HERMITAGE) - Udawattakele, Kandy

Ven. Nanaponika Maha Thera.

SENANAYAKE ARANYA - Udawattakele, Kandy.

Ven. Siri Dhamma Thera.

MEETHIRIGALA NISSARANA HERMITAGE - Kirindiwela.

Ven. Matara Siri Gnanarama Maha Thera.

KALUGALA ARANYA - Matugama.

KUTIMBIGALA FOREST HERMITAGE - Salawaeliya, Panama,
Pattuwa, Potuvil.

MIHINDU ARANYA - Anuradhapura.

Ven. Kehelpannala Sugathawansa Thera.

MEDITATION CENTRES

SIRI GUNewardane YOGA ASHRAMAYA - Galduwa, Kahawa.
Ambalangoda with branches in Nimalawa, Tissa, Ruwa-
girikande,

(Narammala, Ellakande, Kekunadura.

Ven. Kadawadduwa Sri Jinawansa Maha Thera.

GOTAMA TAPO VANAYA - Angoda.

Ven. K. Vangisa Thera - Telephone 0787 - 2191

INTERNATIONAL VIPASSANA MEDITATION CENTRE

Wijerama Mawatha, Colombo. 7.

Ven. Dickwelle Upatissa Thera.

VIPASSANA MEDITATION CENTRE - Kanduboda, Delgoda.
with several branches throughout the country.

Ven. Kahatapitiya Sumathipala Maha Thera

DIMBULAGALA MEDITATION CENTRE - Dimbulagala

THE NILAMBE MEDITATION CENTRE - Galaha, Kandy.
Vipassana Meditation

TAPO VANAYA - Udawattekele, Kandy.

Ven. K. Vangisa Thera

SRI KAVIDAJA VACHISSARA MEDITATION CENTRE

High Level Road, Meegoda.

Ven. Dodangoda Assaji Thera

VIPASSANA MEDITATION CENTRE - Talagala, Millewa.

VIPASSANA BHAVANAYATANAYA - Sri Jayewardenapura,
Rajamalwatte, Kumbukkahaduwa, Battaramulla.

DHAMMAYATANAYA - Divulapitiya.

(managed by the Leela Jayatilaka Trust)

Ven. Gnanawasa Maha Thera

NUNNERIES - (Upasikaramayas)

VIHARA MAHA DEVI UPASIKARAMAYA,
Biyagama, Malwana.

UPASIKA YOGASHRAMAYA,
Pitipana North, Homagama.

HELEN RANAWAKA UPASIKARAMAYA,
Kottawa South, Pannipitiya.

LADY BLAKE'S UPASIKARAMAYA,
Katukelle, Kandy.

ANULARAMAYA,
Lenadora, Matale.

SRI SUDDHARMA UPASIKARAMAYA,
Batwakhena, Elpitiya.

SANGHAMITTA UPASIKARAMAYA,
Makola North, Kadawata.

MALLIKARAMAYA,
SANGHAMITTARAMAYA,
Kudimbipokuna, Anuradhapura.

SUJATHA UPASIKARAMAYA,
Kandy Road, Kudapaladikulam,
Anuradhapura.

VIHARAMAHADEVI UPASIKARAMAYA,
Bandaranaike Mawatha, Anuradhapura New Town.

SANGHAMITTA UPASIKARAMAYA,
Battankulama Road, Anuradhapura.

JAYASRI BODHI RUKHARAMAYA,
Wijeyapura, Anuradhapura.

VIVEKARAMAYA SEELA BHAVANA MADYASTHANAYA,
Neboda Road, Matugama.

THALAGALA BHAVANA MADYASTHANAYA,
Thalagalla.

SIRI GUNASIL MATHA TRAINING CENTRE,
Neboda Estate, Newala.

DHAMMI KARAMAYA,
Alubomulla.

UPASIKARAMAYA,
Tantrimulla, Panadura.

GALEGODA FOREST UPASIKARAMAYA,
Mahamulla West, Panadura.

SANGHAMITTARAMAYA,
Bandaranaike Mawatha,
Rambukkana, Bandaragama.

HIGHER EDUCATIONAL INSTITUTIONS

BUDDHIST AND PALI UNIVERSITY OF SRI LANKA,
65, B, Bauddhaloka Mawatha,
Colombo. 7.

Vice - Chancellor,
Ven. Dr. Kakkapalliye, Anuruddha

PIRIVENAS (BHIKKU COLLEGES) AFFILIATED TO THE
BUDDHIST AND PALI UNIVERSITY.

1. VIDYODAYA PIRIVENA, Maligakanda, Colombo.
2. VIDYALANKARA PIRIVENA, Peliyagoda, Kelaniya.
3. SADDHARMAKARA PIRIVENA, Pinwatta, Panadura.
4. SARASWATHI PIRIVENA, Balagalla, Diwulapitiya.

BUDDHASRAVAKA DHARMAPITHAYA

(Residential University for bhikkhus)

Nandana Mawatha, Anuradhapura.

Dharma Pitadhipathi - Ven. Radelle Pannaloka Anu Nayake Thera.

OFFICE OF THE ENCYCLOPEDIA OF BUDDHISM

135, Dharmapala Mawatha,

Colombo 7.

Editor-in-Chief - Dr. Jotiya D. Dhirasekera

POST-GRADUATE INSTITUTE OR PALI AND BUDDHIST STUDIES

University of Kelaniya,

Established by the University Grants Commission

under Section 140 read with Section 18 of the

Universities Act No: 16 of 1978

Director - Dr. L. P. N. Perera

UNIVERSITY OF KELANIYA, KELANIYA,

(Dept. of Pali and Buddhist Studies,

Head - Prof: N. A. Jayawickrema

UNIVERSITY OF PERADENIYA, PERADENIYA,
Dept. of Pali and Buddhist Studies,
Head - Prof. Mrs. Lily de Silva

UNIVERSITY OF SRI JAYEWARDENAPURA, Gangodawila, Nugegoda.
Dept. of Pali and Buddhist Studies,
Acting head - Dr. Chandra Wickremagamage

EDUCATIONAL INSTITUTIONS IN TEMPLES

(According to educational districts)

KALUTARA DISTRICT

Horana Vidyaratana Pirivena, Horana.
Saddharmakara Pirivena, Pinwatte, Panadura.
Nalanda Pirivena, Kuda Uduwa, Kalutara.
Vidyasara Pirivena, Kalutara North.
Sri Sumangala Pirivena, Panthiya, Matugama.

KEGALLE DISTRICT

Sri Mahindodaya Pirivena, Kegalle.
Sri Seelananda Pirivena, Nape, Nelundeniya.

KURUNEGALA DISTRICT

Sri Vidyatileke Pirivena, Weuda.
Buddhaloka Pirivena, Kurunegala.
Sasthraravinda Pirivena, Polgolla, Gokarella.

KULIYAPITIYA DISTRICT

Dharmaraja Pirivena, Hendalagamuwa, Wadumunnegedera.

GAMPAHA DISTRICT

Delgoda Kalyana Pradipa Pirivena, Delgoda.

MINUWANGODA DISTRICT

Walpola Vidyanivasa Pirivena, Batuwatte.

RATNAPURA DISTRICT

Saddharmalankara Pirivena, Ratnapura.

HOMAGAMA DISTRICT

Sunethra Maha Devi Pirivena, Boralessgamuwa.
Vidyalankara Pirivena, Pannipitiya.

GALLE DISTRICT

Vidyaloka Pirivena, Galle.
Vidyananda Pirivena, Idurupathvila, Baddegama.
Sri Rathnasara Pirivena, Baddegama.
Indrasara Pirivena, Majuvana, Keradevala.

BANDARAWELA DISTRICT

Sudharmalankara Pirivena, Ellegama, Diyatalawa.

KANDY DISTRICT (West)

Sarananda Pirivena, Peradeniya.

Sirisumana Jothi Pirivena, Ranketiya, Gampola.

Sri Bharathi Pirivena, Peradeniya.

KANDY DISTRICT (East)

Sanghananda Pirivena, Harankahawa.

Sri Siddharthodaya Pirivena, Galagedera.

Vidumina Pirivena, Marathugoda, Pujapitiya.

MATARA DISTRICT

Vidhyathunga Pirivena, Dickwella.

Maha Mantinda Pirivena, Matara.

Sudharshi Pirivena, Matara.

Jayamaha Vihara Pirivena, Kithulewala, Matara.

Vidhyaniketa Pirivena, Kapugoda, Kamburupitiya.

KURUNEGALA DISTRICT

Sri Vidyatilleke Pirivena, Wanda.

Buddhasoka Pirivena, Kurunegala.

Sastharaavinda Pirivena, Polgolla, Sokaella.

KULIYAPITIYA DISTRICT

Dharmaraja Pirivena, Hendapagamwa, Wadunnegedera.

GAMPAHA DISTRICT

Delgoda Kayana Pirivena, Delgoda.

MINUWANGODA DISTRICT

Welpola Vidyavamsa Pirivena, Batwatta.

RATNAPURA DISTRICT

Sadbharmalankara Pirivena, Ratnapura.

HOMAGAMA DISTRICT

Sunethra Maha Devi Pirivena, Boralesgamuwa.

Vidyavankara Pirivena, Pannipitiya.

GALLE DISTRICT

Vidyavoka Pirivena, Galle.

Vidyavanda Pirivena, Durupachchila, Baddegama.

Sri Rathnasara Pirivena, Baddegama.

Indrasara Pirivena, Majuwana, Katsavala.

ASSOCIATIONS/INSTITUTIONSAll - Island

BUDDHIST THEOSOPHICAL SOCIETY LTD., 203 Olcott Mawatha, Colombo 11. Tel: 23085.

Founded on 17th June 1880 after the visit of Col. H.S. Olcott to promote Buddhist Schools saddened by the helpless situation of the Buddhist Education which then existed consequent upon the foreign influences, Sri Lanka was subjected to since the eleventh century. The First Buddhist English School was established in 1886 (present Ananda College in Maradana, Colombo 10). At the time the management of this School was taken over by the Government there were nearly 400 schools which had been opened in Towns and remote villages all over the Island.

**MAHABODHI SOCIETY OF CEYLON, Maha Bodhi Mandira, Maligakande, Colombo 10.
Tel: 595093, 92774.**

Founded in 1891 by Anagarika Dharmapala to regain to Buddhists the places connected with the enlightenment of the Buddha, sacred to Buddhists and to propagate the Dhamma (Doctrine). Today there are sixteen Maha Bodhi Centres all over the world - Sri Lanka, Buddhagaya, Saranath, Sanchi, New Delhi, Lucknow, Bombay, Nowagar (Lumbini), Ajmer, Madras, Bangalore, England, America, Chicago, Japan and Hungary.

**YOUNG MEN'S BUDDHIST ASSOCIATION, 70 D.S. Senanayake Mawatha, Colombo 8.
Tel: 595786, 595598, 22298.**

Founded on January 8th 1898. One main activity is the conducting of Dhamma examinations. In 1980 the examinations were held at 3846 Centres throughout the Island. The number who sat the examination was 149,914. For foreign students Dhamma examinations are held in English at the following Centres: Singapore, Kuala Lumpur, Penang and London. There are 88 Young Buddhist Associations throughout the country affiliated with the Colombo YMBA. They are situated at Anuradhapura, Ambanpola, Avissavella, Alutwela, Ambalantota, Alawatugoda, Ampara, Badulla, Balapitiya, Beligala, Bengamuwa, Boralesgamuwa, Dehiwela, Denegama, Devinuwara, Dikwella, Embilipitiya, Galgamuwa, Gampaha (3), Galle (2), Gampola, Gurudeniya, Habaraduwa, Hakmana, Halloluwa, Hambantota, Hatton, Hingurakgoda, Homagama, Imaduwa, Kadugannawa, Kalmune, Kandegedera, Kandy, Kantale, Kotte, Kurunegala, Mahawa, Mahawilacchiya, Maligawatta, Majuana-teradawela, Mankulam, Matara, Mawatagama, Melsiripura, Mirigama, Moratuwa, Morawaka, Mulleriyawa, Nagollagoda, Nawalapitiya, Nikaweratiya, Nuwara Eliya, Padavi-Siriputa, Palugasdamana, Pannipitiya, Panwilatenna, Parakaduwa, Polgahawela, Pussellawa, Puttalam, Ragama, Rajagiriya, Talakaduwa, Talawa, Talawakele, Tanamalwila, Tellijawila, Tissamaharama, Tobbewala, Udugampola, Walasmulla, Weligama, Wellampitiya, Wellawagedera, Wellawatte.

ALL CEYLON BUDDHIST CONGRESS - 380 Baudhaloka Mawatha, Colombo 7. Tel: 91695

Founded on October 18th 1919. Among the many activities are hospital welfare services and running several Homes for Elders, Orphanages and creches. As at 1981, one hundred and five societies throughout Sri Lanka are members of the Congress. Annually a convention is held.

**SASANA SEVAKA SOCIETY LTD. Siri Vajiragnana Mawatha - Maharagama.
Tel: 0792-305.**

Founded on July 21, 1957. The Society maintains several religious and social activities which include the Bhikku Training Centre at Maharagama and the Buddhist Information Centre, Colombo. It has six branches in Colombo, Kalutara, Kandy, Kurunegala, Matara and Trincomalee.

ALL-CEYLON WOMEN'S BUDDHIST ASSOCIATION - 400 Bauddhaloka Mawatha - Colombo 7.
Tel: 91411, 85411.

ALL-CEYLON BUDDHIST STUDENT'S FEDERATION - 380, Bauddhaloka Mawatha, Colombo 7.
Founded 1956.

RAJYA SEVA BAUDDHA SANGAMAYA (All-Island Government Servants' Buddhist Federation) 212 Bauddhaloka Mawatha, Colombo 7.

RAJYA SANSTHA BAUDDHA SAMITHI SAMMEIANAYA - 80 Sir Ernest de Silva Mawatha - Colombo 7.

80 Buddhist Societies in Government Corporations are federated.

GERMAN DHARMADUTA SOCIETY - Sponsors of the Buddhist Mission to Germany
Headquarters & Training Centre - 417 Bauddhaloka Mawatha - Colombo 7.
Tel: 96494.

ANAGARIKA DHARMAPALA TRUST, 130 Maligakanda Road - Colombo 10.

BUDDHIST PHILOSOPHICAL SOCIETY LTD. No: 961 3rd Division - Colombo 10.

BANKS ASOKA SOCIETY - Bank of Ceylon Building - Colombo 1.

THE INTERNATIONAL BUDDHIST CENTRE - 50 International Buddhist Centre Road,
Colombo 6. Tel: 83276.

Provides accommodation to foreign Scholars visiting Sri Lanka.
Discussions and Dhamma Classes.

WORLD FELLOWSHIP OF BUDDHIST YOUTH - Sri Lanka Headquarters - 380, Bauddhaloka Mawatha Colombo 7. Estd. July 11
2517 - 1973.

Regional

GUNewardhena YOGASHRMIYA SASANARAKSAKA SAMITIYA, Galduwa Watta, Meetiya-goda,
Ambalangoda.

NAVgala VIPASSANA BHAVANA SAMITIYA, Navgala, Ambanpitiya.

SRI KALYANAMITRA SAMITIYA, Kelanimulla, Angoda.

SHRI PUNYARAMASTHA EKSATH TARUA BAUDDHA SANVIDHANAYA, Sri Punyarama
Viharasthanaya, Baddegama.

NAIRENAGAMA SRI SAMANALA BAUDDHA SAMITIYA, Maddegoda, Gurubavilagama,
Balangoda.

Y.M.B.A., Balapitiya.

MANTHIVU BAUDDHA SAMITIYA, Sri Shanta Vihara, Manthivu Hospital, Batticaloa.

DHARMAPARAYANA SAMITIYA, 49, Jetavanaramaya, Colombo 14.

PITAKOTUWE SRI ANURADHAPURA AMADYAPANA SANGRAHA SAMITIYA, 203, 1/10, Olcott.
Mawatha, Colombo 11.

- JETAVANA BAUDDHA SANGAMAYA, 49, Jetavana Mawatha, Colombo 14.
- SRI LANKA ANIMSA SAMITIYA, 194, Havelock Road, Colombo 5.
- TARUNA BAUDDHA SAMITHIYA, 15 Dhammarama Road - Colombo 6.
- SRI SUCARITA VYAPARAYA, Sucarita Hall, Sucarita Mawatha, Colombo 12.
- PITA KOTUWE BAUDDHA SAMITIYA, 126, Kumaran Rutnam Road - Colombo 12.
- LAW STUDENT'S BUDDHIST BROTHERHOOD, Law College, Colombo 12.
- VARAYA BAUDDHA BALA MANDALAYA, P.O.Box 528, Colombo 1.
- BAUDDHA PRATIPATTI SEVAKA PERAMUNA, 95, Fifth Lane, Colombo 3.
- BAUDDHALOKA SANSKRUTIKA SANGAMAYA, 42/1, St. Benedict Mawatha, Colombo 13.
- SRI SIDDHARTA SANGAMAYA, 162 Devanampiya Tissa Mawatha, Colombo 10.
- SRI LANKA INSURANCE CORPORATION MAHINDA SANGAMAYA, 267 Union Place, Colombo 2.
- SAMASTHA LANKA AMADYAPA TARUNA SANVIDANAYA, Vidyodaya Pirivena, Maligakanda Road, Colombo 10.
- VELANDA SEVAKA BAUDDHA SANGAMAYA, 69/4 Kuruppu Road, Colombo 8.
- SASANA SEVIKA SOCIETY - 50 Ananda Cumaraswamy Mawatha, Colombo 3.
- SRI INDAJOTHI GUNANUSMARANA KANTA SAMITHIYA, Sri Jayawardenarama Kotte Road, Colombo 8.
- WELLAWATTE BAUDDHA KANTA SAMITIYA, 32 Boswel Place, Colombo 6.
- SRI SACARITADHARA UPASIKA SAMITIYA, 58, Dutugemunu Street, Pamankada, Dehiwela.
- YOUNG MEN'S BUDDHIST ASSOCIATION, Galle.
- SALGALA ARANYASENASANARAKSAKA SAMITIYA, Galapitaweva.
- GAMPOLA YOUNG MEN'S BUDDHIST ASSOCIATION, 58, Kadugannawa Road, Gampola.
- NIGRODHARAMA VIHARASTHA SASANARAKSAKA BAUDDHA SAMITIYA, Gonapinuwela.
- TARUNA BAUDDHA SAMITHIYA, Hingurakgoda.
- SRI PUNYWARDHANA KULANGANA SAMITIYA, Talagalla Gonapola,
- SRI BODHIRAJA BAUDDHA SAMITHIYA, 8, Maha Vidiya - Ja-ela.
- JA-ELA BAUDDHA SAMITIYA, Ja-ela.
- HALAWATA BAUDDHA SANGAMAYA, 18, Kotuwa Road, Chilaw.
- MAHANUWARA BAUDDHA SAMITIYA, 152, Trincomalee Street, Kandy.

