

Buddhist Discussion Centre (Upwey) Ltd.

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(Incorporated in Victoria)

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BUDDHIST DISCUSSION CENTRE (UPWEY) LTD MEDITATION COURSE

A five day Meditation Course was held at the Centre from 13 - 17 April 1990. The Meditation Teacher was John D. Hughes, Past President of B.D.C.(U)Ltd.

The range of events constructed by a person's consciousness produce a constructed 'own-being'. If this 'own-being' is fixedly believed, a constricting suffering-inducing effect is produced.

Vasubandhu was a great Abhidharmika. Abhidharma is the ancient Buddhist phenomenology of moment-events, and the reduction of psychological processes to such moments. (1) The five aggregates or 'five groups' are really all the changing states which 'make up' an 'individual', and there is no central entity underlying these aggregates.

Effective translation of the Pali or Sanskrit words expressing the five groups should include a consideration of the commonly accepted 'Western' notion of a healthy person as an 'active individualist' whose achievements are constantly growing. (2)

Effective translation should cover traditional 'Eastern' notions, which emphasize such terminal values, as, for example, Moral Self-restraint, which are not seen as order associated with progress and domination, but rather conservation of stability and inner control.

The intrapersonal confusion of 'Eastern' and 'Western' values may result in a conflict of values because there is no superior stance available for sorting out the value conflicts. There are no shortcuts to mental health because cultivation of wisdom is a slow process.

The aim of the Meditation Course was to provide a superior stance to enable persons to sort out intrapersonal value conflicts of the type described. In some sense, the Teachings might be classified as Abhidharma based.

The Board of the University of Chicago, whose lemma is 'let knowledge grow from more to more and thus be human life enriched', would be unlikely to designate themselves as Abhidharmika. B.D.C.(U) Ltd is grateful to this University because it was involved in the production of one of the 'text' used for the Course - the 15th Edition of The New Encyclopaedia Britannica. B.D.C.(U)Ltd Members affirm this lemma.

Students were read the History of Buddhism from this edition of The New Encyclopaedia Britannica. Students were surprised at the diversity and depth of Buddhist cultural experiences. Some students became thwarted at the prospect of retaining more than a fraction of the data presented. They realised that the recall systems they had developed to

date were quite inadequate for assimilating large amounts of information.

The Meditation Teacher explained that by developing second arupa jhana (the sphere of infinite knowledge), they would find the structure suitable to access abundant worldly knowledges.

Therefore, the five day Meditation Course was directed to the development of the five masteries which give meditational proficiency. These are:

'Mastery: There are five kinds of mastery. There is mastery in adverting, in attaining, resolving, in emerging, in reviewing. He adverts to the first jhana where, when, and for as long as he wishes, he has no difficulty in adverting, thus it is mastery in adverting. He attains the first jhana where, when, and for as long as, he wishes, he has no difficulty in attaining, thus it is mastery in attaining. He resolves upon (the duration of) the first jhana where,... thus it is mastery in resolving. He emerges from the first jhana, ... thus it is mastery in emerging. He reviews the first jhana where, when, and for as long as, he wishes, he has no difficulty in reviewing, thus it is mastery in reviewing. He adverts to the second jhana ... (etc) ... He reviews the attainment of the base consisting of neither perception nor non-perception where, when, and for as long as, he wishes, he has no difficulty in reviewing, thus it is mastery in reviewing. These are the five kinds of mastery'. (3)

Respect for Samma Samadhi (correct Meditation) is pre-supposed since this is one eighth of the Noble Eightfold Path. It is rare for human beings to have proficiency in second arupa jhana, unless they have practised it in former recent existences. In this very life, B.D.C.(U)Ltd Members are encouraged to master techniques of this and other jhana Meditations, because they are useful. Mastery of second arupa jhana is a part of the Buddhist jhana Training. Buddhist jhana Meditation is described by some as the 'lazy person's meditation' since it is less arduous than other types. The use of jhana Meditation is canonical and expedient in a Dharma Ending Age. When transfer of jhana skills learned is applied to interpersonal situations benefits follow, such as;

- (a) Worldly information can be recalled quickly and accurately;
- (b) 'Good' information is a basis for truthfulness;
- (c) That multiple views can be held almost simultaneously thus reducing bias;
- (d) Proficiency with practice can lead to a mind unconditioned by personality bias (Pali: Yathabutha);
- (e) Other benefits may (arise) depending on the former karmic predispositions of the student.

Overcoming Defilements (Kilesa (Pali) Kle'sa

During practice, various defilements arise. In the classical Theravadan literature, there are listed ten defilements. Fluency of recognition of a particular defilement and a method of dropping it is required for success in any jhana meditation. The precise path to success is known to a Buddha, but is not known in advance to a meditator. For success in jhana practice, speed and accuracy need to be developed in such processes. Doubt or hesitation (Pali: Vicikiccha) should be overcome by expedient means. When the unexpected happens,

such-as, for example, attaining a 'higher' jhana than targeted, the meditator must become aware of such difficulties. The needed realisation is that, karmically, the meditator is reaping what he/she has sown in former times and strenuous effort should be made to sow useful seeds in their place by guiding the mind to the 'target' jhana. The future is being made during the process.

Instead of making any self-surrender to the pleasant feeling of surprise of attaining a 'higher' jhana, the meditator should 'start again' for the targeted mundane second arupa jhana. The possibility to divert the course of karma (to some extent) and exit the higher jhana is the reason the Buddhist religious life is possible. By such skilful thoughts meditation proficiency can be induced.

