



Uganda Buddhist Centre

Newsletter

APRIL 2015

April 8: International Buddhist Day Tenth Anniversary of UBC

Everyone is invited to the Uganda Buddhist Center to participate in local activities celebrating International Buddhist Day, April 8, starting at 9 a.m. and continuing to 3 p.m. We have extended invitations to a number of diplomatic representatives from Buddhist countries, including the ambassador from Sri Lanka, as well as local and regional government officials.

April 8 is a doubly auspicious date: it is the 10th anniversary of the Uganda Buddhist Center, the first step in bringing Buddhism to East Africa.

In the last issue of the UBC Newsletter, we reported on the participation of Bhante Buddharakkhita and a delegation from Uganda at the Sixth Buddhist Summit in Kobe, Japan. In a Joint Communiqué adopted at that conference, the Buddhist leaders of 41 countries established April 8 as International Buddhist Day, to show the unity of an estimated 510 million Buddhists worldwide.

According to the Summit leaders, there has not been a common day to celebrate "the advent of Lord Buddha" in over 2,500 years. (see page 2)

Robert Ziribasanga, a local elected leader who is on the UBC Board of Directors..

From my current Dhamma perspective, I do not think our meeting was mere coincidence. From what he told me, it was obvious that Buddhism had some of the same things to offer as I felt Catholicism offered at one time. I asked Robert if I could spend some time at the Center as a volunteer to learn more.

I remember the first time I entered the UBC grounds. A retreat was in progress with 20 participants sleeping in tents. I was so impressed by the teaching of the monk, whose name I learned was Bhante Buddharakkhita. We talked about the Four Noble Truths, which I have since tested and accepted. We also talked about the Noble Eightfold Path, which I immediately recognized as a map to a rewarding life. I ended up staying at the center for four days, including Vesak Day 2013. Bhante was very busy taking care of the retreatants, but he took the time to answer many of my questions. He talked about how we need to be patient in all matters, and how all things are impermanent, with an emphasis on *all*. (see page 2)

The story of Dhammarakkhita



My name is John Bosco Bagoole, and I want to spend my life as a Buddhist monk. I was born in 1973 in Buyende, near the southern shore of Lake Kyoga. Like many young Catholics I was an altar boy, and at one time I wanted to be a priest. I was interested in living a celibate life of service.

In primary and secondary school I had to study different world religions. That's when I was introduced to Buddhism. I learned the basics about Gautama, the Bodhi tree, and enlightenment, but I didn't get many details.

I had to wait until 2013 to learn the real message of Buddhism. Somehow I heard about the Uganda Buddhist Center all the way up in Buyende, through a friend named

**T'AI CHI
& YOGA
CLASSES IN
CENTRAL
KAMPALA !!!**



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International Buddhist Day (from page 1)

The keynote speaker therefore proposed April 8 for this purpose, since it is generally accepted as the Buddha's date of birth.

According to the Communiqué, April 8 should be considered a "day for the propagation of Buddhism. By recognizing the wisdom and compassion taught in Buddhism, all human beings can start advancing vigorously toward true peace."

Planned activities include speeches by visiting dignitaries, a talk by Bhante Buddhārakkhita on the importance of the occasion, and a T'ai Chi class led by Sangharakkhita, a Rwandan bhikku whose story is told elsewhere in this newsletter.

A special invitation has been extended to H.R.H. Apollo Sansa Kabumbuli, King of Kooki (Obwakamuswaga Bwa Kooki), who has previously

visited the Center and shown great interest in supporting Buddhism in Uganda.

Lunch will take place between noon and 1 p.m. Afterwards we will gather to take a two-minute walk from the Center to officially dedicate a bore hole that was dug so that residents living in Garuga Village can have access to clean water.

There are many websites with information on International Buddhist Day. Two are related to the Buddhist Summit: nenbutsushu.or.jp and nenbutsushu.or.jp/eng.

We look forward to your participation in the Ugandan version of this international Buddhist event!

The story of Dhammarakkhita (from page 1)



I was so impressed by the teachings and the Center that I straightaway asked if it would be possible for me to become a monk under Bhante's guidance. I was delighted when he accepted.

I told my family about my interest in Buddhism and they said, "You can make your own decision about your religion." I am so grateful for

their acceptance. I received the same support from three local Catholic priests who I consider good friends. One of them was generous in helping me with email access so I could keep in touch with Bhante and receive some instruction.