- MAHANUWARA SRI PUSPADANA SAMITIYA, 115 D.S.Senanayake Street, Kandy.
- SRI KALYANODAYA SAMITIYA, Vijitha Walauwa, Arappola, Kandy.
- MAHANUWARA TARUNA BAUDDHA SAMITIYA, 5, Rajapihilla Mawatha, Kandy.
- MARUDDANA TARUNA BAUDDHA SAMITIYA, Gallallagama, Kandy.
- KALUTARA BAUDDHA SAMITIYA, Kalutara.
- KALUTARA BODHI TRUST, Main Street, Kalutara.
- KEGALLE TARUNA BAUDDHA SANGAMAYA, Kegalle.
- KEGALU TARUNA BAUDDHA KANTA SAMITIYA, Ruwana Ranwala, Kegalle.
- KURANA-KATUNAYAKE EKSATH BAUDDHA SAMITIYA LTD., 103 R.A.F. Road, Kurana,
Katunayake.
- KELANI TARUNA BAUDDHA SAMITIYA, Sri Mahindaramaya, Lindula.
- MADAMPE BAUDDHA BALA MANDALAYA, Madampe.
- MAGGONA BAUDDHA SAMITIYA, Maggona.
- SASANADARA KANTA SAMITIYA, Padmagiri, Maharagama.
- PANNIPITIYA SRI SUDHARMARAMA DAYAKA SABHA, Pansala Road, Maharagama.
- TARUNA BAUDDHA SAMITIYA, Matale.
- PRADEEPALOKA SAMITIYA, Dodamdeniya, Matale.
- TARUNA BAUDDHA SAMITIYA, Matara.
- INTERNATIONAL BUDDHIST CENTRE, Matara. Tel: 041 2883.
- MATARA AROGYA SEVA SANGMAYA, Sri Mangala Pirivena, Sri Dhammavamsa Mawatha,
Matara. Tel: 041 2356.
- SRI LANKA BAUDDHA SAMITIYA LTD. Bauddha Mandiriyaya, Moratuwa.
- SRI SADDHARMODAYA TARUNA SAMITIYA, Egoda Uyana, Moratuwa.
- TARUNA BAUDDHA SAMITIYA, Sarana Mandiraya, Rawata Watta, Moratuwa.
- DHARMAPALA GUNANUSMARANA SADACARA KANTA SAMITIYA
- NATTANDIYE BAUDDHA SANGAMAYA, Nigrodharamaya, Nattandiya.
- MEEGAMU BAUDDHA SADACARA VARDHANA SAMITIYA, Bauddha Mandiriyaya, 95, Greens
Street, Negombo.
- GURU VIDYALEEYA BAUDDHA SANGAMAYA, Bolawalana Teachers Training School,
Negombo.

- NUGEGODA TARUNA BAUDDHA SAMITIYA, 34, Vijayaba Mawatha, Nugegoda.
- SAME SRI BAUDDHA MANDALAYA, 399, High Level Road, Nugegoda.
- SRI VANDANA DANOPAKARA SAMITHIYA, 32/2 Old Kottawa Road, Nugegoda.
- SANTI ANYONYADARA SAMITIYA, Mawatagama, Padukka.
- DHARMANUWARDHENA VRUDDHA SAMITIYA, Walana, Gamunu Mawatha, Panadura.
- PANADURA BAUDDHA MAHA SANGAMAYA, Panadura.
- KURUPPUMULLE EKSATH ANYONYADHARA SAMITIYA, Sri Chandasekera Mawatha,
Panadura.
- KESELWATTE SRI WAISAKHA TARUNA BAUDDHA SAMITIYA, 7 Vijaya Road, Keselwatta,
Panadura.
- KELANI VALLEY DHARMA SAKACHCHA SABHAYA, Bogahawatta, Kottawa, Pannipitiya.
- EKSATH TARUNA BAUDDHA SAMITIYA, Narangoda, Pelmadulla.
- PILYANDALA TARUNA BAUDDHA SAMITIYA, Piliyandala.
- PUNYADHARA SAMITIYA, Werapitiya, Godakawela, Polgahawela.
- RATNAPURA BAUDDHA SAMITIYA, Ratnapura.
- DIGHAVAPI BAUDDHA SAMITIYA, Irakkamam, Sammanthurai.
- TARUNA BAUDDHA SANGAMAYA, Kettagaraya, Bauddha Mandiriya, Wadduwa.
- SRI SADDHARMAMRUTADANA SAMITIYA, Gangatilaka Vihara, Hendala, Wattala.
- KOLONNAWA TARUNA BAUDDHA SANGAMAYA, 164, Kolonnawa Road, Wellampitiya.
- SAMASTHA LANKA SRI SUCARITADHARA SAMITIYA, Bodhiraja Devalaya, Millawela,
Weweldeniya.

PILGRIMS' RESTS

ANURADHAPURA

BASTIAN REST - Anuradhapura.

DUTUGEMUNU REST - Harischandra Mawatha, Anuradhapura.

RATNAMALI REST - Anuradhapura.

KANDY

- BUDDHIST ASSOCIATION PILGRIMS' REST, Dharmapala Mawatha, Kandy.

KATARAGAMA

YMBA REST

SRI LANKA TOURIST BOARD REST

CEYLON TRANSPORT BOARD REST

MAHAYANGANA

SRI LANKA AMADYA PANA SANGRAHA SAMITHIYA REST.

NAGADIPA

- NAGA VIHARA REST

POLONNARUWA

- WELENDIA SEVAKA SAMITHIYA REST

SRI MAHA BODHI REST

PUTTALAM

- BUDDHIST PILGRIMS' REST.

BUDDHIST INFORMATION/PUBLICATIONS

BUDDHIST PUBLICATION SOCIETY INC., 54, Sangharaja Mawatha, Kandy. Founded in 1958.

Journals - "The Wheel", "Bodhi Leaves", and Sinhala Publication "Damsak"
Distributed in 87 countries.

BUDDHIST INFORMATION CENTRE, 50, Ananda Coomaraswamy Mawatha, Colombo 3. Founded in 1967.

SRI KALYANA DHAMMA PUBLICATION COMMITTEE, 418/2, Bauddhaloka Mawatha, Colombo 7.

STATE ORGANIZATIONS

MINISTRY OF CULTURAL AFFAIRS, 212 Bauddhaloka Mawatha, Colombo 7 Tel. 85888, 85794

BUDDHIST TEMPORALITIES ADVISORY BOARD, C/o. Public Trustee, Buller's Lane, Colombo 7.

DEPARTMENT OF BUDDHIST AFFAIRS, 135, Dharmapala Mawatha, Colombo 7.

OFFICE OF THE ENCYCLOPEDIA OF BUDDHISM, 135, Dharmapala Mawatha, Colombo 7.

ASSOCIATIONS/INSTITUTIONS

THE SWEDISH BUDDHIST SOCIETY,
Svenska Buddhiska Samfundet,
Horst Passagen,
11 GÖTEBORG.
200 28 MALMO.
Box 28013.
LOTUS BUDDHIST ORDER,
141 42 BROMMA.
Leksandsvägen 37,
SWEDISH BUDDHIST UNION,
141 42 BROMMA.
Leksandsvägen 37,
C/o. Mr. Peter Bergh,
SWEDISH BUDDHIST SOCIETY.

THE SWEDISH BUDDHIST SOCIETY,
Svenska Buddhiska Samfundet,
Göteborg),
Mangatan 60,
441 00 ALINGSÅS.
2 - 116.60 STOCKHOLM - Tel. 08/43261.
BUDDHISMENS VANNER,
11660 STOCKHOLM.
Ring Vagen 103, 81
FRIENDS OF BUDDHISM,
2 - 102 44 STOCKHOLM.
BOX 2128
BUDHASANA FORLAGET.

SWEDEN

In mid - 1950's, Svenska Buddhistiska Samfundet (Swedish Buddhist Society) in Gothenburg and Buddhismens Vanner (Friends of Buddhism) in Stockholm were founded at approximately the same time. Both groups have been intermittently active since then. Sällskapet for Buddhistisk information (Buddhist information Society) was founded in Stromstad in 1965; its seat was moved to Stockholm in 1969 and its activities were continued till 1974. That year two other societies were founded - a local branch of the Tibetan Kargyupa sect, and Forbundet Buddhistisk Gemenskap (Buddhist Communion Association), which is non-sectarian. Both societies have been continuously active up to the present moment.

In 1970 Swedish Buddhists participated at the foundation of the Pali Buddhist Union in the Hague, Netherlands. In 1973 two Buddhist publication firms - Buddhistiska Forlaget in Stromstad and Buddhasasanaforlaget in Stockholm - were founded and in 1974 the local branch of the Tibetan Kargyupa sect was founded in Stockholm.

In 1978 Forbundet Buddhistisk Gemenskap established a special committee (Kumarajivakommitten) in order to further Pali studies and research.

TEMPLES

There is only one Buddhist Temple in Scandinavia and a Tibetan Monk is the incumbent.

KARMA SHEDRUP DANGYS LING,
Hokarvagen 2.5
126, 58 Hagersten,
STOCKHOLM, Tele. 68/886350.

ASSOCIATIONS/INSTITUTIONS

SWEDISH BUDDHIST SOCIETY,
C/o. Mr. Peter Bergh,
Leksandsvagen 37,
161 42 BROMMA.

SWEDISH BUDDHIST UNION,
Leksandsvagen 37,
161 42 BROMMA.

LOTUS BUDDHIST ORDER,
Box 28013,
200 28 MALMO.

THE SWEDISH BUDDHIST SOCIETY,
Svenska Buddhiska Sam Fundet,
Nordest Passagen,
11 GOTEBOG.

BUDDHASANA FORLAGET,
BOX 5158
S - 102 44 STOCKHOLM.

FRIENDS OF BUDDHISM,
Ring Vagen 103, B1
11660 STOCKHOLM.

BUDDHISMENS VANNER,
Ring Vagen 107 B IV,
S - 116.60 STOCKHOLM - Tel. 08/435361.

SVENSKA BUDDHISTISKA SAMFUDES,
The Swedish Buddhist Society,
Gotenburg),
Mangatan 6D,
441 00 ALINGSAS.

T H A I L A N D
SWITZERLAND

ASSOCIATIONS/INSTITUTIONS

**BUDDHIST DHARMA CENTRE,
GENEVA**

**CENTRE SOTO ZEN
8, Chemin Rieu,
1206, GENEVA.**

**DR. MIRKO FRYBA,
Dharma Group,
14, Allmendstr,
3000, BERNE.**

**JEAN ERACLE,
C/o J. Ducroz,
Jodo Shiu shiu,
12, route de Florissante,
1203, GENEVA.**

**MR. BEX GEORGE,
Buddhist Group,
4, Place Pepinet,
LAUSANNE 1000.**

**BUDDHIST LIBRARY & DHARMA CENTRE,
(Academy Lloyd's),
20, rue du Marche,
1204 GENEVA.**

**TARPA CHOELING,
Tibetan Institute,
1801, MONT PEREIN.**

**BUDDHISTISCHE GESELLSCHAFT ZURICH,
Leh | Franenweg 15,
Zurich - WITKIKON.**

**CENTRE D'ETUDES TIBETAINES
8400, RIKON/WINTERTHUR.**

**DHARMA GROUP,
Dr. Mirco Fryba
Allmendstrasse
3014, BERNE.**

TANZANIA

ASSOCIATIONS/INSTITUTIONS

**MR. R. ATHUKORALE,
President,
Buddhist Association of dar-es-Salaam,
P.O. Box 6665,
DAR-ES-SALAAM.**

THAILAND

Buddhism first appeared in Thailand in the 3rd Century before Christ when according to tradition missionaries despatched by Emperor Asoka (267-227 B.C.) visited Nakhon Pathom, today a provincial capital 40 miles from Bangkok. Once established Buddhism proved a durable and persuasive force; so much so that the Monks migrating into the area during the Dvaravti period readily adopted it as complement to the Brahmanism they already practised.

Buddhism also made inroads into animistic beliefs which had held sway in the Menam Chao Phya Basin.

Later, the Thais moving southward from China similarly embraced Buddhism. Buddhism gained wide acceptance because of its emphasis on tolerance and individual initiative which complemented the Thai's cherished inner freedom.

Both Hinayana and Mahanaya traditions had their followers and the degree of influence depended on Royal patronage.

Sukothai's King Ramkanhaeng (1275-1317 C.E.) established Theravada Buddhism as Thailand's dominant religion. In 1696 B.E. (1152 C.E.) during the time of King Maha Parakrama Bahu of Sri Lanka who had his capital at Polonnaruwa there was a Buddhist revival in Sri Lanka and hearing of this, monks from Burma and the Thai monks who obtained the higher ordination returned to Thailand (SIAM) in 1713 B.E. (1169 C.E.) accompanied by a few Sri Lankan monks. They resided in Nakhon Si Thammarat as evidenced by the Sri Lankan style temples in the area. King Ramkanhaeng coming to hear of the virtues of these monks invited them to Sukothai and they established the Lanka-vamsa in Thailand in (1820 B.E.) (1276 C.E.). From here Buddhism spread to the neighbouring Kingdom of Laos and Cambodia.

Almost at the same time King Mengrai who ruled CHIENGMAI invited monks from Sri Lanka and established Wat Umang (cave temple) for their use. The Sri Lankan Buddha statue taken by these monks is at Wat Chienngman.

During 1905 B.E. (1361 C.E.) Sri Lankan monks who were residing in Burma were invited to Sukothai by King Dharmaraja Lidyee as recorded in Phra Ruang, written by H.R.H. Prince Damroy Rajanubhav. Again in 1967 B.E. (1423 C.E.) during the reign of King Tissa of Chiengmai, Thai Monks went to Sri Lanka where the ruler was Parakramabahu VI at Sri Jayawardene-pura - Kotte for higher ordination. These Thai Monks were accompanied by Sri Lankan monks on their return to Thailand and they established the Sinhala Vamsa in 1974 B.E. (1430 C.E.). The Lanka Vamsa monks were Aranya-vasi dwellers and Sinhala Vamsa monks were gramavasi or town dwellers.

In 2293 B.E. (1749 C.E.) during the reign of Kirti Sri Rajasinghe of Sri Lanka, Buddhism had deteriorated due to foreign occupation of parts of the island and the Lankan King sent emissaries to King Boromkot of Ayudhya (Siam) who sent Reverend Upali from Wat Thammaram in Ay-dhya to resurrect the Buddhist order in the island and establish the orthodox Upasampada. Thus was established in Sri Lanka the Simyamapolika Maha Vamsaya or Siamese order of Buddhism. Such were the close ties that had developed between Sri Lanka and Thailand.

But the years following 2311 B.E. (1767 C.E.) was a troublesome period.

in THAI history when Ayuddhya was sacked by the Burmese and Buddhism fell into disarray. The Chakri dynasty once again re-established the Buddhist religious Order and a later Chakri King, Mongkut (Rama IV) founded a new Buddhist order - the Dhammayutika Sect, which stressed stricter interpretation of monastic discipline and emphasized studying the original Theravada scriptures in the ecclesiastical language of Pali. The older Lankavamsa and Sinhala-vamsa are now called Maha Nikaya.

There are as many as 24,000 Buddhist temples in Thailand where 94% of the population are Buddhist. The Thai's generously support the Sangha, estimated to be over 20,000,000, and one reason adduced for this is the fact that it is a custom for all Thai males over 20 to be temporarily ordained as Buddhist monks. This is generally during Vassana (rainy season) for periods ranging from 5 days to 3 months. This is applicable to every one including the royalty. The present King H.M. King Bhumipol and Crown Prince HRH Prince Vajira Longkorn have been monks for short periods.

Thailand has 6 Maha Nayaka Theros, (Somdej) one of whom is chosen to be the Sangharaja. The position is held alternatively by the Dhammayutika Nikaya or the Maha Nikaya. The present sangharaja Thero of Thailand is Somdej Phra Ariyavongsagathayana of the Dhammayutika Sect.

Mahayana Buddhism is also found primarily among Thailand's ethnic Chinese and Vietnamese. There are 26 major Chinese Monasteries and 25 meeting halls. The Vietnamese have 13 major monasteries.

Through the centuries Buddhism spread and became the driving force in Thai Cultural development. Much of classical Thai Art, particularly architecture, sculpture, painting and early literature, is inspired by Buddhism. Buddhism's benign influence spread country wide. Thai monarchs subscribed to the Buddhist ideals of Kingship. The Monarch is the custodian of the Emerald Buddha and Wat Phra-Ro or the Emerald Buddha temple is the King's 'Chapel' in the Palace. While Thai constitutions have stipulated that Thai Kings must be Buddhists, they invariably are protectors of all religions - as Thais subscribe to the ideal of religious freedom.

TEMPLES

WAT PHRA KEO

Emerald Buddha Temple,
Grand Palace,
BANGKOK.