A word of caution:

Jhana experiences are to be regarded as a means to further Buddhist religious progress and not an end in itself; since the jhanas as such are of neutral value. The Brahma Jala Sutta of the Digha-Nikaya makes this point.

First, the mind in its state of immaterial abstraction (arupajjhana) has as its object the infinity of space. Realising that this, however, is merely a mental concept, this state of mind itself becomes the object of the second stage, the object being the infinity of mind. (Hence, the description; sphere of infinite knowledge) The final goal is to realise no-self (anatta).

Comments on Five Instructions

These five points were collated by B.D.C.(U) Ltd Members who attended the course. They are subjective comments.

Master in Adverting Instruction

The assumption made is that the meditator begins in a rupa jhana. When beginning this arupa meditation, there must be a strong desire to obtain the pre-set target state of consciousness (second arupa jhana) and a resolute intention (reason) to achieve that arupa jhana. A sphere, mental station or base is called (Pali) Ayatana, because it provides a range for arising. The meditator must make an effort to clear the mind quickly and skilfully of obstacles appearing as emotion, self-satisfaction, resentment, fear, laziness and/or procrastination.

To attain the desired arupa jhana, the meditator must be able to recognise its characteristics and not 'overshoot' or 'undershoot'. 'Overshoot' could be to Akincanna Yatana (third arupa jhana - sphere of not being anything).

The characteristics of second arupa jhana (sphere of infinite mind/knowledge) are that the meditator can access abundant worldly knowledges at will.

Mastery of Attainment Instruction

Mastery of attainment arises after the interfering defilements which created hindrances to gaining abundant worldly knowledges are dropped.

The meditator is able to access clarity and vision concerning the second arupa jhana Ayatana.

Knowing the method of attainment, mastery comes with skilful practice.

Mastery of Resolving Instruction

On attaining the target jhana, mindfulness is maintained on the selected topic which is to be known. The meditator must be wary of anything else arising which distracts from this original intention. The mind can also be shaken by wholesome thoughts which are irrelevant to the goal.

When the mind is firm on one topic with no distraction, the topic can be thoroughly examined. Many knowledges concerning the topic will arise. An ordinary mind cannot assimilate so much information, and so an 'array' mind must be used to gain the greatest benefit of insight in the chosen topic.

Mastery in Emerging Instruction

It is wise to recall the Triple Gem before emerging. Mastery in emerging is the skilful ability of the meditator to naturally and fluently come out of meditation.

This implies being aware of the manner in which the mental energy is used, avoidance of discursiveness, remaining mindful, being patient, retaining lightness and pliability of mind, maintaining Friendliness and equanimity, non-grasping of the knowledges of the array mind, and non-attached retention of the knowledges.

Master of Reviewing Instructions

On the clear mind produced by Mastery of emerging, the meditation topic is reviewed.

Review consists of recollection and analysis. Using 'yathabhuta' mind, which recalls without error, the meditator examines what was seen and understood. This is

analysed fully, and it is then known what is Buddhist Path and what is not Buddhist Path. That which is Path is retained.

Verbalisation of realisations to the Meditation Teacher may assist the meditator to bring order and clarity to the mind.

A word of explanation and dedication.

The above indications given by B.D.C.(U)Ltd Members are offered in the hope that other persons shall practise jhanas for Buddha Dhamma purposes.

May these five sandhi become more widely known and practised by many persons with safety.

- (1) Study (Pali: uggaham)
- (2) Questioning (Pali: paripuccha)
- (3) Appearance of meditation vision (Pali: upatthanam)
- (4) Steadiness of meditation (Pali: appana)
- (5) Characteristics of meditation (Pali: lakkhanam)

- Ref: (1) Seven Works of Vasubandhu The Buddhist Psychological Doctor,
by Stefan Anacker, Pub. Motilal Banarsidass 1984 Reprinted 1986
ISBN 81 - 208 - 0203 - 9 at p. 2
- (2) Mental Health in East and West by Mirko Fryba, Pub.
Sri Lanka (?) (Manuscript in possession of author J.D.H.)
- (3) The Path of Purification Visuddhi Magga Translated from the Pali by
Bhikkhu Nanamoli, Fourth Edition, Pub. Buddhist Publication Society,
Kandy, Sri Lanka, 1979, p.827 First Edition 1956, Second Edition 1964
published by A. Semage, Colombo. Third Edition 1975 and Fourth Edition
1979 published by Buddhist Publication Society, Kandy, Sri Lanka.

J.D.H. et al

Recent Organisational Changes at B.D.C.(U) Ltd

Over several years, a training program has been in place to train a successor to the position of President of B.D.C.(U)Ltd. We are pleased to announce the position of President is now held by Mr. Frank Carter B.Ec., with the former President, John D. Hughes, becoming Past President.

Other changes include the appointment of Mr. Roger Armitage as Acting Vice President and Mr. Peter Marshall as a Director and as Acting Treasurer.

All Members and friends of the B.D.C.(U)Ltd wish these newly elected Office Bearers all success.

J.D.H.

Visit of Most Ven. Madihe Pannasiha Mahanayaka Thera to B.D.C.(U)Ltd

On 30 March 1990, the Chief Monk of Sri Lanka, accompanied by other Sri Lankan Monks, visited the Centre and gave blessings. The Past President and new President welcomed this Most Venerable on behalf of all our Members. This Centre has affirmed it shall assist our Sri Lankan Brothers in the Dhamma to establish their practice in Australia. The Most Venerable Madihe Pannasiha Maha Nayaka Thera Viharadhipathi of the Vajirarama - Bambalapitiya and Patron of the Vajiragnana Dharmayatana - Maharagama, presented our Past President with a copy of his book The Buddhist Way to Mental Health, translated from the book Anapana Sati Bhavana (Development of Mindfulness of Breathing) published by Dharma Vijaya Foundation, No. 50, Ananda Coomaraswamy Mawatha, Colombo 7 - Sri Lanka, Vesak 2531 - 1987.