In 2013 Bhante asked me to apply for a passport, and in 2014 he sponsored my trip to Sri Lanka. But before I went to Colombo, I accompanied him to the 2014 United Nations Day of Vesak in Hanoi, Vietnam—my first trip ever outside of Uganda! We spent five days attending meetings with Buddhists from all over the world. While I was there I was interviewed by a television news crew that had never seen an African Buddhist before!

After the conference, Bhante returned to Uganda and I flew by myself to Sri Lanka, where I spent three months at the Na Uyana Forest Monastery. Although I did not ordain as a monk, I followed all of their daily routines and practices—getting up at 3 am and preparing for chanting (which started at 4), followed by breakfast at 6. Our only other meal was served at 9:30, after which we fasted until breakfast the following morning. The rest of the day was split between walking and sitting meditation. Sometimes I would climb a large hill at the monastery to do my meditation in a stupa overlooking the surrounding forest. A *puja* offering of flowers was made every day at 5 pm.

I was so happy to have finally found what I wanted to do for the rest of my life, but things did not work out as smoothly as I had hoped.

After my three months at Na Uyana, I returned to Uganda to settle all of my family and personal affairs.

On August 22 I once again headed to Entebbe Airport, thinking that I was leaving for five years of training at a Sri Lankan Buddhist university—you can imagine how excited I was!

I got off the plane in Colombo, walked down the ramp to immigration, and handed my passport to the official. He examined it, looked at me, and then looked at the passport again. He told me, "You are from Africa. There is Ebola there, so we cannot allow you to land."

I was so impressed by the teachings and the Centre that I straightaway asked if it would be possible for me to become a monk under Bhante's guidance. I was delighted when he accepted.

I was shocked! I asked him to make a phone call to the Sri Lankan ambassador stationed in Uganda to confirm that there is no Ebola in my country. He refused. He did agree to call a fellow Ugandan who was a student in Sri Lanka, because I knew that Bhante had arrived ahead of me and was staying with him. Bhante listened to the immigration official's story and pleaded with him for ten minutes, but the officer wouldn't budge. I never got past immigration.

What to do? I didn't have a return ticket because I was planning on spending the next five years of my life in Sri Lanka! I already had a resident visa! Regardless, I was escorted to a restaurant at the airport, where I waited for almost 12 hours to learn my fate. The immigration officials contacted Qatar Airlines, which I had used to fly from Entebbe. I was accompanied to the gate and put on a plane for Doha, then I spent six hours waiting for a connecting flight to Entebbe, where I received another surprise.

When I got off the plane, the Qatar Airlines representative told me that I owed them \$864 for the return flight. Of course I didn't have the money, so I had to surrender my

passport. I was told I could retrieve it as soon as I made the payment.

There is a bit of a happy ending to this tale. I returned to the Uganda Buddhist Center, where three months later I helped welcome a new volunteer from America. He listened to my story and immediately said, "Let's write a letter to Qatar Airlines. They may not say yes, but we'll try." Because of the letter, Qatar agreed to cut the fare by 50%. Donations from the volunteer and Bhante allowed me to retrieve my passport the first week of January.

There is another lesson in impermanence to be learned from this experience. I was very discouraged when I thought I could not finish my education to become a monk, but through the generosity of Bhante, I will be leaving on May 27 to fly to Thailand, where I will spend five years at a Buddhist university receiving my Dhamma education.

My dream of being a monk is about to come true after all!

Sangharakkhita's Story



My name is Oliver Biraro, and I will soon ordain as a novice monk under the guidance of Bhante Buddhharakkhita. I was born in 1981, in Kigali, Rwanda.

When Bhante asked me to write an article of how I came to Buddhism, I remembered the strong emotions I felt when I heard stories of Americans or Europeans almost committing suicide over the deaths of their pets.

Those stories were very hard for me to comprehend. I now understand why I was wrong: suffering is both impersonal and universal. It cannot and should not be weighed or measured. Suffering "more" does not make one wiser than one who has suffered "less." Suffering can teach us if we pay attention, but it takes time to understand that suffering is necessary until you realize that it is not.

It took me more than ten years to learn that the mental affliction of a child whose toy is broken can be as acute that felt by someone who has lost everything, including parents, friends, possessions, faith, and sense of self.

Two decades ago, on April 22, I lost everything, including my faith in humanity and my confidence in the God I believed in at the time.

Almost everyone knows about Rwanda's recent history. I would like to briefly tell you how my personal experience of the tragedy turned out to be a blessing in disguise, for it brought me to the Noble One's teachings.

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There were over 20,000 of us, surrounded by men armed with powerful rifles—butchers wanting to bathe in human blood. Someone had decided that we were less valuable than pigs.