WAT BENJAMABOPITR

(Marble Temple),
69, Sri Ayutthaya Road,
BANGKOK.
(Facilities for foreign monks
are available and many foreign
monks reside here. - Tel. 281-2526
or 281-4030)

WAT ARUN

Arun Amarn Road. (On the Chao Phya River)
BANGKOK - Tel. 465-1989.

WAT CHAKRAWAT

225, Chakrawat Road,
BANGKOK.
(Facilities for foreign
monks are available)
Tel. 222 - 4949.

WAT INDRA VIHARN

Visuthikasat Road,
BANGKOK
(Facilities for foreign
monks are available)
Tel. 281 - 7810.

WAT SRAKET

344, Chakrphaddipong Road,
BANGKOK.
(Facilities are available
for foreign monks).
Tel. 223-6460; 223-1847.

WAT SUTHAS

Teethong Road,
BANGKOK. - Tel.221-40267.

WAT THEPSIRIN

1466 Krungkasem,
BANGKOK. Tel.281 - 0383.

WAT PO

2 Maharaj Road,
(Wat Phra Chetuphan),
BANGKOK. Tel.222 - 0933- 222-4878;
222 - 5910.

WAT TRIMITR

(Golden Buddha Temple),
Trimitr Road,
BANGKOK,- Tel.222 - 9015

WAT RAHA BORPIT

Fuengnakorn Road,
BANGKOK. Tel. 222 - 3930; 221-0077.

WAT YANNAWA

New Road,
BANGKOK. Tel. 233 - 9927.

WAT ABSORN SAWAN VARA VIHARN

174, Therdthai Road,
BANGKOK. Tel. 467 -0982.

WAT RAJAPHATIKARAM

147,Rajvithi Road,
BANGKOK. Tel. 241 -0828.

WAT SOMNASVORA VIHARN

646, Krungkasem,
BANGKOK. Tel.281 - 1018.

WAT SUWARNARAM

THORNBURI,

WAT RATCHBORANA

Muang District
Thonburi,

WAT SUWARNARAM

THONBURI.

WAT CHEDI CHET THAEN

Sawanlok.

WAT PHUMIN

Nan.

WAT MAHADAT

Pitsanuloke.

WAT SI KHOM KHAM

Payo.

PHRA PATHOM CHEDI

Nakorn Pathom.

WAT JET YOT

Chiengmai.

WAT SUANKOKE

Chiengmai.

WAT PHRA SINGH

Chiengmai.

WAT KOK NGOEN

Chiengmai.

WAT PHRA MONGKOL BOP. II

Ayuththaya.

WAT SI SANPHET

Ayuththaya.

WAT NA PHRA MANE

Ayuththaya.

WAT PHANANCHOENG

Ayuththaya.

WAT DHAMMARAM

Ayuththaya.

WAT SRI CHUM

Sri Chum

Sukothai.

SAT YAI SWANNARAM

Phetburi.

WAT MAHADAT

Songkla.

WAT MACHIMWAS

Songkla.

WAT PHRALUANG

Don Muang Village

Praea.

MEDITATION TEMPLES**WAT PLENG**

Sol Yingamnuay Charansidwong,
Bangkok N01 District,
THONBURI.

(Suitable for laymen/lay women.
can accommodate 30-40. Separate
cottages available. English
spoken by monks. Foreigners welcome).

WAT PAKNAM

Phasi Charoen, Thonburi District,
THONBURI.

(Suitable for laymen/laywomen.
Separate dormitory rooms available.
Temple has 400-500 monks and
novices & 200-300 Nuns. English
translators could be available.
There are foreign monks).

WAT MAHA TAT

Maharaj Road,
Opposite Pramane grounds,
BANGKOK.

(Suitable for laymen/laywomen,
Residence for over 2 months
discouraged in meditation section
Can accommodate 15-30. Separate
rooms. Monks or Laymen who can
translate into English are found.
There are foreign monks.)

WAT BOBORANIVES

248, Phrasumeru,
BANGKOK.

(Dhammayukthi Sect. Not strictly
a meditation temple. Perse. No
women, English is spoken. There
are foreign monks. Large screened
rooms).

WAT CHOLAPRATAN

Nontaburi Province.

(Suitable for laymen/laywomen. Medi-
tation section can accommodate 2040.
Separate cottages. Few foreign monks
have resided. Possible to find
someone to translate into English).

WAT ASOKARAM

Rai Ban District,
Sammutprakan.

(Separate cottages for
meditation. No resi-
dent translators).

WAT VIVEKASROM

Chol Buri.

(Suitable for laymen/
laywomen and for long
term residence. Separate
cottages for meditation.
Translators are not
usually available.)

WAT BUGGACHANARAM

Bang La Mung District,
Cholburi Province.

(Translators are not
available.)

WAT KOWCHALAK

Bang Pra,
Siracha
Cholburi Province.

(Translators are not
available.)

WAT PA BAHN TAHD

89, Phosri Road,
Thambol Ran That,
Muang District,
Udon Thani Province.

(Dhammadukka Sect. indivi-
dual cottages available.
There have been foreigners
Commitment to stay for
several years required.
Teaching in Thai Language).

WAT BAN NA HUA CHANG

Canton Village,
Pannanikorn District,
Sakonakorn Province,

(Cottages available.
Lectures in Lao & local
dialect Putaai).

WAT BA PONG

Bangaw Village,
Centon Warrin District,
Ubol Province.

(Suitable for laymen/laywomen,
Individual cottages. Teaching
in Lao & Thai).

WAT NERN PANOW

Nongkai,
Nongkai Province.

(Can accomodate for meditation
20-25. Separate cottages. No
translators available).

WAT DOI THAMMACHEDI

Thatn Phanom Road,
25, KM South East of Sakolnakorn
None Kai Province.

(Small meditation temple. No
translators available).

WAT PRACHANIKON

Van Gum Village,
Nongkai Province.

WAT MUANG MANG

Chiengmal,
Chiengmal Province.

(Facilities for laymen/laywomen. Can
accommodate for meditation 15-20.
Separate cottages. Translator can
be found. Facilities for foreigners
are available).

WAT UMONG.

Chiengmal,
Chiengmal Province.

(Facilities for Laymen/laywomen.
Separate cottages. No translators
are available, but foreigners
have been staying there).

WAT DOI PUNG

Tambol Pung,
Prow District,
Chtengmal.

WAT SANTHITHAM

Chiengmal.

WAT BODHARAM

Nakorn Sawan,
Chiengmal.

WAT SUAN MOKE

Chaiya,
Surat Thani Province.

(Separate cottages. Trans-
lators available.)

WAT SUKONTAWAS

Prupel Canton,
NA San District,
Suratthani Province.

Facilities for laymen/
laywomen. Translators
could be found. Foreigners
have resided here).

WAT TOW KOTE

Nakorn Sri Thammarat,
Nacanton,
Muang District.

Nakorn Sri Thammarat Province,

(Facilities for laymen/
laywomen. Translators
are available. Foreigners
have resided here).

RESIDENT TEMPLE OF THE SANGARAJA AND THE SIX SOMDEJS

SOMDEJ PRA ARIYAVONGSAKOTAYANA
(Supreme Patriarch Sangaraja)
Wat Rajabopit-Stitmahasrimaram
Rueng Nakorn Road,
BANGKOK.

SOMDEJ PRA MAHAVEERAVONGSE
Wat Rajpathikaram
147, Rajvithi Road,
BANGKOK.

SOMDEJ PRA YANSANWORN
Wat Bovdranives,
248, Phrasomeru,
BANGKOK.

SOMDEJ PRA WANARATA
Wat Somanasviharn
646, Krungkasem,
BANGKOK.

SOMDEJ PRA THIRAYANMUNI
Wat Chakrawat-Rajavas
225, Chakrawat Road,
BANGKOK.

SOMDEJ PRA BHUTACHARN
Wat Sutasnatepwararam
Teethong Road,
BANGKOK.

SOMDEJ PRA BHUTAKOSACHARN
Wat Samphaya
915, Samsen Road,
BANGKOK.

ASSOCIATIONS/INSTITUTIONS

THE BUDDHIST ASSOCIATION OF THAILAND
UNDER ROYAL PATRONAGE
41, Phra Athith Road
BANGKOK.

THE YOUNG BUDDHIST ASSOCIATION
58/8, MHV 7, Pewkasem Road,
Pasi-Charoen District,
BANGKOK. 16.

THE WORLD FELLOWSHIP OF BUDDHISTS
33, Sukhumvit Road,
BANGKOK 11
Phone - 25 111 88.90
Cable - WORLD BUDDHIST BANGKOK
President - H.S.H. PRINCESS POON PISMAI
DISKUL
Hon. Sec. Gen - PRASERT RUANGSKUL.

SONG SERM SERVICE
C/o. Wat Pa Bahn Tahd
89, Phosri Road,
IDORN THANI

EDUCATIONAL INSTITUTIONS

MAHA CHULALONGKORN BUDDHIST UNIVERSITY
Wat Maha Dat,
Maharaj Road,
BANGKOK.

MAHA MUKUT BUDDHIST UNIVERSITY
Wat Bovoranives
248, Phrasumen,
BANGKOK.

GOVERNMENT ORGANISATIONS

RELIGIOUS AFFAIRS DEPARTMENT
Thanom Ratchdamnoen
BANGKOK.

TEMPLES

INVORGINSKI DATSAN MONASTERY
Settlement IVORGA,
Buriyat Autonomous,
U.S.S.R.

"DATSAN" MONASTERY
Settlement AGINSKOL
Buriyat Autonomous
U.S.S.R.

ASSOCIATIONS/INSTITUTIONS

CENTRAL RELIGIOUS BUDDHIST
ORGANISATION OF THE USSR,
A-167, Theatre Alley 2,
Moscow City 125167.

THE CENTRAL RELIGIOUS BOARD
OF BUDDHIST ORGANISATION OF
THE USSR.
Buriyat Autonomous,
USSR.

THE YOUNG BUDDHIST ASSOCIATION
58/8, MHV 7, Pankasem Road,
Pasi-Chroen District,
BANGKOK 10.

THE BUDDHIST ASSOCIATION OF THAILAND
UNDER ROYAL PATRONAGE
41, Pasa Achich Road
BANGKOK.

SONG SERM SERVICE
C/o Wat Pa Ban Tard
89, Phosri Road,
10ORN THANI.

THE WORLD FELLOWSHIP OF BUDDHISTS
33, Suknumvit Road,
BANGKOK 11
Phone - 25 11 88 90
Cable - WORLD BUDDHIST BANGKOK
President - H.S.H. PRINCESS POON PISMAI
DISKUL
Hon. Sec. Gen - PRASERT RUANGSKUL.

MAHA HUKUT BUDDHIST UNIVERSITY
Wat Bovornives,
248, Phrasumen,
BANGKOK.

MAHA CHULALONGKORN BUDDHIST UNIVERSITY
Wat Maha Det,
Maharaj Road,
BANGKOK.

GOVERNMENT ORGANISATIONS

RELIGIOUS AFFAIRS DEPARTMENT
Thanom Ratchabnon
BANGKOK.

UNITED KINGDOM

The Buddhist Society for Great Britain and Ireland was formed on 26th November 1907 CE with Prof. T.W. Rhys Davids as President.

The first Buddhist mission to Great Britain was in 1908. It was led by Ven. Ananda Metteyya, an English monk, formerly C.H.A. Bennet who had received his ordination in Burma. He was the second Englishman to be a Buddhist monk, the first being Gordon Douglas who was ordained in Colombo in 1899 CE as Bhikkhu Asoka. Ven. Metteyya was drawn to Buddhism after reading Sir Edwin Arnold's 'Light of Asia' written in 1879 CE. One of England's greatest contributions to the spread of Buddhism in the West was this great literary masterpiece. It was such a success that by 1885 CE there were over 30 editions. Up to now there have been over 60 editions in England and 80 in America.

In 1924 CE the Buddhist Society of England replaced the Buddhist Society for Gt. Britain and Ireland. Established through the efforts of mainly Mr. & Mrs. Christmas Humphreys, under the auspices of the Buddhist Society of England several Buddhist monks visited England to teach the Dhamma.

The idea of a Buddhist Vihara in London originated with the Anagarika Dharmapala of Sri Lanka, the founder of the Mahabodhi Society. He started a 'Buddhist Mission' in 1928 CE. His dream became a reality when in 1954 CE a Buddhist Vihara was established under the auspices of the British Mahabodhi Society with Ven. Saddhatissa of Sri Lanka as chief incumbent monk.

Meanwhile the translation work of Pali Texts was greatly accelerated after the founding of the Pali Text Society in 1881 CE. by Prof. Rhys Davids with the objective of "promoting the study of Pali by publishing ancient Pali canonical and commentarial texts in Roman characters, by publishing translations of them and from time to time publishing other works ancillary to the study of Pali". The excellent work of Mr. & Mrs. Rhys Davids was continued by Miss. I. Horner, whose life work has been the translation into English of the Pali Canon with her co-workers.

Mainly due to the links England had with Sri Lanka as one of her colonies during the early period of Buddhism in that country, the influence of Theravada Buddhism has been considerable.

ASSOCIATIONS/INSTITUTIONS

BRITISH MAHABODHI SOCIETY

London Buddhist Vihara, 5 Heathfield Gardens, London W4 4JU

Telephone: 01-995 9493

Head of the Vihara: Ven Dr H Saddhatissa

Secretary: Russel Webb

Tradition: Theravada

Meetings & Activities: Sundays 10.00-11.00 a.m. Class for children.

Please telephone before coming.

5.00 p.m. Devotions (Puja and Meditation followed by a talk).

Fridays 7.30 p.m. Meditation Class followed by Questions. Also beginners classes. Meditation Retreats held every first Saturday of March, June, September and December, starting at 9.30 a.m. Lunch included. No charge.

Supports a resident Sangha led by Ven Dr H Saddhatissa. Library of 2,000 volumes. Main UK agents for Buddhist Publications Society Kandy, Sri Lanka. Will send Monk speaker to schools and colleges. Ordination of Monks arranged but no facilities for permanent residency. Pali and Sanskrit classes on enquiry. The Society is conducting the Higher and Diploma Examinations of the YMBA (Young Men's Buddhist Association) Colombo. For further information, please contact the Hon Secretary.

Publications : Buddhist Quarterly and a Buddhist's Manual.
The story of the Buddha (suitable for children of all ages.)

Public Transport: Underground, Chiswick Park or Gunnersbury
Buses 27, 91, 255, 267 to Turnham Green Church,
E3 to Chiswick Town Hall, in Heathfield Terrace.

THE WEST MIDLANDS BUDDHIST CENTRE

The Vihara, 41 Charlyle Road, Edgbaston, Birmingham B16 9BH.

Telephone : 021-454-6591

Spiritual Director : Ven Dr Rewata Dhamma

Secretary : Upasika Abhinnai. (Mrs Dolores Askew)

Tradition : Theravada and Tibetan

Meetings and Activities : Theravada

Monday 8.00 pm Introductory Meditation

Tuesday 7.00 pm Basic Dhamma Teaching

Wednesday 8.00 pm Meditation

Thursday 8.00 pm More Advanced Teachings and Meditation

Friday 8.00 pm Meditation

Saturday 7.00 pm Puja and Teachings

8.00 pm Meditation

Sunday 2.00 pm Children's Dhamma Class

4.00 pm Abhidhamma Studies

7.00 pm Discourse on Meditation

8.00 pm Meditation

Ten day courses in Vipassana Meditation.

Longer retreats arranged.

Tibetan:

Daily 8.00 pm Recitation of the Chenrezig Puja

Sundays 10.00 pm Recitation of the Green Tara Puja

Periodical visits and teachings by eminent
Tibetan Lamas

Publications: Newsletter Children's Dhamma Magazine

Accommodation: Average - sharing rooms

Food : Immaterial - generally oriental

Public Transport: Birmingham New Street; take any bus going from
the City Centre, along the Hagley Road as far as
the 'Ivy Bush' Public House.

Special Services: There are eight residents at the Centre, including
two Tibetan Lamas, two Theravada Bhikkhus and a
Nun. Anyone wishing to visit any of the resident
Sangha should arrange an appointment beforehand.
The Vihara is open to all. The Centre regularly
provides teachers and well trained members who can
by invitation, visit colleges, schools, Prisons
and other centres.

KAMPO GANGRA KAGYU LING

1A, Reynard Road, Chorlton, Manchester M21 2DB

Telephone: 061-881-5221

Spiritual Director: Ven Karma Thinley Rinpoche

Spiritual Regent : Jampa Thaye (David Stott)

Tradition: Tibetan - Karma Kagyu

Meetings & Activities: Regular courses are held for newcomers and estab-
lished practitioners. Details of these are circu-
lated periodically. There are also pujas, and a
Nyin thun once a month.

- Publications :** "The History of the Sixteen Karmapas of Tibet"
by Karma Thinley (Prajna Press, 1980).
- Accommodation:** Limited numbers, but comfortable, frequently
in members' homes.
- Food:** Mainly vegetarian
- Public Transport:** From Manchester Picadilly, take bus No: 94, 82 or
88 to Chorlton Bus Station. From Manchester Vict-
oria, take bus No: 81 to Chorlton Bus Station.

THINLEY RINCHEN LING SAKYAPA BUDDHIST CENTRE

- 13 Clifton Vale, Clifton, Bristol B58 4PT
Telephone : Bristol (0272) 23585
Spiritual Director: Ven Karma Thinley Rinpoche
Spiritual Regent: Jampa Thaye (David Stott)
Secretary: Steve Mulligan
Tradition: Tibetan - Sakyapa (the only Sakyapa Centre in the UK)
Meetings & Activities: Chenrezig Puja daily at 6.30 pm (10.30 am on Sundays).
Series of Dharma Training Courses presented on weekly
Tuesday evening meetings at 7.30 pm group sitting
practice teaching and individual instruction, plus
monthly intensive sitting practice days. Longer
courses within Faculty of Mahayana studies every
month taught by the centre's Lamas and visiting
Lamas. Tibetan language study. Arts and crafts act-
ivities.
- Publications:** Prospectus, 'Handbook of Sakya Dharma', 'Sakya
Dharma Booklet', 'Evam' newsletter, bi-monthly cal-
ender of teachings and events.
- Accommodation:** In homes of centre members, arranged with centre.
- Food :** Mainly vegetarian
- Public Transport:** Bristol Temple Meads from Paddington, London City
buses to Clifton and Hotwells.