This well written publication gives practical advice for correct Anapana Sati Meditation. The following quote from the foreword explains clearly the preferred position Buddhists should adopt:

"Today, however, a vast change has taken place in this country, and an ever-growing interest in the Dhamma is evident everywhere. Where once, the highest meritorious acts lay in the giving of alms to the temple, now even the observance

of the higher moral precepts has been enhanced by the place given to the practice of 'meditation' or the development of the mind. The ordinary man and woman hold this cultivation of the spiritual aspect of their lives in awe and reverence, for they know it is the noblest thing they can do here on this earth. This has given cause for great satisfaction to all those who are interested in the welfare of the Buddha's Dispensation.

'The Buddha has proclaimed various subjects of meditation to his disciples and followers. He found that, as no two people were alike in temperament or character, or even in intelligence, no single subject of meditation would be suitable to all of them. Just as no medicine, however good it may be, could cure all types of diseases, a good physician would first look for the underlying causes, before prescribing any cure for any given disease. In the same way, the Buddha would first assess an individual's character, his temperament, and his intellectual capacity for understanding the Teaching before assigning a subject of meditation to him.'

JDH

Please refer Graphical Image N28-?-1

(Second from left) Most Venerable Madihe Pannasiha Mahanayaka Thera
(Middle) Ven. Viriyanando, (second from right) Ven. Soma with BDC(U)Ltd.
Past President and President.

Australian Government Statement on Tolerance and Diversity in Australia

Australia is a country where Buddhism is beginning to enter a near-flourishing stage.

'... as a signatory to the International Covenant on Civil and Political Rights and the International Convention on the Elimination of All Forms of Racial Discrimination, Australia has indicated its commitment to upholding the right of its ethnic, religious or linguistic minorities to enjoy their own culture, to profess and practise their own religion and to use their own language and, where appropriate, to take special measures for the protection of certain racial groups and their members.'

Ref: Multiculturalism and the Law, The Law Reform Commission, Issues Paper No 9 January 1990.

The Australian Government is commended for their actions that enable several Asian born Monks to become Australian citizens. Government policies should be understood by all Buddhists. The Australian Permanent Representative to the United Nations, Dr. Peter Wilenski, A.O. delivered the following statement to U.N. on 16 October 1989:

' In Australia, we have given the name 'multi-culturalism' to our efforts to allow all Australians, irrespective of their cultural and linguistic background, to participate fully in all aspects of our national life.

'Multi-culturalism is a fact of life in Australia. For a large part of the last two hundred years, many Australians thought of themselves as living in a transplanted British society. As recently as 1947, 90 per cent of our population was of Anglo-Celtic descent. This tradition gave us many of the enduring institutions and values of our society - our Parliamentary democracy, our legal system and our national language, amongst others. These we maintain with pride. But Australia has changed. Our current population is drawn from one hundred and forty countries around the world. One demographic measure of our multi-cultural identity is that in 1989, less than half of the population is of purely Anglo-Celtic descent and one quarter has no such ancestry. I am happy myself to be one of those who was born elsewhere, who arrived as a refugee and is now an active member of Australian society.

'This major demographic change has brought with it a corresponding change in attitude. Government policies of enforced conformity and assimilation and of racially-based immigrant selection criteria belong only in our history. In 1989 public policy in this area is inspired by the wish to promote tolerance and harmony between peoples of diverse backgrounds and to ensure that all Australians, whatever their background, get a 'fair go' and are able to contribute their skills to the future of their country. It is essentially a matter of social justice. As a government policy, 'multi-culturalism' is about:

the right of all Australians to express and share their cultural heritage, to practice their religion and to take pride in their language; the right of all Australians to equality of treatment and opportunity, regardless of race, religion, language or birthplace; and the need for Australia, now more than ever, to develop and use the skills and talents of all its people, regardless of their ethnic origin.

'In June this year, our Prime Minister, Mr. Bob Hawke, launched a National Agenda for a Multi-cultural Australia, setting out concrete action based on the above three principles. Underlying this Agenda is the premise that diversity is a source of strength for our country and that it is prejudice and intolerance, and not, as some have argued, diversity itself, that sow the seeds of tension and conflict'.

Ref : Third Committee of the Forty-fourth General Assembly, of the United Nations Items 89, 100 and 105. Racial Discrimination and Self-Determination - Statement by the Australian Permanent Representative to the United Nations, Dr Peter Wilenski, A.O. New York, 16 October 1989.

J.D.H.

Immigration Outlook Conference - World Congress Centre - Melbourne 14 - 16 November, 1990

The Bureau of Immigration will this year host a major national conference on the economic and social consequences of immigration to Australia.

One of the main focuses of the Conference will be the Bureau's Immigration Outlook paper, which will draw on a substantial body of research commissioned by the Bureau, and will

canvas future immigration policy options.

Leading researchers and public figures will also discuss and debate such diverse issues as migration and living standards, labour market programs and unemployment, and a population policy for Australia.

The Bureau of Immigration Research (BIR) was established in May 1989, as an independent, professional research body within the Department of Immigration, Local Government and Ethnic Affairs, to conduct and promote research into immigration and population issues. The Director is Dr John Nieuwenhuysen.