Toddlers were crying from hunger and thirst. Adults were praying in response to the sense of impending doom they felt. Elders were lost in fogs of despair. The stench of urine and

feces was everywhere, since there were no toilets in the camp. Our mouths were parched and our hearts dejected. We believed that God was our final hope.

Around 2 in the afternoon the inevitable came to pass. It lasted for almost three hours. It was the weather that stopped the madness—the killers went to find shelter from a heavy rainstorm.

Afterwards, I recalled not being able to feel the rain, nor smell the blood from countless bodies that were scattered all over the camp, nor hear the voices of the dying. I could only hear my heartbeat and the lingering mental echoes of loud automatic weapons.

As I was lying in a puddle of rainwater and blood, waiting for whatever might happen next, I saw something that would later bring me to Buddhism. There was a small girl, two or three years old, thin, naked, with large haggard eyes.

Her forehead was bleeding. She was shivering from the wind and rain, and she was crying the saddest cry I have ever heard. She kept calling for her mama, who was next to her, dead. The child tried suckling her mother's breast, not knowing that her mother's life had ended.

I remember looking up and silently calling to God to save her, but receiving no answer. I sat and waited, not knowing if I was waiting for death, my own or the child's.

Hours went by slowly. Twilight came, but it did not bring the divine aid I was hoping for. It was still raining hard.

A scene of horror stretching for two miles is imprinted in my mind. I had a thought that has never left me since: life is like a flickering candle in a windstorm, or an inconsequential dream that is quickly forgotten. Years later, those thoughts helped me understand the truths of dukkha and the impermanence of all conditioned phenomena—including the tragedy, which eventually ended, to be followed by months of shock and denial. I tried believing that what I had seen and gone through was simply a nightmare, but it turned out to be true.

Four months later I made two vows: to be strong so that no one could ever again think of abusing or attacking me, and to understand life and its purpose. I promised myself to do whatever I could to fulfill that purpose and to die with dignity.

Studying martial arts satisfied the first vow. The long hours of practice stopped me from sinking into thoughts of revenge or self-destruction. It anchored me in the present moment.

I had less time to think about the past, and no time to worry about the future. It became my temporary island of refuge.

I was introduced to Zen Buddhism through the practice of karate in 1996. Fidel, my karate master, actually did not know much about Zen, yet we sat in meditation (zazen) and calmed our minds through deep abdominal breathings, following many of our practice sessions. Fidel taught me Kaizen, as well as contempt for frivolity and shortcuts.

During my first year in university I met a wonderful T'ai Chi and Qi Gong master named Laurien who taught me about Taoist Nei gong meditations. He showed me that the quickest way to



advance along the Tao is to view everything as a teacher, from blowing breezes to roaring thunder, from blossoming roses to the waning moon, from Holocaust-like tragedies to the breaking of a pencil. He taught me to listen to both educated fools and illiterate sages, to the self-talk of the demented as well as the silence of the sane. He taught me to listen to my own non-stop mind noise.

To study T'ai Chi and yoga, Laurien formed an "Art de Vivre" group at the National University of Rwanda, where anyone could meet and discuss themes pertaining to Buddhism. We invited a Canadian Buddhist named Claudia Rainville, who had written books on Dhamma for self-healing ([www.metamedecine.com](http://www.metamedecine.com)). Claudia had studied Buddhicitta with the Dalai Lama in the late 1980s and early 1990s.



Oliver in a Qi gong session

My heart had not yet healed when I met her, so I am grateful for the beautiful way she explained the Second Noble Truth—the causes of dukkha. Up to that time I had been working hard to suppress my dukkha, choosing instead to deal with its consequences. It was like putting water in a leaking jug. No matter how much you add, you end up disappointed.

It was not easy for me to depersonalize my hatred. Hatred was in the hearts of the people who had persecuted me and killed others; it was in my heart as well. It was too soon for me to understand that hate was my true enemy, not the people my hatred was directed toward.

When Claudia explained to members of the group how hatred causes mental distress, I felt that she was talking about me. I hated people to the point of losing sleep, of having severe stomach pain, of not being able to start or follow through any lofty undertakings. As she explained, I was hurting myself by hating. I wanted to be happy, but I was not creating the conditions for happiness to arise.

Claudia taught us how to radiate loving-kindness and compassion. It was hard at first, but I gradually started to reap the benefits. My anger, sadness, and hatred slowly subsided until I felt I was free. Letting go was blissful.