THROSSEL HOLE PRIORY, SOTO ZEN MONASTERY PARISH CHURCH, AND RETREAT CENTRE

- Carrshield, Hexham, Northumberland NE47 8AL
Set in 18 acres of pasture and woodland in a quiet valley about 20 miles south
of Hexham.
- Telephone:** Whitfield (049 85) 204
Founder: Reverend Roshi Ji-yu-Kennett
Priors: Certified Soto Zen priests of the Order of
Buddhist Contemplatives.
Tradition: Soto Zen. (Affiliate of Shasta Abbey, Mt. Shasta,
California, USA, Headquarters of the Order of
Buddhist Contemplatives of the Soto Zen Church).
- Meetings & Activities:** The whole year round (for full details write to the
Priory). Lay training programme for residential stud-
ents. Weekend retreats twice a month, for both begi-
nners and advanced students. Longer intensive
retreats (sesshins) about 4 times a year. Priests
conduct Buddhist weddings, funeral and memorial cere-
monies, children's naming ceremonies, and special
ceremonies at traditional Zen Buddhist festivals.
Affiliated lay meditation groups throughout the UK.
Priests conduct retreats and give talks at various
locations in UK and northern Europe.

- Publication:** The Journal of Throssel Hole Priory (Usually bi-monthly). Books by Rev Roshi Kennett and Meditation cushions (zafus) sold at the Priory or by mail order.
- Accommodation:** Trainees sleep in Meditation Hall in the tradition of Soto Zen monasteries, or in dormitory type rooms. Showers with hot and cold water. Coal and wood fires.
- Food:** Vegetarian
- Public Transport:** Train from King's Cross, London, to Newcastle, by train to Hexham, bus or taxi to Allendale or Whitfield, and the Priory.

THE ENGLISH SANGHA TRUST
(Functions as Steward of the Monastery)

Chithurst House, Petersfield, Hants GU31 5EU

Telephone: 073081 4986

Officers:

George Sharp	Chairman
Geoffrey Beardsley	Director
Maurice Walshe	Director
Freda Wint	Associate Director
Paul James	Secretary

Tradition:

Theravada

Abbot:

Ven Sumedho Bhikkhu

Monastic Residence and Forest Sanctuary

Located in West Sussex between Midhurst and Petersfield, set in 22 acres of pasture. The 20 room Victorian house is undergoing extensive repair and restoration. About 500 yards away lies the forest estate of 150 acres comprising Hammer Wood, Hammer stream and valley and a 5 acre lake. On the edge of this estate is a small cottage where the nuns live.

Activities:

Forest Monastery for Buddhist monks. The Bhikkhus are disciples of Ven Achaan Cha who has been practising meditation in the forests of NE Thailand for the last 40 years. Teaching is based on a way of life centered around monastic routine and training including meditation, chanting and work. There are no meditation retreats or teaching programmes held at Chithurst, but the monks do give retreats at centres throughout Britain and are available to teach on invitation.

Accommodation:

There is limited accommodation for guests, who should make application to stay well in advance.

Public Transport:

Petersfield (from Waterloo). Infrequent bus takes you to Chithurst.

KARMA KAGYU SAMYE-LING TIBETAN CENTRE

Eskdalemuir (via Langholm) Dumfries and Galloway, Scotland DG13 0Q1

Consists of a large comfortable house with 25 rooms and other buildings standing in 25 acres of wooded grounds. River Esk forms one boundary.

Telephone: 05416 232

Leader:

Ven Akong Rinpoche

Tradition:

Tibetan - Kagyu School.

But all Buddhists welcome. Courses held in other traditions every year.

Meetings & Activities:

Religious teachings under the direct authority of HH Gyalwa Karmapa, head of Kagyudpa.

Meetings daily all the year round 5.45 am to 10.00 pm. Puja and Meditation. Also residential various study courses are held throughout the year including courses on Meditation, and instruction in preparation for long retreats. Visitors including

families with children are welcome at all times. Excellent facilities for short and long term retreats under guidance. Three year group retreats can be undertaken with the supervision of a Lama.

A charge per day is made to visitors, who are also expected to work a few hours daily. Details phone or write to the Secretary.

Ordination of monks arranged.

Library of 2,000 books.

Retreats: Solitary meditation, by arrangement well in advance.

Accommodation: Shared rooms for 35 persons. Very comfortable 5 single rooms in modern building, suitable for the elderly. Heating: 4 hours daily in winter. No hot water in rooms. Bathrooms in each building with hot and cold showers and wash basins.

Food: Vegetarian.

Public Transport: Lockerbie, then taxi (14 miles)

Local bus Lockerbie to Boreland twice daily.

Also coach to Lockerbie.

SHIN BUDDHIST ASSOCIATION OF GREAT BRITAIN

Mulberry House, Epsom Road, Ewell, Surrey, KT17 1JL

Telephone: 01-393 9715

Patron: The Most Venerable Lord Kosho Ohtani, Chief Abbot Emeritus of Nishi Hongwanji.

Chairman: Rev Jack Austin

Tradition: That of the whole Buddhist Spectrum, with emphasis on the Mahayana of the Buddha Land (or "Pure Land") tradition.

Meetings & Activities: Meetings are at present conducted in hired halls and in private houses. Details on application.

The Teaching is that of Shinran Shonin's insights into the universal message of the Buddha Shakyamuni. The Name of the Buddha Amida (Universal Light) is the chosen Path.

Sutra recitation, meditation, talks on Dharma, Sutra Study, initiations, marriages and funerals are arranged.

Publications: "Western Buddhist" magazine, leaflets, tapes and other items are available.

BRITISH BUDDHIST ASSOCIATION

57 Farringdon Road, Hatton Garden, London EC1M 3BB

Telephone: 01-242 5538 (Office Hours)

Religious Director: Ven Dr M. Vajiragnana

Administrative Director: A Haviland-Nye

Tradition: Early Buddhism and all later traditions

Meetings & Activities: The Association provides for the study of Buddhism in a structured and systematic way for its Supporters

for whom educational and religious activities are primarily organised. Academic courses are also run in association with educational establishments with the

Association's tutors. Pali language is taught.

Extensive book stock carried.

Speakers provided.

CHO KHOR LING - KHAM TIBETAN HOUSE

2 Rectory Lane, Ashdon, Nr. Saffron Walden, Essex CB10 2HM
 Telephone : 0799 84 415
 Spiritual Director : Ven Lama Chime Rinpoche
 Secretary : Penny Walker
 Tradition: Tibetan
 Meetings and Activities: Residential, Guests welcome.
 Phone first, daily 6.30 am to 10.00 pm.
 Meditation, Puja, Study and Practice of the oral transmissions of the
 school of Milarepa. Weekend retreats, Occasional courses and open days.
 Publications: Vajra, Newsletter
 Accommodation: Average to comfortable. Minimal heating, central
 heating in winter. No hot water in rooms, showers.
 Shared rooms. Shrine room recently enlarged.
 Extension of 9 single retreat rooms planned for 1981.
 Food: Vegetarian
 Public Transport: Audley End from Liverpool Street, London, then
 bus to Ashdon.

THE BRITISH SHINGON BUDDHIST ASSOCIATION

Postal enquiries, Hakuren-ji Temple,
 40 Deansway, London N2 or to Kongoryu-Ji Temple,
 29 London Road, East Dereham, Norfolk NR19 1AS
 Telephone: 0362 3962
 Teacher : Shifu T Dukes
 Secretary: K Garson (General)
 Tradition: Chinese Esoteric School. Cehn Yen called 'Shingon'
 Buddhism in Japan. Represents the Kongo Raiden Ha
 (branch) of the Shingon sect.
 Meetings & Activities: Sundays 12.00 - 1.00 pm. NB These are private.
 Visitors by previous appointment or invitation only.
 Meditations, doctrinal study, translation of texts.
 Conducts Mandala initiations and rites. Classes in
 Chinese Buddhist medicine, healing, yoga, kempo,
 calligraphy. Retreats at Kongoryu-Ji Temple, East
 Dereham, Norfolk.
 Publications: Rare texts and documents from China, in facsimile,
 'Teachings of Shingon Buddhism', 'Source Book of
 Shingon Buddhism'.
 Journal: 'Flowing Star' (quarterly).
 Accommodation: Austere, Japanese style furnishing, single rooms
 or sharing dormitory type rooms.
 Food: Vegetarian and wholefood
 Public Transport: Train to Norwich, Bus 207 to East Dereham.
 5 minutes from bus stop.
 Branches: There are branches in Leeds and most other major
 towns in Britain. Local representatives will
 organise meditation and doctrinal classes. Stamped
 addressed envelope for details.

THE BUDDHAPADIPA TEMPLE

14, Calonne Road, Wimbledon Parkside, London SW19 5JH

Telephone : 01-946-1357

Secretary: Ven Phra Khru Silananda

Senior Incumbent: The Ven Chao Khun Phra Medhi carya

Secretary of the Lay

Buddhist Association

Attached to the Temple: Graham Duncan

Tradition: Theravada

The Temple belongs to the Religious Affairs Department of the Royal Embassy of Thailand. It is set in 4 acres of grounds with an ornamental lake, garden and orchard. There is a large shrine room with a Buddha Rupa dating back to the XVI century. A shrine in Thai style is nearing completion.

It has a resident Sangha of Thai monks.

Meetings and Activities: Weekdays 6 to 7 am and 6 to 8 pm Puja, chanting and meditation.

Saturdays 4 to 6.30 pm and Sundays 3-5.30 pm in addition to the above talks by Bhikkus. Classes

in Dhamma, other aspects of Buddhism and Pali.

On invitation monks will travel to any part of UK or Europe to help to organise retreats etc.

Will conduct ceremony of blessings for bride and groom etc. Individual meditation under guidance.

All day meditation periodically.

Publications: "The Friendly Way" (monthly), A Manual of the Buddhapadipa Temple and other Pamphlets.

Accommodation: Limited, fairly austere.

Food: Non-Vegetarian.

Public Transport: Railway and Underground: Wimbledon.

Bus 93 from Station.

THE BUDDHIST SOCIETY

58 Eccleston Square, London SW1V 1PH

Telephone: 01-834-5858

Founder President: T Christmas Humphreys

General Secretary: John Snelling

Traditions: All traditions

Meetings & Activities: Premises (including Library) open to all Members and friends 2.00 pm - 6.00 pm daily, excluding Sundays and Public Holidays.

Meditation and Study Classes in Theravada, Zen and Tibetan Buddhism, Beginner's classes and instruction in Basic Meditation, (some open to the General Public), 6.30 pm.

Public Lectures alternate Wednesdays, 6.30 pm.

Wesak and occasional public meetings elsewhere.

Annual Residential Summer Schools (one week each) in August/September at

High Leigh Conference Centre, Haddesden, Herts. Periodic social gatherings and receptions.

Correspondence courses, Tapes.

Library of over 5,000 Volumes. Bookstall.

Publications: "The Middle Way" - quarterly (annual subscription)

Publishers of Books on Buddhism (Booklist sent on application)

Accommodation : Offices, Library, Lecture Hall, Shrine Room, Hospitality Room and Book Room at Eccleston Square.
Summer School, some Public Lectures and Seminars in hired premises.

Food: Non-vegetarian and vegetarian at Summer Schools.

Public Transport: Railway, Underground, Coaches and Buses: Victoria (5 minutes).

FRIENDS OF THE WESTERN BUDDHIST ORDER: THE LONDON BUDDHIST CENTRE

51 Roman Road, Bethnal Green, London E2 OHU.
The Head office of the FWBO.
Telephone: 01-981 1225
Founder and Spiritual Adviser: Ven Maha Sthavira Sangharakshita
Secretary: Prakasha
Tradition: Based on the three major traditions, but the aim is to encourage the growth of Western Buddhism.
Meetings & Activities: Every day except Saturdays. Meditation classes and courses. Talks, study groups, courses and seminars on Dharma at all levels. Yoga and message.
Cultural activities : Concerts, drama, poetry, readings, films etc. The centre is open for visitors during the day Monday - Friday.
Retreats : Day, weekend, week or longer. Two major retreat centres: Padmaloka in Norfolk and Tyn-y-ddol in Wales.
Branches : There are a number of them in London and the provinces, as well as in Finland, Sweden, Germany, Holland, New Zealand, Australia and India. All are autonomous but maintain close links with the London Buddhist Centre.
Communities : There are 10 communities around the London Buddhist Centre where friends live together on the basis of a common concern for human development. There are opportunities for joining them. Contact the centre. Visitors by arrangement only.
Co-operatives: There are 3 Co-operatives associated with the London Buddhist Centre which provide opportunities for right livelihood and to support the centre and community members.
Pure Land Co-operative includes a wholefood shop, a vegetarian restaurant, a second hand shop, a printing press, a building service and type-setting service, employing over 30 people.
Phoenix Community Housing Co-operatives has been set up to facilitate the expansion of communal living.
Windhorse Associates specialise on graphic design, photography and film editing (119 Roman Road, London E2, Tel. 01-981 5157).
Publications : The FWBO Newsletter and Mitrata, a practical series of pamphlets on aspects of the Dharma. Details of subscriptions from Windhorse Publications, 119 Roman Road, London E2; Tel. 01-980 2507.
Public Transport : Underground Bethnal Green.

FRIENDS OF THE WESTERN BUDDHIST ORDER (BRIGHTON): AMITAYUS

15, Park Crescent Place, Brighton BN2 3HF

Telephone: Brighton 698420

Secretary:

Upasaka Mangala

Tradition:

See FWBO London Centre

Meetings & Activities:

Co-operatives: Emporium, Vegetarian restaurant.

Men's community:

Meditation, study, yoga, communication exercises, lectures, puja, day and weekend retreats.

Tuesdays:

7.15 pm Regulars Meditation class
(by arrangement only).

Wednesdays:

7.15 pm and 7.30 pm Hatha Yoga
(by arrangement only).

Accommodation:

Average, rooms single and sharing.
Adequate heating.

Public Transport:

Brighton from Victoria, London.

FRIENDS OF THE WESTERN BUDDHIST ORDER (WEST LONDON) - MANDALA

C/o Ratnadvipa, 34 Daventry Street, London NW1

Telephone: 01-258 3706 and 01-431 2698

Chairman:

Upasaka Ratnavira

Tradition:

See FWBO London Centre

Meetings and Activities:

Wednesdays 7.00 pm; Open classes in meditation and Buddhism. Introduction to the activities of the FWBO.

Puja and study several evenings weekly.

Retreats: day, weekend, week, longer.

Residential communities and Right Livelihood Business projects.

Accommodation:

Average, sharing rooms. Retreats in different places.

Food:

Vegetarian

Public Transport:

Swiss Cottage Underground. Buses 2, 2B, 113, 31, 268.

FRIENDS OF THE WESTERN BUDDHIST ORDER (SURLINGHAM) PADMALOKA - A MEN'S COMMUNITY

Lesingham House, Surlingham, Norwich, Norfolk NR14 7A1

Telephone: Surlingham 310

Contact:

Secretary

Tradition:

See FWBO London Centre

Meetings & Activities:

Padmaloka is a community of 12 men devoted to the study and practice of the Dharma.

Some members of the Community run a 'Right Livelihood' Co-operative, 'Padmaloka Candles', which raises funds for Dharma-work in India and elsewhere.

The Community is open to visitors only by prior arrangement with the Secretary. In August and December the Community runs open retreats for men and other retreats and seminars are organised from time to time. Details may be obtained from the Secretary.

Accommodation:

Average, sharing rooms, central heating in most rooms.

Food: Vegetarian.
 Public Transport: Norwich. Buses from Cullings Coaches in Bar Street.

FRIENDS OF THE WESTERN BUDDHIST ORDER (NORWICH) - VAJRADHATU

41A All Saints Green, Norwich, Norfolk
 Telephone : Norwich (0603) 27034
 Contact: Secretary
 Tradition: See FWBO London Centre
 Meetings and Activities: Runs the Norwich Meditation Centre. Weekly classes on Buddhism, meditation, poetry, readings.
 Two men's communities, a women's community is in formation.
 Runs a vegetarian restaurant. Has an outside catering company. Runs a Craft Workshop.
 Accommodation: Variable depending on venue.
 Food: Vegetarian
 Public Transport: Norwich Station.

FRIENDS OF THE WESTERN BUDDHIST ORDER (SURREY) - ARYATARA

3 Plough Lane, Purley, Surrey CR2 3QB
 Telephone: 01-660-2542
 Contact: Secretary
 Tradition: See FWBO London Centre
 Meetings & Activities: Deriving from aspects of all three Yahas. Wednesday 7.15 pm; Instruction in basic meditation. Yoga classes, occasional retreats and 6-week 'Introduction to Buddhism' courses (Tuesday evenings). Contact Secretary for details. Runs a co-operative Right Livelihood project, comprising a wholefood shop, vegetarian cafe and building team. Associated single sex communities in Streatham and Brixton.
 Accommodation : Moderate
 Food: Vegetarian
 Public Transport: Purley Station

FRIENDS OF THE WESTERN BUDDHIST ORDER COMMUNITIES OF WOMEN ATTACHED TO THE LONDON BUDDHIST CENTRE

51 Roman Road, Bethnal Green London E2 0HU
 Telephone : 01-981-1225

**VAJRACCHEDIKA
 A COMMUNITY OF WOMEN ATTACHED TO THE LONDON BUDDHIST CENTRE**

Sanghadeir (Chairwoman FWBO Wanstead) 95 Bishops Way
 Bethnal Green, London E2
 Telephone: 01-980-4151

**ADHISTHANA
 A COMMUNITY OF WOMEN ATTACHED TO THE LONDON BUDDHIST CENTRE**

219 Amhurst Road, Hackney N4

KHADIRAVANI

A COMMUNITY OF WOMEN ATTACHED TO FWBO PURLEY CENTRE

42 Hill House Road, Streatham, London SW16.

SARVASIDDHI

A COMMUNITY OF WOMEN ATTACHED TO FWBO WEST LONDON CENTRE

71 Kilburn Park Road, London NW6

FRIENDS OF THE WESTERN BUDDHIST ORDER: HERUKA

13 Kelvinside Terrace South, Glasgow G20

Telephone: 041-946 2035

Chairman: Upasaka Susiddi

Secretary: Paul Holloway

Tradition: See FWBO London Centre

Meetings & Activities: Meditation, study, puja, communication exercises, open forums

Retreats Sundays, day, weekend, two weeks

Right livelihood projects with community living.