Further information about the Conference is available by writing to: National Immigration Outlook Conference, GPO Box 1469N, Melbourne Victoria 3001. Ph: 698 4210.

ZEN NITTEN 17TH ANNUAL CONTEST 1990 JAPAN

Melva Fitzallen and June Young, (B.A. from the Ch'an Academy, B.D.C.(U)Ltd., students of Sho-Do (Japanese Calligraphy) with Shigyoku Sensei at Japan Seminar House, were among five of Shigyoku Sensei's Students to win a place in the 17th Annual Zen Nitten Contest (all Japan) in November 1989.

Usually it takes some ten years of presenting work before it is accepted into the Nitten Awards, it is unusual for Europeans to participate. The power of Shigyoku Sensei's Teaching is such that the five Students who entered the competition were accepted on first entry and Etsuko Sakasami won in the Tokusen - Sho section (Special Award Winner).

With between six and two years training Richard Liddicut, Alida Valmorbido, Melva Fitzallen and June Young were accepted in the Shu - Saku - Sho Section (Good Piece).

Shigyoku Sensei moved from 22nd position in 1988 to 12th position in 1989 winning 'The Grand Prix Award'. A powerful and dedicated Zen Sho-Do Teacher, Shigyoku Sensei has seldom displayed work in Japan. Her winning of the Grand Prix Award has attracted the attention of the judges and Head of the Zen Nitten Contest, Tai Ho Sensei. Tai Ho Sensei will be coming to Australia to meet this grand lady of the brush whose work reflects her Teaching.

With great respect, we thank Shigyoku for her patience and endurance in transmitting her knowledge of the great poets and calligraphers of the past and the Way of the Brush to her Students.

J. Y./M.F.

Please refer Graphical Image N28-?-1

Reproduced copy of The Nitten Award

Please refer Graphical Image N28-?-1

Photo from FREE PRESS local newspaper article, Wednesday, April 18, 1990 - page 4, of Sumie master Andre Sollier.

The caption accompanying the photo reads:

"The great Sumie master, Andre Sollier demonstrates the ancient Japanese Zen art, which will be the focus of his workshop next week at the Ch'an Academy.

Sumie master to teach students 'way of brush'

THE ancient Japanese Zen art of Sumie painting will come to the hills when world-renowned Sumie artist and Zen teacher, Mr Andre Sollier, instructs students at Upwey's Ch'an Academy next week.

But he is keen to demonstrate that the style of Sumie painting and its traditional subjects is just as applicable to Australian subjects. Paintings of Australian landscapes birds and animals have frequently appeared alongside

the more

A Sumie artist for more than 30 years, Mr Sollier, who came to Australia in 1970, will teach students the 'Way of the Brush' during a two-day workshop at the academy.

traditional subjects.

Three workshops

The Ch'an Academy, which is aligned with the Buddhist Discussion Centre, is located at 33

Brooking St,

Upwey and will be

the venue for the

The Sumie artist uses simple equipment such as a brush, ink stone ink stick and rice paper to create paintings of extraordinary beauty.

workshops on April 28 and 29.

It is the first of three workshop sessions to be held this year.

painting workshops

The four traditional subjects of the Sumie artist include bamboo, the orchid, the chrysanthemum and plum blossom.

Further Sumie

will be held in July and October.

attending the

People interested in meeting the great Sumie master by

contact Paul

workshop should

Mr Sollier's paintings hang in the National Gallery of Victoria, in

Armitage after hours on 754 8969 or Peter Marshall after hours on

several public buildings in Japan
and in many private collections
around the world.

7542161.

VERSAK - OBSERVATIONS 1990

Long Life Puja

On the evening of 9th May 1990, a Long Life Puja was performed by Members and friends of the B.D.C.(U)Ltd. under the guidance of our President, Mr. Frank T. Carter and Vice President Mr. Roger M. Armitage. The text used was 'The Sutra of Visualizing The Buddha of Immeasurable Length of Life, Avalokitesvara Bodhisattva and Mahasthamaprapta Bodhisattva of the Most Happy World'. The Buddha when requested by Ananda said that the Sutra may also be entitled 'The Sutra of Purifying Evil Deeds and Being Born in the Presence of the Buddhas.' The Sutra details the story of Queen Vaidehi of Rajagriha City who having become disgusted with the suffering in the world, requested the Buddha Sakyamuni to 'Teach her how to visualize the Place of Pure Karma. The Buddha, after teaching the need to cultivate the three virtues, revealed the 16 point method for Visualizing the Most Happy Land of Amida Buddha.

The students were instructed to apply their minds to the visualization method whilst chanting the Sutra. Having recited the Sutra for one hour, circumambulation of the Centre's premises was performed followed by circumambulation inside the Meditation Hall using the Mantra 'Namo Amita Fo'.

Through the practice of turning the mind toward the Buddha, under the ideal conditions, wholesome minds are developed and vast merit is accumulated. The merit thus accumulated was dedicated to our precious Teachers that they may have long life and good health.

Full Moon Meditation Practice

Fifteen Members assembled in the Meditation Hall just prior to the actual time of the full moon, Thursday 10 May 1990, at 0531 hours.

This highly virtuous activity included the chanting, recollection and meditation on the 'Verses on the Asseverations of Truth'.

SACCAKIRIYAGATHA

NATTHI ME SARANAM ANNAM
BUDDHO ME SARANAM VARAM
ETENA SACCAVAJJENA
SOTTHI TE HOTU SABBADA

For me there is no other refuge
The Buddha truly is my refuge
By the speaking of this truth
Ever may you be in safety!