Based on her teaching, I wrote a book on how to forgive and ward off hatred, because I wanted other people to feel the same kind of freedom. In Rwanda, most people understand why it is important to forgive, but they don't know how to forgive. They know the final destination, but need a map to guide them to that noble goal.

For me, the results of sending loving-kindness to my enemies were nothing short of astonishing. But other questions remained: What happens after death? Why is life so painful? What is life's purpose? How does God fit in with life's dramas and tragedies?

*I had a thought  
that has never left me  
since: life is like a  
flickering candle in a  
windstorm, or an  
inconsequential dream that  
is quickly forgotten.*

Up to that time I had viewed myself as a victim asking the same question again and again: What had I, an innocent 13-year-old boy, done to deserve unspeakable pain? Learning about karma helped me gain understanding.

I felt that the time had come to fulfill my second vow, and I believed that a "real" Buddhist monastery would be the best place to do so. After several months of correspondence with Bhante Buddharakkhita, I entered the gate of the Uganda Buddhist Center on March 15, 2015. I was touched by the welcome I received. When Bhante showed me around the grounds and buildings, I had a strong sense of having found a home.

A new chapter in my life has begun. I will study Dhamma with Bhante and prepare to be ordained as a novice monk. On Saturdays I will teach T'ai Chi, Qi Gong and yoga at the Universal Peace Federation in Kampala (see boxed story).

I have been given a Dhamma name: Sangharakkhita, which means "Protector of the Sangha."

May I fulfill the ideal of my Dhamma name.

May all sentient beings be well, happy and peace-

ful.

## King of Kooki Offers Land to the UBC



Bhante and Kooki King

In the last newsletter

we mentioned a visit from H.R.H. Apollo Sansa Kabumbuli, King of Kooki (Obwakamuswaga Bwa Kooki). King Kabumbuli was a member of the Ugandan delegation to the Sixth Buddhist Summit of the World Buddhist Supreme Conference in Kobe, Japan. In his message of congratulations to the Summit organizers, His Royal Highness wrote, "The Kingdom of Kooki is ready to work together in partnership with you by providing land for development and construct a Buddhist Centre in the Kingdom."

Last week Bhante Buddharakkhita traveled to the King's home to accept this generous offer. In the accompanying photograph you'll see that the location is an excellent one for meditative practice. Pictured is Stephen Wyard, an architect from Cambridge, UK and a friend of Bhante. Stephen has kindly offered to design some buildings for the location.

In addition to those buildings, there are plans to construct a "Peace Pagoda" on the site. The pagoda will consist of a combined stupa and temple. Because of the location at the top of a hill, people will be able to view the stupa from many kilometers away—similar to what visitors to Thailand, Myanmar, and other Buddhist countries see all the time.

During his appointment with King Kabumbuli, Bhante planted a tree on the property and noted the King's willingness to place a statue of the Buddha nearby—a very important statement in Uganda! The King has not expressed specific interest in becoming a Buddhist, but he did ask Bhante to give him instructions on how to meditate during their next visit.



Stephen from the UK.

## New Buildings at UBC

When Bhante Buddharakkhita takes a break from his hectic international teaching schedule, you can be assured that the Uganda Buddhist Center will be buzzing with construction and maintenance projects.

This time the main focus was a new building along the Center's southern wall. The motivation for this project was to provide living space for volunteers, visitors and UBC employees.

A total of four bedrooms were built. Three other spaces were constructed: a dining area, a kitchen, and a room to house the Center's ever-growing collection of Dhamma books. Future plans include a multi-room dormitory for larger retreat groups.

The construction required expansion of the Center's solar electricity system. New energy-efficient lights were placed along the perimeter walls, and wiring was extended to the newly constructed housing and library.

A third 12-volt battery was added just in time for the rainy season, thus ensuring that some power is available at all hours of the night. Other maintenance projects were new gutters for the main meditation hall, some repairs to minor leaks in the roof, and improvements to the Center's rain-fed water system. Three new benches were built and placed so that visitors can sit, meditate, and gaze at the lovely views of Lake Victoria that surround the grounds.

Once again the services of Garuga village residents were used so that these projects could help inject some funds into the local economy. If you haven't visited the Center for a while, do come and see these changes for yourself. And if you've never seen the Uganda Buddhist Center, we extend an invitation for you to find out how we are establishing a space that is supportive of meditation and contemplation.



Left, builders at work. Above, newly finished rooms.