Publications: Occasional magazine 'Vaca'.

Accommodation: Varies, usually average and occasionally comfortable. A new Buddhist Centre is being built at 329 Sauchiehall Street.

Food: Vegetarian

Public Transport: Glasgow Central from Euston, London. Coach from Victoria, London, to Buchanan bus station, then bus 23.

FRIENDS OF THE WESTERN BUDDHIST ORDER

OTHER COMMUNITIES

(Visitors by arrangement)

Branches : 18, Burlington Road, Withington, Manchester M20 9PY

Telephone: 061-445 3805
Flat 6, 21 Fitzjohns Avenue, London NW3

Tel: 01-258 3706

56, Granby Hill, Clifton, Bristol B58 4LS

Tel: Bristol (0272) 28220

Retreat Centre: Tyn-y-ddol Retreat Centre, Trerddoi, Nr Corwen, Clywd, N Wales.

Communities: 29 Old Ford Road, Bethnal Green, London E2 9PJ

Tel: 01-980 7826

95 Bishop's Way, Bethnal Green, London E2 9HL

Tel: 01-980 4151

3 Saint Michaels Road, Croydon, Surrey

Tel: 01-688 2899

34 Daventry Street, London NW1

Tel: 01-258 3706

141 Rosary Road, Norwich, Norfolk

Tel: (0603) 29965

30 Cambridge Park, Wanstead, London E11 2PR

Tel: 01-989 5083

329 Sauchiehall Street (top right) Glasgow

Tel: 041-333 0524

119 Roman Road, Bethnal Green, London E2 0QN

Tel: 01-980 2507

LONDON ZEN SOCIETY

10 Belmont Street, London NW1 8HH

Telephone: 01-485 9576

Secretary:

Resident Monk:

Tradition:

David Daniels

Gempo Takabayashi

Zen (Rinzai) affiliated to Ryutaku-ji
Monastery, Mishima, Japan)

Meetings & Activities:

Zazen:

Monday-Friday 6.00 - 8.00 am
6.00 - 8.00 pm

Seashins:

2/7 days held once a month

Annual visits from Sochu, Suzuki, Roshi and Dokyū Nakagawa Roshi

Accommodation:

For seashins. Bring own sleeping bags.

Food:

Vegetarian

Public Transport:

Underground; Chalk Farm (opposite the
Round House). Buses 24, 31, 68.

LONGCHEN FOUNDATION

74 Tantallon Road, London SW12 8DH

Telephone : 01-673 6115

Secretary:

Mrs Kay Crinean

Tradition:

Tibetan

Meetings & Activities:

Regular meditation and study sessions at
affiliated centres: Osel Cho Ling
(London SW12) Dharmadipa (Sutton Coldfield).

Individual and group meditation retreats arranged periodically.

Liaison and joint activities with Chogyam Trungpa Rinpoche's centres in
Europe (Headquarters Amsterdam).

Publications:

Magazine "Copper Coloured Mountain".

Public Transport:

Underground Belham.

TIBETAN BUDDHIST MEDITATION AND STUDY CENTRE,
DZOGCHEN ORGYEN CHOLING

76 Princess Road, London NW6 5QX

Telephone: 01-624 8246

Affiliated groups in Cardiff, Leamington Spa

Spiritual Leader :

Ven Lama Sogyal Rinpoche

(under the guidance of His Holiness
Dudjon Rinpoche)

Tradition:

Tibetan

Meetings & Activities:

Wednesday Ngondro practice (puja) 7.30 pm
Thursday Meditation. Beginners welcome.
7.30 pm Sunday Ngondro practice. 5.00 pm
Teachings and retreats weekends and week-
day evens. Teaching from many visiting
lamas.

Publication :

Correspondence course. Cassette tape
library of teachings. Will send speakers.
Booklets, annual Tibetan calendar, prints
and stock selected books from other pub-
lishers.

Accommodation:

Not a residential centre. Visitors must
try to make their own arrangements.

Food:

No facilities for cooking. Visitors must
make their own arrangements.

Public Transport:

Railway Kilburn High Road, Underground,
Kilburn Park. Buses 16, 32, 31, 28, 8, 6, 616, 176.

THE GOLDEN ROSARY HERMITAGE - SER-TENG-GOMPA

9/11 Grenville Road, Lostwithiel, Cornwall, PL22 0EP

Leader: Orgyen Jampa Gendun

Tradition: Tibetan - Nyingmapa Northern Treasures

Note: The Hermitage will be closing down whilst the organisers return to their teacher in India.

INTERNATIONAL MEDITATION CENTRE - UK
(SAYAJI U BA KHIN MEMORIAL TRUST)

Splatts House, Heddington, Nr Calne, Wilts SN11 0PE

Telephone: Bromham (0380) 850238

Teachers: John Coleman: Sayama and Saya U Chit Tin;
Sri S.N. Goenka

Tradition: Sayaji U Ba Khin of Burma (Theravada)

Meetings & Activities: Regular 10 day residential retreat courses in Buddhist Vipassana Meditation. Phone or write for details.

Public Transport: Bus or Rail: Chippenham

THE SAMATHA ASSOCIATION

The Samatha Centre, 21 High Lane, Chorlton, Manchester M21 1DJ

Telephone: 061-881-0038

Secretary: Ian Rose

Tradition: Theravada predominantly

Meetings & Activities: Mondays 8.00 pm Meditation course for beginners.

Activities for those who have completed the introductory meditation course include classes and groups in meditation, sutta study, abhidhamma study, chanting practice, festivals, physical work and periodically a programme of visiting speakers.

Periodical meditation retreats for 1 or 2 days.

Non-residential.

Public Transport: Manchester, Picadilly Station. Buses 82 or 88 to Chorlton and then 5 minutes walk.

THE SAMATHA TRUST

C/o The Samatha Centre, 21 High Lane, Chorlton, Manchester, M21 1DJ

Telephone: 061-434 3646

Secretary: Dr. Paul A Dennison

Tradition: Theravada

Meetings & Activities: Periods of strict meditation practice each year in the tradition introduced by Nai Boonman. Hopes to purchase a country meditation centre in the near future. Meditation classes are held in Cambridge, Durham, London, Oxford and Salford.
Ask for details.

Public Transport: Manchester, Piccadilly Station. Buses 82 or 88 to Chorlton and then 5 minutes walk.

DHARMA HOUSE TRUST

Whitecross, Penzance, Cornwall TR20 8BZ

Telephone: Cockwells 759

Tradition:

Meetings & Activities:

Soto Zen

Evening meditation classes: Sunday through to Thursday, held with Mousehole Buddhist Group. Beginners classes and study classes are held weekly. Sesshins or Retreats are held at regular intervals through the year.

Accommodation:

The Centre comprises modernised cottages and 3 fields. A meditation house has also just been built. Bookings in advance are essential.

Public Transport:

St Erth (from Paddington). Bus from Penzance.

LAM RIM BUDDHIST CENTRE

Pntwyn Manor, Penrhos, Raglan, Gwent, Wales, NP5 2LE
(Set in 8 acres of ground)

Telephone: Llantilio (060-085) 383

Resident Spiritual Director:

Secretary:

Tradition:

Meetings & Activities:

Ven Geshe Damcho Yonten

Dick Farmer

Tibetan, Gelupa, Mahayana

Sundays 8.00 pm when there are no courses running.

Meditation. Introduction to Buddhist Teachings. Theory and practice of Tangka Painting. Weekend meditations.

Daily evening group meditation 7.30, followed by a discourse by The Venerable Geshe Damcho.

Publications:

Lam Rim Buddhist Centre handbook, tapes and transcripts of courses.

Accommodation: Comfortable.

2 single rooms

1 room for 2 sharing

2 rooms dormitory type for 10 persons

Full oil-fired central heating.

Plans to increase accommodation.

Food:

Vegetarian

Public Transport:

Abergavenny from Paddington, London.
Coaches from Victoria, London, then bus or taxi.

DHARMA DIPA, SUTTON COLDFIELD BUDDHIST CENTRE

Hon Secretary:

Mrs Liz Bayly, 123 Bracebridge Street,
Nuneaton, Warwicks. Tel: 0682 341477

Spiritual Director :

The Vajracarya, Ven Chogyam Trungpa,
Rinpoche

Tradition:

Tibetan Nyingma/Kagyü

Meetings & Activities:

Monday evenings. Puja, meditation, dharma study. Nyn Thun, Saturdays, monthly. Weekend Seminars - several times a year. Times and venues - in the Sutton Coldfield areas of Walmley, Old Oscott and Four Oaks. Please contact Secretary for details.

The Students of "Dharma Dipa" practise, study and meditate under the direct guidance of the Vajracarya, Ven Chogyam Trungpa, Rinpoche.

The Centre works in association with the Lonchen Foundation, London, the Vajracarya's main organisation in the United Kingdom.

Teaching seminars are conducted by Michael Hoddham, Director of the Foundation.

Public Transport: Main line, New Street, Birmingham. Local station Sutton Coldfield. Good bus services between Sutton, Birmingham, Lichfield etc. Motorway interchange $3\frac{1}{2}$ miles.

THE MANJUSHRI INSTITUTE, COLLEGE OF BUDDHIST STUDIES

Conishead Priory, Ulverston, Cumbria, LA12 9QQ

The Priory is a 19th century mansion situated in 70 acres of beautiful grounds on the shores of Morecambe Bay. Resident capacity of 250. The building was almost derelict when purchased. Work of renovation is proceeding.

Telephone: 0229 54019

Secretary:

Emily Strang

Tradition:

Mahayana

Activities:

Throughout the year, provides education in the Tibetan tradition of Buddhism and related subjects. Short courses, seminars, term courses. Also Degree and diploma courses in Geshe and General studies.

Retreats.

Library of 2,000 books. Access to tapes of 5 years of teaching.

Resident working community. Visitors welcome to stay and share life of the community, but write or phone before visiting.

Accommodation:

Basic, Dormitory type rooms. A number of single and double rooms. Heating in the larger rooms. Warm clothing needed. Hot showers.

Launderette.

Food:

Vegetarian

Public Transport:

Ulverston. Via Lancaster or Preston National coaches from Victoria, London. Buses from Victoria Road, Ulverston pass the Priory.

MANJUSHRI INSTITUTE (LONDON)

14c Oseney Crescent, Kentish Town NW5

Telephone: 01 267 8929

Spiritual Directors:

Lama Thubten Yeshe

Lama Thubten Zopa Rinpoche

Tradition:

Mahayana

Activities & Meetings:

Meetings every Friday at which time a visiting teacher or a senior student from Manjushri Institute (Cumbria) visits the Centre in order to give a discourse and lead a meditation. In addition, weekly classes in Tibetan language and regular weekend seminars are usually given by one of the Geshe who are currently resident at Manjushri Institute (Cumbria).

As far as possible teachings are expounded in a way that enables them to be integrated into the life style of people living in the city.

Geshe Namgyal Wangchen, a highly qualified Tibetan Lama currently resident in India, will be coming to England in May in order to take up the position of Spiritual Director of Manjushri Institute (London). The Institute asks for a fee of £ 3.00 per person in order to be included on the mailing list and request a donation of £. 1.50 for the Friday meetings and varying fees for weekend courses. It is always made clear to people if they are unable to afford this amount of money then the Institute is happy that they come anyway.

THE BUDDHA VIPASSANA TRUST

Chapter House, Gorefield Road, Leverington,
Wisbech, Cambridgeshire PE13 5AS

Telephone: 09453838

Director:

V R Dhiravamsa. Deputy Director: Tew Bunnag
Theravada but open to all including non-Buddhists.

Tradition:

Meetings & Activities:

Open all the year, Vipassana meditation Yoga, Tai Chi. Interaction work in the group. Courses listed in quarterly newsletter (free).
Retreats: 2 weeks, 10 days, weekends.

Publications:

Grows own food in 2½ acres of land.
The Real Way to Awakening, A New Approach to Buddhism, The Way to Non-attachment.

Accommodation:

Average to comfortable. 6 single rooms, 6 sharing (2 each) Hot and cold water only in bath and shower rooms.

Food:

Vegetarian

Public Transport:

March from King's Cross, London, changing at Peterborough. Coach to Wisbech via Peterborough.

KARMA YONG-DUS CHOPHEL LING BUDDHIST CENTRE

110 Lansdowne Road, Worcester, Worcestershire WR3 8JL

Telephone; (0905) 20104

Organiser :

Robert Soley

Tradition:

Tibetan

Meetings & Activities:

Mondays 6.30 pm Meditation and puja
Mondays 8.00 pm A middle level study group
Thursdays 7.30 pm Meditation and study for committed Buddhists

2 weekends per month - study seminar with visiting teachers, or Nyin-thun (silent retreat)
10 Week introductory course organised Tuesdays or Wednesdays, several times per year.
At the centre or in members' homes.

Accommodation:

Vegetarian

Food:

Public Transport:

Worcester Shrub Hill Station

SANG-NGAK-CHO-DZANG**TIBET FOUNDATION AND INSTITUTE OF TIBETAN STUDIES**

South Hayes High Street, Ston-Easton, Near Temple Cloud

Somerset BA3 4DJ

Telephone: Chewton Mendip 520

Patronage:

His Holiness Dudjam Rinpoche, Khordong Lama

Tertrul Chhimed Rigdzin Rinpoche, Khamtrul

Lama Yeshe Dorje Rinpoche.

Spiritual Director:

Lama Sogyal Rinpoche

Leader:

Chogyam Ogyen Tobden

Secretary:

Sue Parkinson-Smith

Tradition:

Tibetan-Rime (non-sectarian)

Meetings & Activities:

Daily rites and meditation at 5.30 am and

7.30 pm 10th and 25th day Tse-chu-chad-pa

Tsong rites library of almost 300 books on

Tibet, over 1,000 slides and 50 recordings.

Tibetan arts, crafts and publications for

sale. Study of iconography, philosophy,

culture and history. Organising charitable

aid to Tibetan yogis in India.

Publication:

Journal, "sang-ngak".

Accommodation:

Simple, for a maximum of 7 visitors with

sleeping bags. Good heating, hot water.

Help expected with household chores.

Phone or write with stamped, addressed

envelope in advance.

Public Transport:

Bristol then bus 377 from bus station.

Last bus 5.40 pm.

Branch Addresses:

London branch c/o ogyen Jgodrup Flat 152,

Terrence Messenger Tower,

Oliver Close,

Leyton,

London E10.

Bristol branch c/o Chogyam,

Dept. Oriental Studies School of Related

Studies,

Faculty of Art and Design Bristol Polytechnic,

Clanage Road,

Bower Ashton,

Bristol.

THE INDIAN BUDDHIST SOCIETY OF UK

Nanda House, 9 Carlisle Road, Edgbaston, Birmingham B16 9BH

Telephone: 021-455-7285

Secretary:

Sansari Lal.

Address: 9 Carlyle Road, Edgbaston, Birmingham

B16

Tradition:

Theravada

Meetings & Activities:

Every 6 weeks. Aim also to educate Hindu

Untouchables living in India and the UK

about the life and mission of Dr Ambedkar.

Public Transport:

Birmingham New Street, Buses 7, 9, 126,

130, from city centre to Edgbaston Carlyle

Road near Hegley Road.

HARNHAM VIHARA

2, Harnham Hall Cottages, Harnham, Near Belsay, Northumberland

"Second Home" for Bhikkhus from Chithurst.

Spiritual Director : Venerable Sucitto (resident Bhikkhu.)

Tradition: Theravada

Meetings: Morning and Evening Puja; visitors always welcome; available to give occasional talks etc elsewhere. At the moment initial contact is best done through Magga Bhayaka.

Public Transport: Newcastle upon Tyne rail station then 14 miles on buses 808, 508, 515 from "Eldon Square Bus Concourse".

MAGGA BHAVAKA

30 Devonshire Place, Jesmond, Newcastle-upon-Tyne NE2 2ND

Telephone: 0632-811328

Secretary: Richard Hopkins

Tradition: Theravada

Meetings: Every Tuesday evening from around 6.30.

The Sangha from the Vihara comes in to lead a meditation and Puja, give a discourse and meditation introduction and general discussion.

Retreats: Occasionally organise meditation retreats at nearby locations, varying from a weekend to 10 days.

Public Transport: Newcastle-upon-Tyne rail station, then 10 minutes on city bus 33 or 66.

THE MADHYAMAKA CENTRE

c/o 82 Monkgate, York YO3 7PF

Spiritual Director: Geshe Kelsang Gyatso

Secretary: Ron Lister

Tradition: Mahayana (Tibetan)

Meetings & Activities: Weekly meetings and meditations. Sundays at 3.00 pm in the Lady Anne Middleton Hotel, Skeldergate, York. All welcome. Other meetings and events also organised.

At present the Madhyamaka Centre has no permanent home, but is looking for suitable premises.

THE BUDDHIST CENTRE

Oaken Holt, Farmoor, Oxford.

Telephone: Cumnor 2231. Founder: U Myat Saw

President : Ven H Sadhatissa Maha Thera

Tradition: Theravada

Meetings & Activities: Intensive 10 day Vipassana meditation retreats monthly under various teachers, Bhikkus and lay.