NATTHI ME SARANAM ANNAM
DHAMMO ME SARANAM VARAM
ETENA SACCAVAJJENA
SOTTHI TE HOTU SABBADA

For me there is no other refuge
The Dhamma truly is my refuge
By the speaking of this truth
Ever may you be in safety!

NATTHI ME SARANAM ANNAM
SANGHO ME SARANAM VARAM
ETENA SACCAVAJJENA
SOTTHI TE HOTU SABBADA

For me there is no other refuge
The Sangha truly is my refuge
By the speaking of this truth
Ever may you be in safety! (1)

Meditators mindfully contemplated the power of this truth asseveration during a walking meditation circumambulation of the Centre. Members carried incense offerings during this noble practice of confidence, compassion and generosity.

(1) Ref: Pali Chanting with translations pub. Mahamakut
Rajavidyalaya Press, Bangkok, 2517/1974

W. C.

Blessings from Monks - Offerings to Monks

Immediately following the morning Meditation program on Thursday 10 May 1990, Members and Friends of the B.D.C.(U) Ltd began preparations for the visit to our Centre of Venerable Members of the Sangha resident at several Viharas around Melbourne.

Food (that had been placed before the main Altar the night before for the Puja Ceremony) was prepared mindfully by Members. The Centre was cleaned in preparation for the occasion. The Monks arrived at 10.15 a.m. and were greeted at the main gate by John D. Hughes, our resident Meditation Teacher.

The visiting Monks were:

Venerable Viriyananda - Box Hill (The Melbourne Thai Buddhist Temple)

Venerable Nandabaro - Noble Park (Wat Buddharangsee)

Venerable Soma - Springvale (Sri Lankan Buddhist Vihara)

Venerable Sovam Sthey - Noble Park (Wat Buddharangsee)

Venerable Somphanh Keomani Vone - Nunawading (Wat Lao Melbourne)

Venerable Sayachak - Nunawading (Wat Lao Melbourne)

Venerable Khemawaro - Box Hill (The Melbourne Thai Buddhist Temple)

The following 'Parits/Suttas' were chanted by the visiting Monks in the Meditation Hall. A tape recording of these was made.

- (1) Virtues of Buddha, Dhamma and Sangha
- (2) Mangala Sutta
- (3) Karallya Metta Sutta
- (4) Bhawatusabba Mangalam
- (5) Jaya Piritta

Sangha Dana (food offerings) were made to the seven Monks. After sharing Blessings, the Monks departed the Centre at 1.15 p.m.

A very happy day of great virtue was shared by the Sangha and lay people.

R.A. & W.C.

Please refer Graphical Image N28-?-1

Meditation

Photo of Monks sitting in the B.D.C. (U) Ltd

Hall with B.D.C.(U) Ltd Members.

KESAMUTTI SUTTA

INTRODUCTION

The town of Kesamutta was located in the middle of a vast expanse of forest so that anyone crossing the forest would have to spend one night there. As ascetics and recluses passed by they spent the nights discussing their views with the Kalamas of Kesamutta.

As this sutta shows, the great variety of views and opinions taught to the Kalamas had led them only to doubt and uncertainty. How were they to decide what was true?

Today as well, we have a lot in common with the Kalamas; though the vast forests are gone, the variety of views and opinions about how to live one's life seem to have multiplied. How are we to decide what is true?

In this sutta you will find an acid test of Truth which if used produces a conclusive result as to the worth of any teaching. The Buddha also gives an illustration of the use of this acid test on part of his own teaching which deals with moral conduct. Lastly, the Buddha shows that virtuous conduct is blameless according to whichever view of life that may be true.

But why should you accept this acid test of Truth? If you apply the acid test on itself you will see that it is wholesome, blameless, approved of by the wise, and if used leads to benefit and happiness. Only true wisdom is like that.

The pali text of this sutta is located in the tika-nipata of anguttara nikaya.

KESAMUTTI SUTTA

Thus have I heard: At one time the Bhagava while travelling in the Kosala country, together with a large company of bhikkhus, had arrived at a market town of the Kalamas called Kesamutta. The Kalamas of Kesamutta heard thus: "Indeed the recluse Gotama, the son of the Sakya, who has gone forth from the Sakya clan has arrived at Kesamutta. Of that Venerable Gotama a good reputation has spread far and wide thus: "This Bhagava having destroyed the mental defilements is worthy of veneration (araham); he has attained perfect enlightenment by himself (sammāsambuddho); he is perfect in knowledge and the practice of morality (vijjācaranasampanno); he speaks only what is beneficial and true (sugato); he knows the world (lokavidu); he is the unsurpassable leader of men fit to be tamed (anuttaro purisadammasarathi); he is the teacher of Devas and men (sattha devamanussanam); he is an Enlightened One (Buddho); he is the most fortunate possessor of the results of previous meritorious actions (bhagava); he having realized its nature by himself with superknowledge (abhinna), makes known this world with its devas, maras, brahmas, monks, recluses, and men; he teaches Dhamma that is good in the beginning, good in the middle, and good in the end, complete in meaning and letter and he shows the completely undefiled life of purity (brahmacariya). "Truly, seeing an Arahat like that is profitable."