## Goodbye and Thank You from Jon



There are many reasons for me to be grateful for this volunteer opportunity. For one, it allowed me to have a “soft landing” for my first African experience. I’ve been able to witness village life, and to see the challenges that Ugandans face on a daily basis. I’ve been able to maintain a regular meditation practice at the same time that I’ve given service.

I’ve done some traveling to Fort Portal, Masindi, Murchison Falls, Gulu, Sipi Falls, and Jinja. You better believe this place deserves the name “Pearl of Africa”!

In the last newsletter I talked about getting Peace School running again. The students and I had a great time learning basic Buddhist vocabulary through meditation and games like Concentration and Word Scramble. (“Neewezdereg” unscrambled is “Wegendereze!”—“Be mindful!”)

Each class started and ended with a short meditation session. In my teaching career I’ve always worked with older adolescents or adults, therefore every Sunday I faced the same doubts about whether kids between the ages of 6 and 13 would be able to sit mindfully for fifteen minutes. Each week I was happily surprised by the results—it is possible to teach mindfulness to a typically squirmy group of children and tweens!

I am grateful that I didn’t have to go it alone. A special thank you goes to Andrew Mukomazi, who made the effort to pick up the students and drive them from Kampala to the Center on Sunday mornings, and then helped me organize and run games and learning activities. One Sunday a visiting yogi named Elvis (yes, that’s his real name) taught the kids a couple of original Dhamma songs that he wrote:

Wake up in the morning  
With the sun shining bright  
Wake up in the morning  
Never waste precious time.  
Buddha is my teacher,  
Dhamma is my guide.  
The sangha shows me what is right.  
Triple Gem’s the sunshine of my life!

Sometimes we would split the class in two, giving the older kids some challenging word games to play and the younger ones some English reading practice. For you fellow teachers and parents, I found some Dhamma books in Bhante’s collection that the students really enjoyed reading or listening to. Two were written to teach children how to deal with anger: *Ahn’s Anger* and *Steps and Stones* (both by Silver and Krömer). Another is *Teach Me Buddhism* (by Ganhewa,

Sayasithsena and Buschmann), which explains the Four Noble Truths and the Noble Eightfold Path in simple language.

Peace School was my primary responsibility as a volunteer. Next was receiving a steady stream of visitors to the UBC who were curious about Buddhism in Uganda, Buddhism in general, or who wanted to learn how to meditate. I really liked this part of my experience because it gave me chances to meet a broad range of Ugandans, from local villagers to small business owners and students living in Kampala.

Many of them said the same thing: they were looking for answers to questions that they were “not really sure how to ask.” To several I offered electronic copies of Walpole Rahula’s book, *What the Buddha Taught*. Published in 1959, it remains one of the best and most succinct (less than 180 pages) descriptions of the basic principles of Buddhism. Highly recommended!

Many said that they made their first contact with the Buddha’s teachings via the Internet. Several visitors told the same story: they did online searches using the terms “Buddhism” and “Uganda,” and were completely surprised to find [ugandabuddhistcenter.org](http://ugandabuddhistcenter.org). Clearly, the work being done by Bhante Buddharakkhita and the UBC sangha today is establishing the causes and conditions for Buddhism to grow in the region.

I need to be moving on at the end of this month—I have two other African countries on my “must visit” list, and I’ll be teaching English in Dharamsala, India later this year. I have nothing but good things to say about my volunteer experience. I had a very comfortable living situation, made even better by the recent construction of four rooms for future volunteers and visitors to reside in. Plus, I had a rare opportunity to teach Peace: for five Sundays I worked with some wonderful children who understand the concepts of mindfulness, meditation, and loving-kindness.

We would like to continue Peace School and include children from Garuga village. Those children will need more help in terms of basic English instruction, but you don’t need a master’s degree in education to help them! If you are in a position to give some time in person to the Uganda Buddhist Center, all I can say is *do it!*—there are so many rewards to be had as you help Buddhism gain a foothold in East Africa.

## Dhamma Sunday School

For the past three Sundays, UBC was blessed by Bhante’s teachings, introducing Buddhism to a growing number of people who are interested in the Noble One’s words.

Venerable Buddharakkhita beautifully explained the Four Noble Truths to attendants with a variety of backgrounds (medical doctors, university students, post office agents, an architect from UK, an English mental health expert...)

He explained in detail the Noble Eightfold Path, showing with grace how loving-kindness, compassion, wisdom, sympathetic joy and equanimity fit together, serving as a balanced support and basis for advanced levels of meditation. Before traveling to Australia, Venerable will give the last Dhamma talk on Wednesday, the Buddhist International day. Those who were fortunate to attend the talks will surely find substantial food for thoughts in this final discourse on Right Concentration.

