



Buddhist Council of New South Wales Inc

Membership Application Form

The Organisation		
Organisation Name		
Buddhist Tradition or School		
Spiritual Teacher (world-wide)	Spiritual Teacher (within Australia)	
Culture / ethnic background	Languages spoken	
Key people in your organisation (min 3)		
1. Primary Contact (for correspondence) Title, role or position 2. Administrative (Second) Contact Title, role or position	3. Name Position 4. Name Position 5. Name Position	
Electronic contact		
Primary Phone number	Fax number	
Alternative Phone number	Email	
Website		
Address details		
Street address	Suburb	Postcode
Mailing Address (if different)		

Activities and Areas of Interest

Primary activities (teachings, prayers, meditation, festivals, other)

Statement of Universal Buddhism

(please see next page of application form)

We **Agree** with the
Statement of Universal Buddhism

We **Agree** with the **Vision, Mission, Aims & Objectives of The Buddhist Council of NSW**
(found on our website)

Nomination by Existing Member Organisation

(as per Clause 5(a) of the Buddhist Council of New south Wales constitution)

Organisation Name

Name of authorised person

Signature

Date:

Optional Donation

- Unable to afford a donation at this stage
- Small organisation (e.g. \$50 to \$100)
- Medium-sized organisation (e.g. \$300 to \$500)
- Larger organisation (e.g. \$700 to \$1,000)

Amount of donation \$

Constitution

- We have attached our constitution or governing documents
OR
 We do not have any constitution or governing documents

If not contained in your constitution please provide us with the following information on a separate sheet

- Your organisation's vision; aims
- Date of your organisation's incorporation, or intended incorporation

Authorised person – FULL NAME

Signature

Date

Approved
(office use only)

Date
(office use only)

Member number
(office use only)

Statement of Universal Buddhism

The Buddhist Council of New South Wales presents these tenets as an excellent statement of the basic principles of Buddhist doctrine, universally accepted by all schools.

0. Buddhists take refuge in the Three Jewels or Triple Gem (the Buddha, the Dharma and the Sangha),

1. Buddhists are taught to show the same tolerance, forbearance, and love to all men, without distinction; and an unswerving kindness towards members of the animal kingdom.

2. The Universe functions according to Law (Dharma), and not according to the caprice of a ruling god.

3. The truths upon which the Dharma is founded are scientific. They have, we believe, been taught in successive ages, or prehistoric epochs, by certain fully illuminated beings defined as human Buddhas.

4. The fourth World Teacher of the present age was Buddha Sakyamuni, who was born in a noble family of the Sakya clan, in India about 2550 years ago. He is an historical personage, and his personal name was Siddhartha Gautama.

5. Sakyamuni taught that primordial Ignorance produces Desire-to-be, unsatisfied Desire is the cause of life, and life results in old age, disease and death, i. e., suffering (dukkha). To overcome suffering, therefore, it is necessary to escape the Cycle of life and death; to escape the Cycle of life and death, it is necessary to extinguish Desire; and to extinguish Desire, it is necessary to destroy Ignorance.

6. Ignorance fosters rebirth on the Wheel of Necessity. When Ignorance is destroyed, the unsatisfactoriness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished.

7. The dispersion of Ignorance can be attained by the persevering practice of an all-embracing Altruism of Conduct, development of Wisdom, and Non-attachment for the transitory objects of ego-grasping.

8. Attaining Great Awakening, the Buddha Sakyamuni realized four profound insights: (i) that all created phenomena are impermanent; (ii) that due to the mutable impermanence of phenomena, all created phenomena must result eventually only in suffering; (iii) that there is no independent absolute 'I'; and (iv) that the seeker of Truth can transcend created existence and attain, through spiritual practice and mystical contemplation, a supreme state of peace called Nirvana.

9. Sakyamuni thus taught four Noble Truths: (i) the Suffering of Worldly-existence. (ii) the Cause of Suffering is Desire. (iii) the cessation of Desire results in the end of Suffering. (iv) Cessation is obtained by following the eightfold Spiritual Path; viz. , Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

10. Right Concentration leads to spiritual Awakening, or in other words the awakening of the Buddha-nature which is latent in every being.

11. The essence of Dharma, as summed up by the Buddha himself, is: To refrain from all evil, To practice virtue, To purify the Mind.

12. The Universe functions according to a natural law of causation known as 'Karma'. The wholesome and unwholesome actions of a being in past existences determine his condition in the present life. Each person, therefore, has prepared the causes of the effects which he or she now experiences.

13. The obstacles to the attainment of good Karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism, viz. , kill not, steal not, indulge not in sexual misconduct, lie not, and do not intoxicate oneself with stupefying drugs or liquor. Five other precepts, which need not be here enumerated, should be observed by those who would attain, more quickly than the average layman, the release of suffering and rebirth.

14. The Dharma discourages dogmatic credulity. Buddha Sakyamuni taught it to be the duty of parents to ensure that their children receive a complete education. He also taught that no one should believe what is spoken by any sage, written in any scripture, or affirmed by any tradition, unless it accord with reason and experience.