Then the Kalamas of Kesamutta approached the place where the Bhagava was staying. Having approached that place some having made obeisance sat down in a suitable place. Some exchanged friendly greetings with the Bhagava and having exchanged friendly greetings they sat down in a suitable place. Some having raised their hands together in salutation in the direction of the Bhagava sat down in a suitable place. Some having announced their name and clan sat down in a suitable place. While thus sitting the Kalamas of Kesamutta spoke thus to the Bhagava:

"There are, Venerable Sir, some recluses and brahmins who come to Kesamutta they explain and illuminate their own views but the views of others they attack, look down upon, treat with contempt, and tear apart. Some other recluses and brahmins also come to Kesamutta and they also explain and illuminate their own views but the views of others they attack, look down upon, treat with contempt, and tear apart. About these recluses and brahmins this doubt and uncertainty really arises in us: 'Who among these venerable recluses has spoken the truth and who falsehood?'"

"Indeed it is proper for you, Kalamas, to be doubtful and uncertain, in a doubtful matter uncertainty has arisen.

"Come you, Kalamas, not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference, nor because of careful consideration of reasons, nor because it conforms with your own view, nor because of thinking this person appears to be trustworthy, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourself: 'These actions are unwholesome; these actions are blameworthy; these actions are censured by the wise; these actions if completely undertaken lead to harm and pain {dukkha}'; then you, Kalamas, should abandon those actions (1).

"What do you think Kalamas - when greed (lobha) (2) arises in a person does it arise for his benefit or for his harm?"

"For his harm, Venerable Sir."

"And furthermore, Kalamas, this greedy person whose mind is overpowered and overcome by greed, kills living beings, he also takes what is not given, he also goes to another's wife, he also speaks falsely, and he also encourages others to do the same and isn't this the cause of harm and pain for him for a long time?"

"Yes it is, Venerable Sir."

"What do you think Kalamas - when anger (dosa) arises in a person does it arise for his benefit or for his harm?"

"For his harm, Venerable Sir. "

"And furthermore, Kalamas, this angry person whose mind is overpowered and overcome by anger, kills living beings, he also takes what is not given, he also goes to another's wife, he also speaks falsely; and he also encourages others to do the same and isn't this the cause of harm and pain for him for a long time?"

"Yes it is, Venerable Sir."

"What do you think Kalamas - when delusion (moha) arises in a person does it arise for his benefit or for his harm?"

"For his harm, Venerable Sir."

"And furthermore, Kalamas, this deluded person whose mind is overpowered and overcome by delusion, kills living beings, he also takes what is not given, he also goes to another's wife, he also speaks falsely, and he also encourages others to do the same and isn't this the cause of harm and pain for him for a long time?"

"Yes it is, Venerable Sir."

"What do you think Kalamas - are these actions wholesome or unwholesome?"

"Unwholesome, Venerable Sir."

"Are these actions blameworthy or blameless?"

"Blameworthy, Venerable Sir."

"Are these actions censured by the wise or approved of by the wise?"

"Censured by the wise, Venerable Sir."

"How does this appear to you, do these actions if completely undertaken lead to harm or pain or not?"

"It appears to us that these actions if completely undertaken lead to harm and pain."

"Thus, this is what I meant when I said: "Come you, Kalamas, not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference, nor because of careful consideration of reasons, nor because it conforms with your own view, nor because of thinking this person appears to be trustworthy, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourself: "These actions are unwholesome; these actions are blameworthy; these actions are censured by the wise; these actions if completely undertaken lead to harm and pain (dukkha)"; then you, Kalamas, should abandon those actions.

"Come you, Kalamas, not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference, nor because of careful consideration of reasons, nor because it conforms with your own view, nor because of thinking this person appears to be trustworthy, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourself: "These actions are wholesome; these actions are blameless; these actions are approved of by the wise; these actions if completely undertaken lead to benefit and happiness (sukha)"; then you, Kalamas, should live completely undertaking and practising these actions.

"What do you think Kalamas - when non-greed (alobha) arises in a person does it arise for his benefit or for his harm?"

"For his benefit, Venerable Sir. "

"And furthermore, Kalamas, this non-greedy person whose mind is not overpowered and overcome by greed, he does not kill living beings, he does not take what is not given, he does not go to another's wife, he does not speak falsely, and he also encourages others to do the same, and isn't that the cause of benefit and happiness for him for a long time?"

"What do you think Kalamas - when non-hatred (adosa) arises in a person when non-delusion (amoha) arises in a person and isn't that the cause of benefit and happiness for him for a long time?"

"Yes it is, Venerable Sir."

"What do you think Kalamas - are these actions wholesome or unwholesome?"

"Wholesome, Venerable Sir."

"Are these actions blameworthy or blameless?"

"Blameless, Venerable Sir."

"Are these actions censured by the wise or approved of by the wise?"

"Approved of by the wise, Venerable Sir."

"How does this appear to you, do these actions if completely undertaken lead to benefit and happiness or not?"

"It appears to us that these actions if completely undertaken lead to benefit and

happiness."

"Thus, this is what I meant when I said: "Come you, Kalamas, not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference nor because of careful consideration of reasons, nor because it conforms with your own view, nor because of thinking this person appears to be trustworthy, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourself: "These actions are wholesome; these actions are blameless; these actions are approved of by the wise; these actions if completely undertaken lead to benefit and happiness (sukha)'; then you, Kalamas, should live completely undertaking and practising these actions.

"This disciple of the Noble Ones, Kalamas, being thus free from covetousness, free from ill-will, free from delusion, with clear understanding and mindfulness lives having pervaded one quarter with a mind possessed of loving-kindness (3) and in the same way a second, a third, and a fourth. Thus he lives having pervaded the entire world, above, below, across, everywhere without exception, with a mind possessed of loving-kindness that is extensive, lofty, unlimited, free from enmity, and free from pain ... with a mind possessed of compassion ... with a mind possessed of sympathetic joy ... he lives having pervaded one quarter with a mind possessed of equanimity and in this same way a second, a third, and a fourth quarter. Thus he lives having pervaded the entire world, above, below, across, everywhere without exception, with a mind possessed of equanimity that is extensive, lofty, unlimited, free from enmity, and free from pain.