May Bhante live long enough to see the fruition of the Dhamma seeds he has planted!



## T'ai Chi / Yoga Class to Begin in Central Kampala

Starting on April 11 at 9 a.m., you are invited to join UBC yogi Oliver Biraro (also known as Sangharakkhita) for an ongoing series of classes in yoga and the Chinese internal martial art known as T'ai Chi. The classes will be held at the Universal Peace Federation, which is centrally located on Sezibwa Road, Plot 5, near the Fang Fang hotel/restaurant in Kampala.

The ancient art of T'ai Chi is many things to different people. Some consider it an "energy training program." If you travel to any city in China, or to any Chinese neighborhood in cities around the world, in parks and other public spaces you will see many groups of people with little interest in martial arts practicing T'ai Chi as the sun rises. Some forms are known for their slow movements, making them popular with elders, yet they are energizing for people of all ages.

T'ai Chi training involves five elements, including qigong, that entail awareness of breathing, movement and meditation, making it very compatible with Buddhist principles and practices.

The word "yoga" tends to bring to the mind images of strenuous stretching exercises. In its original form, however, it was created as a spiritual and mental discipline, in addition to offering benefits in terms of health and flexibility.

Note the spiritual and meditative connection between yoga and Buddhism: many believe that yoga as we know it today emerged during the same general period as the Buddha's lifetime—around the fifth and sixth centuries BCE. However, its roots go back further to pre-Vedic Indian traditions.

There is no need for participants to do any preparation for these classes. However, you are encouraged to bring a mat for the floor yoga postures. Oliver will start with T'ai Chi practice, which is accessible to people of all ages and physical condition. He will also start out with gentle yoga asanas, building up to more powerful ones. By the end of the class you'll be impressed not only by your physical accomplishment, but also by the energy that you feel from both practices.

The class, which will end with a short meditation session, is offered freely to all members of the community. However, to cover transportation costs for the instructor, we ask that you offer dana of 2,000 to 5,000UGX.

We look forward to seeing you for this unusual opportunity to learn T'ai Chi and yoga in Kampala!

## UBC Scholarship Fund



I'd like to introduce you to Mugalu Moses, 18 years old, a quiet, hard-working grounds-keeping assistant at the Uganda Buddhist Center.

His story is one I've heard many times during my volunteer stint in Uganda: orphaned in 2003, he was raised by his grandmother from 2004 to 2014, when she, too, passed away. Somehow they were able to raise the required funds for Moses to attend school from Primary 1 to Senior 4.

I've spent a lot of time in Asian countries, so I am well aware of the importance of national entrance examinations. But I've never seen interest in national exams at the level shown by Ugandans! I discovered that daily newspapers publish the results for every school in the country, and that those issues sometimes sell out because everyone wants to find out how their home districts fared.

Do you want your picture in the newspaper? Get an aggregate 4 on your senior school entrance exam!

Moses recently passed his Uganda Certificate of Education exam, doing very well in physics, math and English, and with above-average scores in the sciences. That means he is eligible to continue his education at the Senior 5 and 6 levels—the last two grades before graduation. He represents the type of local student that the UBC would like to support, but we need to stretch our budget over several areas. These days the focus is on construction so that we will have shelter for future volunteers and retreatants. We also dug a new borehole outside our walls so that Garuga villagers could have access to clean water.

We are restarting a fund for the specific purpose of providing scholarships for local students. I have offered 400,000 Uganda shillings to start things out. To put that in perspective, Moses will need approximately 560,000UGX in all for tuition, a school uniform, and some paper and other supplies for one semester (there are three per year). Bhante Buddhharakkhita has generously offered the other 160,000. (At press time, \$1US=2,900UGX.)

According to the suttas, the Buddha always taught beginners about the idea of generosity before teaching them how to meditate. We welcome your generosity toward this goal of helping motivated students like Moses achieve their educational goals!

## UBC Community Work



This picture shows children doing their daily (sometimes twice-daily) chore of filling five-gallon plastic jerry cans with water and carrying them back to their homes. For the most part, this task is performed by women and children. The bore hole was paid for by the Uganda Buddhist Center for the benefit of those living in its immediate vicinity. Without this bore hole they might have to walk up to 1 kilometer to the next one, or pay a fee to fill each jerry can from a government-controlled water pipe. A ceremony to dedicate the bore hole will take place between 1 and 2 p.m. on April 8, International Buddhist Day.