Since the visit in 1979 of the Mahasi Sayadaw of Burma, the centre has founded "The Mahasi Institute of Buddhist Meditation and Studies".

Meditation will be to Mahasi tradition.

Accommodation: 25 Bedrooms in the mansion with H & C wash basins. Four bungalows with 10 rooms each for single accommodation.
Food: Vegetarian
Public Transport: Oxford from Paddington, London
 Coaches from Victoria, London.

BATH BUDDHIST GROUP

Garden Flat, 39 Grosvenor Place, Bath, Avon BA1 6BA

Telephone: Bath (0222) 316083

Organisers: John and Heather Harvey

Tradition: All Schools

Meetings: Mondays 7.15 to 9.30 pm

Zazen

Discussion/or taped lecture/visiting speaker

Public Transport: Bath Spa from Paddington, London.
 Local buses 203 and 213

WEST SURREY BUDDHIST GROUP

C/o Dr Ruth Lever, Medical Centre, RAOC Depot Blackdown Barracks, Deepcut, Camberley, Surrey.

Telephone: Brookwood 80841 (evenings and weekends)

Tradition: All traditions

Meetings: Twice monthly in Bisley, Near Woking, Fridays 8.00 pm. Study, meditation, talks.

Public Transport: Brookwood Station

**DO-NGAK-LING RIME CENTRE
BUDDHIST MEDITATION AND STUDY CENTRE**

36 Connaught Road, Roath, Cardiff, S. Wales.

Telephone: (0222) 495539

Spiritual Director: Lama Sogyal Rinpoche

Organiser: Michael Hunt

Tradition: Tibetan Rime (Non-sectarian tradition)

Meetings & Activities: Tuesday 7.30 pm. Meditation, reading, discussions, taped teachings, talks, Co-operates with 'Sang-ngak-cho-dzong' Tibet Foundation and Institute of Tibetan Studies, for Puja's and other activities.

Accommodation: In the home of the Secretary (on the floor as necessary)

Food: Vegetarian

Public Transport: Cardiff Station, then bus.

CHELTENHAM BUDDHIST SOCIETY

12 High Street, Cheltenham, Glos

Telephone: 38842

Membership Secretary: H.E. Clapp

Tradition: All traditions

Meetings & Activities: Under review; for details contact

Membership Secretary

Public Transport: Cheltenham Spa Station

BOURNEMOUTH AND DISTRICT BUDDHIST GROUP

2 Mill Road, Christchurch, Dorset

Telephone: 020 15 5402

Organiser:

Address:

Bill Bosworth

25c Strouden Avenue, Charminster, Bournemouth

BH8 9HX, Phone 0202 510872

Tradition:

All traditions

Meetings :

Alternate Thursdays 8.00 pm.

Public Transport:

Christchurch Station.

CLACTON BUDDHIST SOCIETY

26 Beach Road, Clacton on Sea, Essex

Organiser:

Suzette Hubbard

Tradition:

Eightfold Path

Meetings:

Thursdays 7.30 pm

Sundays 11.00 am

Reading, debating, cassettes

Public Transport:

Clacton Station then six minutes walking.

EDINBURGH BUDDHIST GROUP

7 Bruntsfield Gardens, Edinburgh, Lothian EH10 4DX

Telephone: 031 229 6011

Organiser:

Morton E Bryce

Tradition:

Theravada and Tibetan

Meetings:

First 3 Wednesdays, Thursday of 4th week and

First Sunday of each month: 7.30 pm.

Reading, meditation, Puja.

Public Transport:

Edinburgh Station. Buses 11 or 16 from gardens side of Princes Street to top of Bruntsfield Links.

HEART OF ENGLAND BUDDHIST GROUP

43 Manor Road, Harbury, Leamington Spa Warwickshire CV 33 9HY

Telephone: 0926 613507

Organisers:

Patrick and Vicky Tanner

Tradition:

Tibetan essentially, also Theravada (under the direction of the Ven Lama Sogyal Rinpoche)

Meetings & Activities:

Weekly - Friday 8.00 pm - meditation -

(Tibetan) - Garden Cottage, (rear of) 9 Abbey Hill, Kenilworth. 8.00 pm first Wednesday

in each month - talk and meditation - (Theravada) - the Ven Khemadhammo Bhikkhu - Flat 6

(Steven Coulsting) 211 Albany Road, Earlsdon, Coventry.

LEEDS BUDDHIST GROUP

Address: Meeting places vary. Contact Secretary.

Secretary:

David Evans, 43A Templegate Road, Leeds

LS15 0HF

Tel: 640485 (Leeds)

Chairman:

Ken Jones

Tradition:

All

Meetings:

Fortnightly, Tuesdays 7.30 pm.

Meditation, talks, readings.

Public Transport:

Leeds City Station.

LEICESTER BUDDHIST SOCIETY

6 Half Moon Crescent, Oadby, Leicester.

Telephone: 0533 712339

Chairman and Secretary: David Russell

Tradition: All traditions

Meetings & Activities: Alternate Fridays 8.00 pm.

Meditation and Dhamma study. Abidharma Class.

Publications: Retreats arranged twice yearly.

Food: "Truth". Vegetarian

Public Transport: Leicester Station.

MID-KENT AND MEDWAY BUDDHIST GROUP

5 Allington Way, Maidstone, Kent ME16 0HU

Telephone: Maidstone 671512 (0622)

Organiser: Dr Barry W Durrent

Tradition: Theravada

Meetings: At Friends Meeting House, Union Street;

Maidstone every fortnight on Monday

evening 7.30 pm to 8.00 pm.

Guest Speakers: Meditation, Discussion

and Readings of the Dhamma. Visits to other Centres.

Public Transport: Maidstone East Station.

THE MOUSEHOLD BUDDHIST GROUP

Penaluna, Clodgy Moor, Paul, Penzance, Cornwall TR19 6UR

Telephone: 0736 73 449

Organiser: W B Picard

Tradition: Soto Zen

Meetings & Activities: Mondays 6.00 pm

Study Class and Zazen at 7.30 pm held in

Dharma House Zendo.

Retreats about every 3 months. Phone first.

Public Transport: Penzance Station, Bus to Paul, walk to Clodgy Moor.

MEDITATION MEETING PLACE

15 Hollins Walk Parkside, Reading, Berkshire

Telephone: Reading 586897

Organiser: Judy Bruce

Tradition: Zen

Meetings & Activities: Thursdays 7.00 pm Zazen, Kinhin.

Occasional day retreats.

Public Transport: Reading Station.

ST ANDREWS BUDDHIST GROUP

5 Park Street, St. Andrews, Fife, Scotland

Telephone: St Andrews 75944

Organiser:

Tradition:

Meetings:

Public Transport:

Cecilia Dyckhoff

Theravada mainly

Wednesday lunchtime and by informal arrangement.

Meditation, Puja study.

Leuchars via Edinburgh.

HAMPSHIRE BUDDHIST SOCIETY

149A Paynes Road, Southampton

Telephone: Southampton 32032

Secretary:

Address:

Tradition:

Meetings:

Public Transport:

John H Godsell

37 St Anne's Close, Badger Farm,

Winchester SO21 1EE

Telephone: Winchester 66428

Theravada and Zen

Alternate Thursdays 7.30 pm/Saturdays 10.00 am.

Study, meditation, recorded talks.

Saturdays and Wednesdays, Zazen.

Southampton Station Bus 6 to Millbrook Station.

NORTH STAFFORDSHIRE ZAZEN GROUP

21 Longton Road, Trentham, Stoke-on-Trent, Staffordshire ST4 8ND

Telephone: 0782 657 851

Organiser:

Tradition:

Meetings:

Public Transport:

John Forse

Soto Zen

Alternate Fridays 8.00 pm.

Meditation, recitation, Phone first.

Small Library.

Stoke-on-Trent Station.

WEYMOUTH BUDDHIST GROUP

8 Connaught Road, Weymouth, Dorset

Telephone: Weymouth 786758

Organiser:

Tradition:

Meetings:

Public Transport:

Mrs Patty Ellwood

Zen

7.30 pm Tuesdays

Study, meditation, T'ai Chi

Weymouth Station

BERKSHIRE BUDDHIST SOCIETY

32 Chatsworth Avenue, Winnersh, Wokingham, Berkshire

Telephone: 0734 784 232

Organisers:

Tradition:

Meetings & Activities:

Robert Burton (at above address)

Elizabeth Sayers (phone: Windsor 54869)

Mainly Theravada and Zen

Wednesdays 8.00 to 10.00 pm

Puja, meditation, sutta reading talks and discussions (and tea of course).

The group has established close links with Chithurst Monastery and a Bhikku makes a regular monthly visit.
Winnersh Station.

Public Transport:

THE HEREFORDSHIRE BUDDHIST GROUP

The Old Rectory, Tarrington, Herefordshire

Telephone : Tarrington 319

Religious Director: Ven Khemadhammo Bhikkhu

Organisers : Wandy and Terry Harris

Tradition : Theravada

Meetings : Tuesdays 8.00 pm

Meditation, study, visiting speakers.

Bhikku Khemadhammo is spiritual director of the Isle of Wight Buddhist Fellowship and visits once each month for teachings.

Public Transport : Hereford or Ledbury Stations.

Bus (infrequent) to Tarrington, Foley Arms stop.

ISOLATED BUDDHIST GROUP

Longfield, Cooksmill Green, Chelmsford CMI 35J

Telephone: Roxwell 650

Organiser: Derek White

Tradition: All traditions

Activities: Organize sub-groups of those unable to join Groups and keeps in touch by exchanging correspondence on tapes.

NOTTINGHAM AND DISTRICT BUDDHIST SOCIETY

26 Millicent Road, West Bridgford, Nottingham

Secretary : A G MacCormick

Tradition : Soto Zen mainly

Meetings : Mondays 8.00 pm.

Recitation, meditation.

Public Transport: Nottingham Midland Station then Musters Road bus.

DHARMA STUDY GROUP BRISTOL

36 Archfield Road, Cotham, Bristol 6

Telephone : Bristol 46266

Co-Ordinator: Jill Morley

Tradition: Under the direction of the Vajracarya the Ven Chogyam Trungpa, Rinpoche, meditation master of the Kagyu School of Tibetan Buddhism.

Meetings & Activities: Meditation instruction. Daily practice, courses and classes taught by members of the group and using taped talks by the Ven Chogyam Trungpa, and the Vajra Regent Osel Tendzin. Beginners and experienced practitioners welcome, and Zen students.

Large shrine room in private house.

CHESTERFIELD BUDDHIST GROUP

75 Hucknall Avenue, Ashgate, Chesterfield, Derbyshire

Telephone : Chesterfield 70686

Organiser : Clive A Ellis

Tradition : Mahayana

Meetings : Wednesdays 8.00 pm - Fortnightly. Hopes in future to get Weekly Meetings and arrange Retreats.

Public Transport: Chesterfield Station.

LONDON DHAMMA GROUP

32 King Henry's Road, London NW3

Telephone : 01-586-5416

Co-ordinator: John Woodcock

Tradition: Theravada

Meetings : Puja: Friends Meeting House, 120 Heath Street Hampstead, NW3.

Every Saturday at 6.30 pm.

Dhamma Studies: Mrs Greta Hornung,
78 Compagne Gardens,
London NW6

2nd & 4th Friday every month.

Stations:

for Puja; Hampstead Underground
for Dhamma Studies; West Hampstead or
Finchley Road, Underground.

DONCASTER BUDDHIST GROUP

9 Avenue Road, Wheatley Doncaster, South Yorks, DN2 4AH

Telephone : Doncaster (0302) 60308

Group Co-ordinator: Vernon Oldfield

Tradition: Predominantly Theravada, but all are welcome.

Meetings : Most Wednesdays, but phone to confirm.

Consists of Puja, Meditation, Discussion and Study.

Activities: Occasional retreats and times of intensive practice.

Accommodation: During residential retreats, accommodation is "dormitory style" - bring your own sleeping bag if possible.

Meals are vegetarian, or vegan if required.

Public Transport:

Doncaster Station. Short bus-ride from the Arndale Centre (near railway station) on 163 Beckett Road to Morley Road stop.

HAMPSTEAD BUDDHIST GROUP

C/o Mrs. Greta Hornung, 78 Compagne Gardens, London NW6

Telephone : 01-328 4096

NB. If enquiring in person or attending a meeting, ring the top bell then go up to the top flat.

Tradition: Theravada

Meetings: Every Wednesday at the above address starting at 7.30 pm with chanting, meditation, and a talk. Every second Wednesday a monk from

Chithurst Forest Monastery is present to give instruction. If you have no previous experience of meditation, please enquire in advance so that you can attend when a monk is present. Other meetings are held at a different address; please enquire for up-to-date information.

Public Transport: The nearest station is West Hampstead, which may be reached by Underground (Jubilee line), by British Rail (Broad Street and St. Pancras lines), or by bus (28, 159 or C11).

OXFORD UNIVERSITY BUDDHIST SOCIETY

Wolfson College and 114 London Road, Headington, Oxford

Telephone: OX 56711
OX 60171

Organisers: Sheriperi Zangono and Jim Robinson

Tradition: All

Meetings: Weekly. 8.00 pm Wednesdays during term.
Speakers, Discussion, Meditation.

Also in Oxford - Tuesday 6.15 pm weekly at 10 Kington Road,
Oxford Tibetan meditation group.

Sundays 3.00 pm weekly - Samatha meditation group.

Fridays 8.00 pm monthly - Zen group meeting.

Trangu Rinpoche, a leading scholar and meditation master of the bKa
brgyudpa school of Tibetan Buddhism owns a small house in Oxford and it
is hoped he will be spending some time here each year.

DERBY BUDDHIST GROUP

9 Rothesay Close, Sinfin Moor, Derby

Telephone: Derby 761588

Organiser: Stephen Upton

Tradition: Theravada

Meetings: Tuesdays 7.30 pm.
Meditation, discussion.

Public Transport: Derby Station.

UNIVERSITY OF KENT BUDDHIST SOCIETY

Chairman: Charles Hamilton

Secretary: Alf Vial, Flat 5, 12 Tankerton Road,
Whitstable, Kent

Tradition: All traditions

Meetings: Every Tuesday evening at 7.00 pm during
term time in Rutherford College (Seminar
Room 11) Canterbury. Two outside speakers
each term. Not confined to students -
all welcome. Further information from
the Secretary (stamped, addressed envelope).

**KARMA KAGYU CHO KHOR LING
LONDON CENTRE FOR TIBETAN BUDDHISM**

C/o Flat 1, 60 Savernake Road, London NW3

Telephone: 01-485 9897

Spiritual Director: Ven Lama Chime Rinpoche

Secretaries: Mike Barnett and Shelagh McCormac

Tradition: Tibetan

Meetings: For programme apply to Shelagh McCormac,
38A Goldhurst Terrace, London NW6 3HV

THE ISLE OF WIGHT BUDDHIST FELLOWSHIP

Naradipa Vihara, Springvale Cottage, Pan Mills,
Newport, Isle of Wight

Spiritual Adviser: Venerable Khemadhammo Bhikkhu

Hon Secretary: Upasika Karuna-Deri

Tradition: Theravada

Meetings: Public meetings on the Island and in
Portsmouth.

Full details about the Vihara and the Fellowship's activities may be
obtained from the Hon Secretary at Naradipa Vihara.

THE BUDDHA VIHARA

The Vihara belongs to Ambedkar International Mission
Indian Buddhist Society attached to the Buddha Vihara.

84 Dacre Road, Plaistow, London E13 0PR

Telephone: 01-472 6333

Gen Secretary: Sat Pal

Resident Monk: The Ven Bhadata Nagasena

Tradition: Theravada

Meetings & Activities: The Ambedkar International Mission
conducts its meetings and activities at
the Buddha Vihara with the aim of propa-
gating the teachings of Lord Buddha, the
life and philosophy of Bodhisatva Dr
Babasaheb Ambedkar.

Sundays: School for children 2.00 - 4.00 pm teaching Hindi and Punjabi,
in future will conduct class for adults in English.

Vandana and Meditation 4.00 - 6.00 pm.

Thursdays: Free legal advice in liaison with Newham Rights Centre.

6.30 pm - 7.30 pm

Weekdays: Discussion between 6.00 - 8.00 pm.

Thursdays: 6.30 - 7.30 pm

Additional advice offered to unemployed youngsters on employment in liaison
with Stratford Careers Office.

Monks will travel anywhere by invitation.

Public Transport: Upton Park - left on exit from station
and first left into Harold Road, about
10 minutes walk to Dacre Road on right.

CHICHESTER BUDDHIST SOCIETY,

C/o. 31 Frobisher Road, Bognor Regis, West Sussex, PO 21 3 LX
Telephone: Pagham 72520 (evenings)

Organiser: Iain Robertson
Tradition: Theravada

Meetings: This is a new Society. Meetings initially on Thursdays at 7.30 pm in the Chichester area.

Meditation, Talks, Discussions.
Contact organiser for current details.

HOUSE OF INNER TRANQUILLITY

10 Masons Lane, Bradford on Avon, Wiltshire, BA15 1QN
Telephone: Bradford on Avon 6821

Secretary & Religious Director:
Principal Teacher: Alan James
Teacher: Jacqui James
Secretary (North America): Paul MacRae

Correspondence to be addressed to 'The Secretary'

Tradition: Theravada
Vipassana Meditation Centre

Meetings & Activities: 4 Classes alternate so that there are 2 classes per week held on Tuesday and Thursday evenings.

Class 1 Introductory course. Instruction in Vipassana meditation given as well as the study of Walpole Rahula's book "What the Buddha Taught". Class meets for 2 hours every week for 10 weeks.

Class 2 Library evening. Two hour meeting every fortnight.

Class 3 & 4 For pupils who have been meditating and studying the teaching for some time. Two hour meeting starting with ½ hour group meditation followed by discussion on questions which have arisen from the study at home of one of the books of the Pali Canon.