"To this disciple of the Noble Ones, Kalamas, whose mind is thus free from enmity, free from pain, free from defilements, and pure, four consolations are obtained in this very life.

"If there is a future life after this one and there is also result of good and bad actions, then I after the breaking up of this body, after death, will get to a happy abode, the Deva world. This is the first consolation which is obtained by him.

"If there is no future life after this one and there is also no result of good or bad actions, then in this very life I keep myself free from enmity, free from oppression, free from pain (dukkha) and happy.' This is the second consolation which is obtained by him.

"If there is evil done when evil is done (4) then I don't perceive having done evil to anyone, so not having done evil actions how will pain (dukkha) reach me?' This is the third consolation which is obtained by him.

"If there is no evil done when evil is done (5), then I behold myself truly pure in both cases. (6)' This is the fourth consolation which is obtained by him.

"To this disciple of the Noble Ones, Kalamas, whose mind is thus free from enmity, free from pain, free from defilements, and pure, four consolations are obtained in this very life."

"Thus it is Bhagava, thus it is Sugata.

"To this disciple of the Noble Ones, Venerable Sir, whose mind is thus free from enmity, ... in this very life.

"If there is a future life after this one ... This is the first consolation which is obtained by him.

"If there is no future life after this one ... This is the second consolation which is obtained by him.

"If there is evil done when evil is done ... This is the third consolation which is obtained by him.

"If there is no evil done when evil is done ... This is the fourth consolation which is obtained by him.

"To this disciple of the Noble Ones, Venerable Sir, whose mind is thus free from enmity, free from pain, free from defilements, and pure, four consolations are obtained in this very life.

"It is wonderful, Venerable Sir! It is indeed wonderful, Venerable Sir: Just as, Venerable Sir, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to one who has lost his way, or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to us in many ways by you, Venerable Sir. So we, Venerable Sir, go for refuge to the Bhagava, to the Dhamma and to the Sangha. May the Bhagava regard us as lay-disciples who have gone for refuge from today onward as long as our life lasts."

FOOTNOTE

Ref. BDC(U) Ltd. Newsletter No. 25 February 1989 pp 2 - 3

During the five day Meditation Course held at this Centre from 27 - 31 December 1988, the study text used was this translation of the Kesamutti Sutta by U Dhamindo.

Please refer Graphical Image N28-?-1

Reproduced copy of Chinese Calligraphy translated as "THE WHOLE WORLD IS A SINGLE FLOWER"

THE WHOLE WORLD IS A SINGLE FLOWER

After World War II, the great Zen Master Mang Gong, while he was living and teaching at Su Dok Sah temple on Duk Sahn mountain, picked up a flower one day, dipped its petals in ink and wrote in Chinese characters 'Sai Gye Il Hwa' (The Whole World is a Single Flower.) This means equality, harmony and peace, means you and I, sun and moon, sky and earth, air and water, are not separate, not different and have the same root, the same primary point. But human beings have lost their way, lost their direction, lost their correct function and relationship to each other, and to this world. Cause and effect are very clear, and because we hold on and cling desperately to our ideas and opinions, and are so strongly attached to our own personal situation and condition, this one beautiful flower has lost its bright colour, its wonderful smell and has become a rotten flower.

It was the great hope and teaching of Zen Master Mang Gong, and his successor Zen Master Ko Bong that all human beings return to our origin and from that root a single flower of equality, peace and harmony may again appear.

A World Peace Conference will be held from 20 - 23 August 1990 at Su Dok Sah and in Seoul, Korea. MAY ALL BEINGS BE WELL AND HAPPY.

JDH

IN
REMEMBRANCE
OF
DR. B. M. BARUA
AN
ENLIGHTENED-SELF
AND
A
NAME
DIGNIFIED
RESPECTED
AND
HONOURED

Graphical Image
N28-?-1.
Professor Dr.
Barua.

Please refer
Number
Photo of
Benimadhab

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DHARMANKUR SABHA
(THE BENGAL BUDDHIST
ASSOCIATION)
CALCUTTA
INDIA
ON

HIS 100TH BIRTHDAY
31 DECEMBER 1988

PROFESSOR DR. BENIMADHAB BARUA

Hemendu B. Chowdhury
Editor: JAGAJYOTI

Editorial Representative: WFB REVIEW; Bangkok.

Professor Dr. Beni Madhab Barua, a great Indologist and an acknowledged international authority on Buddhism was born on 31 December 1888 in a wellknown Buddhist family at the village of Mahamuni Pahartali in the Chittagong district of undivided Bengal (now in Bangladesh). His father's name is Rajchandra Talukdar and mother's name is Dhaneswari. He abandoned the family title Talukdar and

adopted the surname Barua for his national identity.

At the age of about six he was admitted into the village model school and after completing his education there in 1902 he entered Chittagong Collegiate School from where he passed the entrance examination in 1906. He passed the F.A examination in first division from Chittagong. Govt. College in 1908. In the same year he married Pankajsundari Barua. In 1911, he graduated from the Baharampur Krishnanath College with honours in Pali standing first among the successful honours students. In 1913, he passed the M.A. examination standing first class in Pali. He had to struggle hard to educate himself. After completing a brilliant educational career in India, he went over to England in 1914 as a State Scholar with the help of the late Venerable-Kripasaran Mahathera, the great Founder of the Bengal Buddhist Association and the late Sir Asutosh Mukhopadhyay, the greatest-and ablest Vice-Chancellor of the Calcutta University who fostered and furthered the study of Pali and Buddhism. Dr. Barua was the first Asian to revive the study of the almost extinct-Pali and Buddhist studies in India.