Some residential courses are a mixture of meditation and study with a group meeting every evening. Other courses are devoted solely to meditation.

Accommodation: Residential Meditation Courses are held in spring and autumn. Dates of the courses vary each year. Facilities to accommodate 5 meditators. Minimum stay one week.

Food: Mixed, sometimes vegetarian, sometimes non vegetarian.

Public Transport: Bradford on Avon railway line runs to Bath and Bristol; change at Bath for London. Frequent bus services from Bath and local areas.

LIVERPOOL RETYUKAI

17 Radstock Road, Liverpool L6 3AU

Telephone: 051-264 9568

Organiser:

Tradition:

Ms Anne Robinson

Retyukai is a laypeople's Buddhist organisation founded in Japan and follows the tradition of the Nichiren School in teaching the importance of the Lotus Sutra.

Meetings & Activities:

Twice a month generally.

Recitation of a concise form of the Lotus Sutra, teaching and discussion, meditation, occasional films and social activities.

Training sessions both in the United Kingdom and abroad.

Write or phone first.

CAMBRIDGE UNIVERSITY BUDDHIST SOCIETY

122 Foster Road, Trumpington, Cambridge

Telephone: 0223-841640

Contact:

Traditions:

Meetings & Activities:

Retreats :

John Ryder

All Traditions

During term time Thursdays and Fridays
8.00 pm talks, meditation.

Weekend and longer.

Samatha Retreats arranged through the
Samatha Trust.

Public Transport:

Cambridge Station.

UNIVERSITY BUDDHIST SOCIETIES

Buddhist Societies exist in some Universities other than those listed but they tend to be transitory in their locations and their officers change relatively frequently. Contact can normally be made through the Secretary of the Students' Union.

NORTHERN IRELAND BUDDHIST GROUP

C/o Cathel Tahill, Flat 34, 36 Windsor Park
Belfast 96FS

Note: No further information available.

SOURCE :

The BUDDHIST DIRECTORY

Published by the Buddhist Society,

58, Eccleston Square,
London S W 1 V 1.P.H.

ALLIED ORGANISATIONS

THE TIBET SOCIETY AND RELIEF FUND OF THE UNITED KINGDOM

Kensington Palace Barracks, Kensington Church Street, London WB
Telephone: 01-937 6926

Patron:	His Holiness the Dalai Lama
President:	Sir Algernon Rumbold
Secretary :	Ugyan Norbu
Object :	The Tibet Society was founded in 1959 to give expression to the widespread interest and concern shown in this country; to assist those Tibetans who have fled over the Himalays to India, Nepal and elsewhere; to promote understanding of Tibetans History, Culture and religion etc. Members receive periodical issues giving the latest information about the Tibetan situation in general and the Society's activities. The annual subscription fee is £ 3.00 a year.

THE TIBET SHOP (SNOWLION HANDICRAFTS)

10 Coptic Street, London WC1A 1NH
Telephone : 01-636-5529

Object:	Sales of Tibetan clothes, handicrafts, books and Tibetan bags.
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THE BUDDHIST SOCIETY LONDON LIMITED

58 Eccleston Square, London SW1V 1PH

Chairman:	Christmas Humphreys
Object :	A charitable trust

THE PALI TEXT SOCIETY

Secretary : K R Norma
Address : Faculty of Oriental Studies, Sidgwick Avenue,
 Cambridge, CB3 9DA
Object : Study of the Pali Canon

Dr AMBEDKAR BUDDHIST SOCIETY

14 Hall Road, Handsworth, Birmingham 20
Object : The mission of Dr Ambedkar
 (see the Indian Buddhist Society of UK)

FRIENDS OF THE WESTERN BUDDHIST ORDER CO-OPERATIVES

51 Roman Road, London E2
Object : Wholefood shop, printing and type-
 setting, communal housing, graphic design,
 film editing.

SOURCE :

THE BUDDHIST DIRECTORY
 Published by the Buddhist Society,
 58 Eccleston Square,
 London SW1V 1.P.H.

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TEMPLES

UNITED STATES OF AMERICA

In the United States, the early publications on Buddhism such as 'Light of Asia' by Sir Edwin Arnold, 'Buddhism in Translation' by H.C. Warren under the Harvard Oriental Series founded in 1891 CE, 'Buddhist Legends' by E.W. Burlingame (Harvard Oriental Series 1921 CE) contributed considerably to popularise Buddhist studies. Sir Edwin Arnold's 'Light of Asia' has had over 80 reprints so far in U.S. Ven. Hikkaduwe Sumangala of Sri Lanka, Ven. Ledi Sayadaw and Ven. Abhidaja Maharathaguru Nyaungyan Sayadaw and Ven. Ningun Sayadaw of Burma were sought after by many a scholar because of their deep learning, insight and piety.

The efforts made by Sinhalese Buddhists in Sri Lanka to safeguard their rights inspired a young American lawyer, Henry Steele Olcott to come to Sri Lanka in May 1880, and fight the Buddhist cause. On arrival he became a Buddhist and formed the Buddhist Theosophical Society for the purpose of establishing English schools for Buddhist children. He also made representations to the British rulers and in 1885 made them declare the Full Moon day of Vesak (May) a public holiday. He also felt the need for a special flag for the Buddhists which he helped to establish. This flag gained universal acceptance at the first meeting of the World Fellowship of Buddhists in 1950 CE.

Anagarika Dharmapala of Sri Lanka was inspired by and became a close co-worker with Olcott. With the objective of restoring Buddha Gaya, in India where the Buddha attained Enlightenment, and other places of worship, he formed the Mahabodhi Society of India in 1891 CE. In 1893 CE he was invited to Chicago as one of the speakers on Buddhism at the World Parliament of Religions. His talk impressed so many that he gained the support of a great benefactor, Mary Foster Robinson of Honolulu.

In 1881 CE Rhys Davids was invited to deliver the Hibbert lectures in America where he made the first announcement regarding the forming of the Pali Text Society.

The holding of the first World Parliament of Religions in Chicago in 1893 CE is regarded by some as the official introduction of Buddhism to the United States, when C.J. Strauss of New York accepted Buddhism. He may have been the first American to do so.

In 1899 CE there was a Japanese mission to San Francisco led by Rev. Sokai Sonada which is the first of its kind on record. Many of the American Buddhists were originally Japanese or Chinese and therefore almost all the major Buddhist sects in Japan are represented there - the notable ones being the Higan-shji Hongani Mission, Honpa-Honganji Mission, Jodo Mission, Nichiren Mission, Rinzai-Zen Mission, Shingon Mission and Soto Zen Mission.

A visit to the United States by Ven. Madihe Pannasiha Maha Nayaka Thera in 1964 resulted in the establishment of the first Theravada Buddhist Vihara in U.S. - in 1965 CE in Washington D.C. The first resident monk was Ven. Vinica of Vajirarama sent under the auspices of the Sasana Sevaka Society, Maharagama, Sri Lanka. Now there are Theravada Buddhist Centres in New York, Chicago, Colorado, Hollywood, Maryland, Boston and Los Angeles.

The ending of the Vietnamese war in 1975 CE brought many Vietnamese refugees to the United States of whom many were Buddhists. They have established several centres known as 'American Buddhist Churches' in a number of states.

Buddhism has attracted great deal of interest in recent times and this is reflected in courses on Buddhism being introduced in many Universities. Some Universities e.g. University of Wisconsin, have specialised courses leading up to a Phd.

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ALBANY KARMA THEGSUM CHOLING,
40 S. Main Ave.,
14-S ALBANY 12208.
578/489-2151 V

ITHACA DHARMA STUDY GROUP,
607 N. Cayuga St.,
ITHACA 14850,
607/272-7267 V

KAGYU DZAMLING KUNCHAB,
35 W. 19 St.,
NEW YORK 10011,
212/989-5939 V

KAGYU THUBTEN CHOLING,
POB 112,
NEW HAMBURG 12560.
914/297-2500 V

KATONAH KARMA THEGSUM CHOLING,
RD. 12, Rte. 100,
KATONAH 10536.
914/232-8349 V

POUGHKEEPSIE DHARMA STUDY GROUP,
C/o. L. & N. Eddy, 550,
Dutch Gdns. Apt.,
POUGHKEEPSIE 12601,
914/473-2531 V

ZEN ARTS CENTER,
Box 197.,
MT. TRESPER 12457.
914/688-2228 Z

ZEN COMMUNITY OF NEW YORK,
Box 286, Riverdale Sta.,
RIVERDALE 10471.
212/543-5530 Z

HORIN BUDDHIST CENTER (Rossho Kosei Kai),
28 E 35 St., 3rd Floor,
NEW YORK 10016.
212/694 - 3647 N

KHMER BUDDHIST SOCIETY,
39 E. 31 St.,
NEW YORK 10016.
212/683-5049 Cambodian V1

CHINA BUDDHIST ASSN.,
245 Canal St.,
NEW YORK 10012.
212/226-9183 CP

AMER. SOCY. OF BUDDHIST STUDIES,
214 Centre St.,
NEW YORK 10013.
212/966-1021 CP

KARMA TRIYANA DHARMADHATU,
Bodhi Field,
Birchwood Ave.,
EAST SETAUKET 11733 V

AMERICAN NICHIREN SOCIETY,
301 W. 45 St.,
NEW YORK 10036.
212/489-1075 N

AMERICAN BUDDHIST ACADEMY,
331 Riverside Drive,
NEW YORK 10025.
212/749-8719 Non-Sectarian

AMER. BUDDHIST & TAOIST ASSN OF
N.Y., INC.,
81 Bowery,
NEW YORK 10002.
212/225-8469.

BEECH HILL POND MED. CENTER,
Box 64,
WEST DANBY 14896 Z

BUDDHIST CHURCH OF N.Y.,
332, Riverside Drive,
NEW YORK 10025,
212/678-9214 JS

BUDDHIST CULTURAL INST.,
140 E. 63 St.,
1351,
NEW YORK 10021 V1

CHUNG TE BUDDHIST ASSN.,
152 Henry St.,
NEW YORK 10002,
212/577-9012 C.P.

EASTERN BUDDHIST ASSN.,
9 Chatham Square,
2nd Fl.,
NEW YORK 10038.
212/349-9810 CP

NICHIREN SHOSHU OF AMERICA,
235 Park Avenue South,
NEW YORK 10003,
212/475-20006.

LONG ISLAND BUDDHIST ASSOCIATION,
76 Miller Ave.,
N. Babylon,
NEW YORK, 11703.

NEW YORK FRIENDS OF BUDDHISM,
6 Black Alder Rd.,
Shokan,
NEW YORK 12481.

NORTH CAROLINA

DURHAM DHARMA STUDY GROUP,
108 N. Buchanan,
DURHAM 27701.
919/489-0251 V

MOUNTAIN DHARMA CENTER,
Rt. 1, Box 158A,
BOONE 28607.

NORTH CAROLINA ZEN CENTER,
Rt. 1, Box 52,
PITTSBORO 27312,
919/542-4379 Z

OHIO

KARMA TRIYANA CHOLING,
1078 Ravine Ridge,
WORTHINGTON 43085.
614/888-7549 V

YELLOW SPRINGS ZEN GROUP,
Rt. 1, Box 267,
YELLOWSPRING 45387 Z

CLEVELAND BUDDHIST TEMPLE,
E. 214 St., & Euclid Ave.,
EUCLID 44117.
216/692-1509 JS

OREGON

OREGON ZEN PRIORY,
Eugene Branch,
2255 Hilyard,
EUGENE 97405.
503/344-7377 Z

OREGON ZEN PRIORY,
Portland Branch,
C/o. 3105 NE 70th.,
PORTLAND 97213.
503/284-0140 Z

PORTLAND ZEN CENTER,
2634 NE 34th Ave.,
PORTLAND 97212.
513/767-1851 Z

OREGON BUDDHIST CHURCH,
3720 S.E. 34 Ave.,
PORTLAND 97202.
503/234-9456 JS

NICHIREN BUDDHIST CHURCH,
2031 S.E. Yamhill St.
PORTLAND 97214.

PENNSYLVANIA

PHILADELPHIA DHARMADHATU,
1015 Chestnut St., 1906,
PHILADELPHIA 19107.
215/925-5126 V

RHODE ISLAND

PROVIDENCE ZEN CENTER,
R.F.D. 5, Pound Rd.,
CUMBERLAND 02864.
401/769-6464 Z

NEW ENGLAND BUDDHIST TEMPLE,
177 Bellevue Ave.,
PROVIDENCE 02907.
401/751-8768 Cambodian V1

SOUTH CAROLINA

COLUMBIA DHARMADHATU,
406 Hemphill St.,
COLUMBIA 29205.
803/782-0204 V

TEXAS

DHARMA STUDY GROUP,
C/o. D. Staffler & J. Goodlett,
806 Baylor St.,
AUSTIN 78703. V

DHARMA STUDY GROUP,
C/o. S. Luna,
106 Cyril Dr.,
SAN ANTONIO 78218 V

DHARMA STUDY GROUP,
C/o. D. Kahn,
16803 Imperial Valley,
Dr., 174,
HOUSTON 77060 V

DIVINE WAY FELLOWSHIP LIBRARY,
5708 Lexington Road,
EL-PASO.

UTAH

WAT DHAMMAGUNARAM OF UTAH,
3417 Van Buren Ave.,
Ogden,
UTAH 84403.

801/621-8600 V1 Thai

SALT LAKE CITY BUDDHIST CH.,
211 W. 1 S. St.,
SALT LAKE CITY 84106.
801/363-4742 JS

UTAH-IDAHO BUDDHIST TEMPLE,
155 North St.,
OGDEN 84404.
801/392-7132 JS

HONEYVILLE BUDDHIST CHURCH,
Rt. 1,
HONEYVILLE 84314.
801/279-8477 JS

DHARMA STUDY GROUP,
C/o. S. Heins,
710 McClellan,
SALT LAKE CITY 84102 V

VERMONT

KARMA CHOLING MED. CENTER,
Star Route,
BARNET 05821.
802/633-4417, 633-2384 V

BURLINGTON CHARMDHATU,
31 Elewood Ave.,
BURLINGTON 05401.
802/658-6795 V

KAGYU SHEDRUP CHOLING,
C/o Bryan Miller,
WORCESTER 05682 V.

VIRGINIA

EKOJI BUDDHIST TEMPLE,
P.O. B 2337 (8134 Old Keene Mill Rd.)
SPRINGFIELD 22152.
703/569-2311 or 703/455-0693 JS

LAO BUDDHIST SOCIETY, INC.,
6925 Highland St.,
SPRINGFIELD 22150.
703/569-6048 V1 Laotian.

161

NAM TUYEN PAGODA,
7237 Lee Highway,
Falls Church 22046,
VIET. PURE LAND. 703/241-2284.

WASHINGTON FRIENDS OF BUDDHISM,
C/o Dr. Kurt Leidecker,
306 Caroline St.,
FREDERICKSBURG 22401.

WASHINGTON SANGHA,
1301 S. Scott St.,
AIRLINGTON 22204 JS

ZEN STUDY GROUP,
1510 Mersbey Lane,
ALEXANDRIA 22312 Z

(see Buddhist Fellowship of Washington
D.C.)
BUDDHIST CENTRE OF THE UNITED STATES
OF AMERICA.

306 Caroline St.,
FREDERICKSBURG 22401.

WASHINGTON

SEATTLE BETSUIN,
1427 S. Main St.,
SEATTLE 98144.
206/329-0800 JS

SEATTLE DHARMADHATU,
403 Roy St. 14,
SEATTLE 98109 V

OSHIN,
2322 E. Aloha,
SEATTLE 98122. V1

SPOKANE BUDDHIST CHURCH,
S. 927 Perry St.,
SPOKANE 99202,
509/534-7623 JS

TACOMA BUDDHIST CHURCH,
1717 S. Fawcett Ave.,
TACOMA 98402.
206/627-1417 JS

WHITE RIVER BUDDHIST CHURCH,
3625 Auburn Way N.,
AUBURN 98002.
206/833-1447 JS

YAKIMA BUDDHIST CHURCH,
212 W. 2nd St.,
WAPATO 98951.
509/877-2743 JS.

DHARMA STUDY GROUP,
C/o J. Berton,
16 Civic Circle,
BELLINGHAM 98225 V.

DHARMA STUDY GROUP,
C/o. J. Westman,
4516 15th Ave.,
N.E. SEATTLE 98105 V.

SEATTLE DHARMA GROUP,
1147 N.W., 57th St.,
SEATTLE 98107.
206/783-8484 V

BUDDHIST WOMEN'S ASSOCIATION OF SEATTLE
BUDDHIST CHURCH/SEATTLE BETSUIN TEMPLE,
1427 S Main St.,
SEATTLE 98144.

WASHINGTON

Symbols Denote :
CP- (Chinese) Pure Land
N - Nichiren-shu
V1 - Vipassana/insight meditation

SEATTLE 98109 V
SEATTLE 98122 V1

SPokane Buddhist Church
209/234-7623 JS

TACOMA AMOAT
206/627-1417 JS

WHITE RIVER BUDDHIST CHURCH
206/833-1447 JS

WISCONSIN

DEER PARK,
Box 5366,
MADISON 53705,
608/233-0999 V

BUDDHIST CENTER OF MILWAUKEE,
C/o. R. Bogan,
P.O. Box 4165,
MILWAUKEE 53210 V1

DHARMA STUDY GROUP,
C/o. R. Shapiro,
1810 N. 56th Ave.,
MILWAUKEE 53208 V

HAWAII

HONEYVILLE BUDDHIST CHURCH
HONEYVILLE 96314
DHARMA STUDY GROUP,
C/o. S. Heins,
710 McCallan,
SALT LAKE CITY 84102 V

VERMONT

JS - Jodo Shinshu
V - Vajrayana
Z - Zen

BURLINGTON CHARDHATU,
31 Elmwood Ave.,
BURLINGTON 05401
802/658-6792 V

KAGYU SHEDRUP CHOLING,
C/o Bryan Miller,
WORCESTER 02602 V

VIRGINIA

EKOLI BUDDHIST TEMPLE,
P.O. B 2337 (8134 Old Keene Mill Rd.)
SPRINGFIELD 22152
703/562-2311 or 703/452-0693 JS

LAO BUDDHIST SOCIETY, INC.,
6925 Highland St.,
SPRINGFIELD 22150
703/562-6048 V1 Laotian.

WORLD FELLOWSHIP OF BUDDHISTS

VIETNAM

An inscription discovered at Vo-Canh refers to the introduction of Buddhism during 3rd. century CE.

According to Chinese records, in mid 4th cen. CE, a Buddhist monk, by name Vinitharna left Nagarjunikonda and travelled through Sri Lanka to Funan, which is identified as Vietnam.

Ven. Gunabhadra who arrived in Indrapuri (Hue in Vietnam) from China in 435 CE was a Sri Lankan monk.

There is a record of a Sri Lankan monk, Ven. Sangabhadra arriving in Tonking in 488 CE and engaging in Buddhist missionary work before proceeding to China.

Buddhism was declared a state religion during the rule of the Ly Dynasty which came into power in 1010 CE.

In China the rise of the Ming dynasty (1368-1644 CE) was not favourable to Buddhism. Some Ming rulers even prohibited Buddhist observances and practices. Confucianism had gained in strength and the dark period of Buddhism had begun. Its influence was seen even in neighbouring countries, especially Vietnam where too Buddhists were persecuted.

A Buddhist revival in Vietnam took place following the visit of Ven. Narada Maha Thera of Vajiraramaya, Sri Lanka. His first visit was in the 1930s when he planted a Bo sapling in a temple in Cholan. Since then he has visited Vietnam several times preaching the Dhamma, conducting Abhidhamma lessons and holding meditation sessions. Almost all his books have been translated into Vietnamese.

TEMPLES

QUAN SU TEMPLE,
74 Quan Su,
HANOI.

CO LE PAGODA,
Nam Ninh District,
14 a NAM QUINH.

ASSOCIATIONS/INSTITUTIONS

UNITED BUDDHIST ASSOCIATION OF VIETNAM,
74 Quan Su,
HANOI.

UNITED VIETNAM BUDDHIST ASSOCIATION,
716 Vo-Di-Nquy Phu Nhuan,
HOCHI MINH CITY.

ZAMBIA

ASSOCIATIONS/INSTITUTIONS

BUDDHIST ASSOCIATION,
P.O. Box 21972,
Kitwe,
ZAMBIA.

President : Mr. Mendis.

WORLD FELLOWSHIP OF BUDDHISTS

The World Fellowship of Buddhists (WFB) was founded on 6th June 1950 in Colombo, Sri Lanka, where representatives from 27 countries in Asia, Europe, and North America (including Hawaii) met for this purpose. Nearly every school of Buddhism in the Mahayana, Theravada, and Vajrayana traditions was represented by members of the Sangha as well as laity.

Founder President Dr. G. P. Malalasekera of Sri Lanka wrote ten years later: "For nearly a thousand years, because of circumstances beyond the control of Buddhists, the Buddhist nations had been cut off from each other and there had grown, if not actual enmity, much distrust and suspicion, particularly between followers of the Theravada and those of the Mahayana. Happily now, the position is completely different. Misunderstandings have been removed and the fundamental unity of Buddhism, in spite of the diversity of external forms and ceremonial ritual, has been recognised. There are frequent exchanges of visits pilgrimages of scholars and students and many missions of goodwill. Buddhists everywhere now feel kinship as members of a single family. The six coloured Buddhist flag which until 1950, was used only in Ceylon (Sri Lanka) has become the symbol of international Buddhism and flies everywhere at Buddhist gatherings from Iceland to Korea and Japan, from South Africa to Hawaii. The full moon day of May (Vesak) is celebrated in every Buddhist country."

The Aims and Objects of The World Fellowship of Buddhists are:

1. To promote among the members strict observance and practice of the teachings of the Buddha.
2. To secure unity, solidarity, and brotherhood amongst Buddhists.
3. To propagate the sublime doctrine of the Buddha.
4. To organise and carry on activities in the field of social, educational, cultural and other humanitarian services.
5. To work for securing peace and harmony amongst men and happiness for all beings and to collaborate with other organisations working for the same ends.

During 1950 to 1958 the Headquarters was located in Colombo, Sri Lanka; from 1958 to 1963 it was situated in Rangoon, Burma; and in October 1963 it was transferred to Bangkok, Thailand, where it has been established permanently in accordance with a resolution adopted by the Ninth General Conference.

ASSOCIATION

ASSOCIATION

BUDDHIST ASSOCIATION
P. O. Box 2197,
Ktwe,
ZAMBIA.

President: Mr. Mendis.

LIST OF WORLD FELLOWSHIP OF BUDDHISTS

CENTRES

(1982)

AUSTRALIA

THE BUDDHIST FEDERATION OF AUSTRALIA,
Box 2568 W, G.P.O.,
Melbourne, Victoria 3001,
AUSTRALIA.

BANGLADESH

BANGLADESH BOUDDHA KRISTI PRACHAR,
Sangha Dharmarajika,
Buddhist Monastery, Kamalapur,
Dacca-14,
BANGLADESH.

BANGLADESH BUDDHIST ASSOCIATION,
Buddhist Monastery,
Buddhist Temple Road,
Chittagong,
BANGLADESH.

BELGIUM

BUDDHIST STUDY CENTRE OF BELGIUM,
74 Rue de l' Orient,
Bruxelles,
BELGIUM.

BRAZIL

SOCIEDADE BUDISTA DO BRASIL,
Estrada Dom Joaquim Mamede 45, sta.
Tereza Rio de Janeiro,
BRAZIL.

FEDERACAO DAS SEITAS BUDDHISTAS DO
BRASIL,
Avenida Paulo Ferreira 1133,
Piqueri S. Paulo,
BRAZIL.

BURMA

VEN. SAYADAW U THITTLA,
86 Sein - Young - Chi Pagoda,
Shewedagon Pagoda Road,
Rangoon,
THE SOCIALIST REPUBLIC OF THE UNION OF
BURMA.

THE CHITTAGONG BUDDHIST ASSOCIATION,
158 Upper Phayre Street,
Kandawglay, Rangoon,
THE SOCIALIST REPUBLIC OF THE
UNION OF BURMA.

CAMBODIA

BUDDHIST ASSOCIATION KHMER REPUBLIC,
Wat Unnalom,
Phnom-Penh,
KAMPUCHEA.

CANADA

BUDDHIST CHURCH OF CANADA,
918 Bathurst Street,
Toronto 4, Ontario,
CANADA.

UNIVERSAL BUDDHIST TEMPLE,
No. 525, 49th Avenue,
Vancouver, B.C.,
CANADA.

CZECHOSLOVAKIA

DR. DUSAN J. KAFKA,
Anenska 5/186, Stare Mesto,
Praha - 1,
CZECHOSLOVAKIA.

ENGLAND

THE BUDDHIST SOCIETY,
58 Eccleston Square,
London, S.W.1 1PH,
ENGLAND.

FINLAND

BUDDHISMIN YSTAYAT,
(Friends of Buddhism in Finland),
Ulvilante 29/2 E. 81 00350,
Helsinki 35,
FINLAND.

FRANCE

FRENCH REGIONAL CENTRE OF W.F.B.,
98, Chemin de la Calade,
06250 Mougins,
FRANCE.

ASSOCIATION CULTUELLE BOUDDHIQUE
LINH-SO'N,
9, Ave. Jean-Jures,
94340 Joinville-le-Pont,
FRANCE.

FRENCH-VIETNAMESE BUDDHIST ASSOCIATION,
575, Bd. H. De. Balxao, 83.600,
Saint Aygulf, Frejus,
FRANCE.

ASSOCIATION ZEN D'EUROPE,
46 Rue Pernety,
75 014 Paris,
FRANCE.

ASSOCIATION CULTUELLE BOUDDHIQUE DE
MARSEILLE,
3 Rue de la Pagode,
13015 Marseille,
FRANCE.

FEDERAL REPUBLIC OF GERMANY

DEUTSCHE BUDDHISTISCHE UNION,
(German Buddhist Union),
Teinstucken 10 i,
2000 Hamburg 54,
WEST GERMANY.

GHANA

MAHA BODHI SOCIETY OF GHANA,
P.O. Box 7148, Or Box 57,
Accra,
GHANA.

HONG KONG

THE HONG KONG BUDDHIST ASSOCIATION,
338 Lockhard Road, 2nd Floor,
HONG KONG.

HONG KONG BUDDHIST SANGHA ASSOCIATION,
(Hong Kong Regional Centre of W.F.B.),
Winning Mansion. Block B. 11,
Wong Nei Chong Road, 12th floor,
Happy Valley,
HONG KONG.

W. F. B. HONG KONG AND MACAO
REGIONAL CENTRE,

Lucky Mansion, Block G - H,
14th floor,
18-24 Jordan Road, Kowloon,
HONG KONG.

INDIA

TRIPURA RAJYA BUDDHIST ASSOCI-
ATION,
(Tripura W.F.B. Regional Centre),
Venuvan Vihar Kunjavan Agatara,
Tripura,
INDIA.

MAHA BODHI ASOKA MISSION,
Dhamma Kuti, Buddha Vihara,
Siddarth Marg, Mayo Link Road,
Ajmer (Rajasthan),
INDIA.

THE BENGAL BUDDHIST ASSOCIATION,
No. 1, Buddhist Temple Street,
Nalanda Square,
Calcutta - 700012,
INDIA.

MAHA BODHI SOCIETY OF INDIA,
4/A, Bankim Chatterjee Street,
Calcutta - 12,
INDIA.

COUNCIL OF CULTURAL & RELIGIOUS
AFFAIRS OF HIS HOLINESS THE DALAI
LAMA,
"Gangchen Kyishong" Session Road,
Upper Dharmasala, District Kangra,
Himachal Pradesh,
INDIA.

KALIMPONG DHARMODAYA SABHA,
Dharmodaya Vihar,
9th Mile, Rishi Road,
P.O. Kalimpong, District Darji-
eeling,

West Bengal,
INDIA.

LADAKH BUDDHIST ASSOCIATION,
Gaaon Gonpa,
Leh, Ladak (Kashmir),
INDIA.

INDIA

THE SOUTH INDIA BUDDHIST ASSOCIATION,
Mrs. Foster's Buddhist Hall,
41, Paddy Field Road, Parambur,
Madras -11,
INDIA.

ASOKA MISSION,
P.O.Mehrauli,
New Delhi - 30,
INDIA.

INDIAN BUDDHIST SOCIETY,
207, Ghorpade Peth,
Pune 2,
INDIA.

ALL ASSAM BUDDHIST ASSOCIATION,
Desanganji Buddhist Temple,
P.O.Desanganji, Sibasagar,
Assam,
INDIA.

THE BUDDHIST SOCIETY OF INDIA,
(Ambedkar Bhavan) Gokuldas Oasta Road,
Dadar, Bombay - 400 014,
INDIA.

BUDDHIST INTERNATIONAL CENTRE,
Naranari Kamptee Road (near Naka 2),
Nagpur,
INDIA.

THE BUDDHIST EDUCATION INSTITUTE,
Buddhist House,
Shahmahiuddinpur, Hapur,
Distt. Ghaziabad,
U.P. INDIA.

DR. BABASAHEB AMBEDKAR SAMARAK SAMITI,
Ambedkar Town' Dharampenh,
Nagpur,
INDIA.

DEPARTMENT OF ECCLESIASTICAL AFFAIRS,
Government of Sikkim,
Gongtok, Sikkim,
INDIA.

INDONESIA

GABUNGAN TRIDHARMA INDONESIA,
64-G, Lautze Street,
Jakarta,
INDONESIA.

JAPAN

JAPAN BUDDHIST FEDERATION,
4-7-4 Shiba-Koen, Minato-ku,
Tokyo 105,
JAPAN.

KOREA REPUBLIC OF

W.F.B.KOREA REGIONAL CENTRE,
P.O.Box 591, Kwangwhamoon, Or
15-4 Joung Dong Chung Ku,
Seoul,
KOREA.

THE KOREA FELLOWSHIP OF BUDDHISTS,
Jinkak Building,
22, Hawolgok-dong, Sungkuk-ku,
Seoul,
KOREA

WON BUDDHISM,
344-2 Sin Yong-dong,
Iry City, Cholla-Pukdo,
KOREA.

LAOS

W.F.B.REGIONAL CENTRE,
Ministry of Religious Affairs,
Vientiane,
LAOS.

MALAYSIA

W.F.B. PENANG REGIONAL CENTRE,
Office - 46 Dato Kramat Road, Or
C/o Mr. Khoo Leong Hun,
P.O. Box 113,
Penang,
MALAYSIA.

W.F.B. SELANGOR REGIONAL CENTRE,
Buddhist Temple,
123 Jalan Berhala off Briekfields
Or

C/o Mr. Teh Thean Choo,
252 Lorong 9, United Garden,
5th mile Klang Road,
Kuala Lumpur,
MALAYSIA.

MONGOLIA

THE CENTRE OF MONGOLIAN BUDDHISTS,
Gangdan Tekchingling Monastery,
Ulan - Bator,
MONGOLIA.

NEPAL

THE DHARMODAYA SABHA,
Nepal Regional Centre of W.F.B.,
Ananda Kuti Vihar, Swayambhu,
Kathmandu,
NEPAL.

NETHERLANDS

BUDDHIST INSTITUTE,
499 Mient,
The Hague,
NETHERLANDS.

PHILIPPINES

W.F.B. PHILIPPINES REGIONAL CENTRE,
1176 Nara Street,
Manila,
PHILIPPINES.

SINGAPORE

THE SINGAPORE REGIONAL CENTRE OF W.F.B.,
No. 20 Lorong 27 A,
Geylang,
SINGAPORE 1438.

THE BUDDHIST UNION,
28 Jalan Senyum,
SINGAPORE 1441.

SRI LANKA

SRI LANKA REGIONAL CENTRE OF W.F.B.
380 Bauddhaloka Mawatha,
Colombo 7,
SRI LANKA.

SWEDEN

SVENSKA BUDDHISTISKA SAMFUDES,
(The Swedish Buddhist Society,
Gotenburg),
Mangatan 6 D,
441 00 Alingsas,
SWEDEN.

BUDDHISMENS VENNERS,
Friends of Buddhism & Swedish
Buddhist Information Society,
Ringvagen 107, B. IV (4th floor),
116 60 Stockholm,
SWEDEN.

SWITZERLAND

GROUPEMENT BUDDHIST DE LAUSANNE,
G.Bex, Place Pepinet 4,
Lausanne,
SWITZERLAND.

TAIWAN

THE BUDDHIST ASSOCIATION,
6 Shaohing N. Street,
Taipei,
TAIWAN.

LAY BUDDHIST ASSOCIATION,
62 Min - Shen W. Road,
Taipei,
TAIWAN.

THAILAND

THE BUDDHIST ASSOCIATION OF THAILAND.
UNDER ROYAL PATRONAGE,
41 Phra-Athit Street,
Bangkok-2,
THAILAND.

THE YOUNG BUDDHIST ASSOCIATION OF
THAILAND UNDER ROYAL PATRONAGE,
58/8 Mhu 7 Pejkasem Road,
Pasri-charoen dist.,
Bangkok 16,
THAILAND.

U.S.A.

THE BUDDHIST TEMPLE OF CHICAGO,
1151 W. Leland Avenue,
Chicago, Illinois 60640,
U.S.A.

FRIENDS OF BUDDHISM,
306 Caroline Street,
Fredericksburg, Virginia 22401,
U.S.A.

U.S.A.

W.F.B. HAWAII REGIONAL CENTRE,
C/o Royal Thai Consulate,
1067 Alakea Street, Suite 300,
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U.S.A.

UNIVERSAL BUDDHIST FELLOWSHIP,
P.O. Box 1079,
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BUDDHIST CHURCHES OF AMERICA,
1710 Octavia Street,
San Francisco, California 94109,
U.S.A.

BUDDHA'S UNIVERSAL CHURCH,
720 Washington Street,
San Francisco, California 94108,
U.S.A.

LOS ANGELES BUDDHIST CHURCH FEDERATION,
815, East First Street, Los Angeles,
California 90012,
U.S.A.

TIBETAN NYINGMA MEDITATION CENTRE,
2425 Hillside Avenue,
Berkeley, California 94704,
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CONGREGATION OF VIETNAMESE BUDDHIST
IN THE USA,
863 South Berendo Street,
Los Angeles, California 90005,
U.S.A.

SAMBOSA BUDDHIST TEMPLE OF CALIFOR-
NIA,
28110 Robinson Canyon Road,
California,
U.S.A. 93923.

U.S.S.R.

RELIGIOUS BOARD OF THE BUDDHIST OF
USSR.
(W.F.B. Regional Centre),
A - 167 Teatralnaya Alleyo 2,
Moscow,
U.S.S.R.

VIET-NAM

THERAVADIN BUDDHIST ASSOCIATION,
Sukha Vihara,
491/12, Phan-dinh-Phung,
Ho Chimina City,
VIETNAM.

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OBJECTIVES OF THE BUDDHIST INFORMATION CENTRE

1. Giving guidance and assistance to students of Buddhism, here and abroad.
11. Conducting of lectures, discussions and study circles on the Buddha-dhamma at the Centre.
111. Propagating the Buddhadamma in all countries.
- 1V. Collecting and disseminating information regarding Buddhism throughout the world.
- V. Collecting of information regarding prominent Buddhist scholars, Buddhist institutions and organisations.
- VI. Collecting statistical information relating to the Sangha and the Buddhist laity.
- VII. Publishing of books and leaflets in various languages for the dissemination of the Buddhadamma.
- VIII. Obtaining world opinion regarding subjects vital to Buddhists in Ceylon and throughout the world.

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