As a favourite student of Prof. Dr. T. W. Rhys Davids, the founder of the Pali Text Society, London and also his talented wife Mrs. C. A. F. Rhys Davids, Prof. F. W. Thomas, and Prof. Barnett, Dr. Barua received invaluable help from them in study of Indology, specially of Indian philosophy including Buddhism. Although he used to take interest in different branches of Indology, Dr. Barua's favourite subject was Indian Philosophy and religion. Having received his doctorate degree, he returned to India in 1917. In the month of December of the same year, he was appointed in the University of Calcutta as a University Lecturer for a term of five years. It will not be out of place to mention here that the department of Pali was strengthened by this appointment. On account of his outstanding merits he became the University Professor of Pali for the first time in 1925. Dr. Barua served in that capacity with great scholarship and ability till his death on 23 March 1948. He was also attached with the departments of Sanskrit and ancient Indian History & Culture of the same University. As an external examiner of different universities of Rangoon, Sri Lanka, Dhaka, Bombay, Allahabad, Benares & Lucknow, Dr Barua used to hold a commanding position.

Dr. Barua was associated with many learned bodies and public institutions. He was elected a Fellow of the Royal Asiatic Society of Bengal and was awarded Dr. B. C. Law Gold Medal by this Society. He visited Sri Lanka in 1944

and delivered lectures in various institutions including the University of Ceylon (Sri Lanka), the Buddha Sahitya Sabha, the Maha Bodhi Society, Y.M.B.A. Dona Alpena Ratnayake Trust, the citizens of Anuradhapura, Matale and Kandy. The Vidyalankara Pirivena (now University) of Sri Lanka had conferred upon him the title of *Tipitakacariya* in recognition of the conspicuous services rendered by him to the cause of Buddhism and Buddhist studies, a rare distinction with which few Indians have been honoured by the Buddhists of Sri Lanka. Dr. Barua also visited Burma four times in 1924, 1927, 1937 & 1938 and delivered number of valuable lectures in different places during his visit.

He was the co-founder of the Indian Research Institute and founder of the Jogendra-Rupasibala Tripitaka Trust Board. He was a member of the managing committee of the Vidyalankara Pirivena of Sri Lanka, Maha Bodhi Society of India, Iran Society, Bangiya Sahitya Parishad and President of Bharati Mahavidyalay of Calcutta. Dr. Barua was elected President of Prakrit section of the All-India Oriental Conference in its Tirupati Session in 1944, President of the Indian section of the Indian History Congress in its Annamalainagar Session in 1945 and also a sectional President of Indian Philosophical Congress held in Delhi in 1946. Dr. Barua had served the Bengal Buddhist Association as its Secretary. It was under the personal initiative of Dr. Barua, the industrialist Seth Jugal Kishore Birla came forward to erect a three-storey building named as Arya Vihara which was inaugurated by Dr. Radhakrishnan in 1937. He was also the President of the Nalanda Vidya-bhavan, an institution of Pali and Buddhology founded by the association in 1935.

Dr. Barua was one of the founder-Editors of Indian Culture and Editor of Buddhist India, Visvabani and Jagajyoti (a journal on Buddhism published by Bengal Buddhist Association in 1908). Tribute is due to him for his efficient editorship of these important journals.

The world of scholars knows well of Dr. Barua for his writings but is not so well acquainted with other qualities of his personality and his phenomenal philanthropy for public causes. He shuns publicity on principle. His daily charities are hardly known even to the members of his family. In this connection, a reference may also be made to what was not so much known outside the inner circle of his friends. It was the financial help that he had been always rendering to his poor students. They had always received liberal contributions from him. He had responded liberally to the call of the sufferings irrespective of caste or

creed, to the cry for the relief of the poor, the infirm, the helpless, the destitute and the distressed. He was Secretary of the Chittagong Central Relief Committee, Vice-President of the Burma Evacuee's Association, Hindu Satkar Samity and Hindu Evacuees Reception Committee. He was also President of Chittagong Union, Chairman of the Board of Directors of Chittagong People's Urban Co-operative Bank Ltd., President of Chatra (Srirampur) Co-operative Society and Member of the Board of Directors of Bank of Commerce. He spared no pains for the improvement of all the organisations where he was attached.

A great scholar, Dr. Barua was no less eminent as a fine gentleman in its true term. Sympathetic and catholic in his views, he had a keen sense of duty and responsibility. On account of his genial nature and open-heartedness his circle of friends was wide. He had a sweet relation with Dr. G. P. Malalasekera, another great scholar of Sri Lanka and Founder-President of the World Fellowship of Buddhists. He had also a close scholarly association with Dr. S. Radhakrishnan (former President of India) and Dr. B. C. Law.

Dr. B. M. Barua's learned and monumental works on different subjects of Indological interest especially in the wings of religion and culture, art and archaeology bear ample testimony to his depth of knowledge, critical scholarship and rational thinking. The quantity and quality of his literary output are unique in the annals of letters. He was the author of many learned works dealing with different aspects of Buddhism, Jainism and ancient Indian History and Philosophy. He had also attained eminence by deciphering the obscure Brahmi script in the ancient Asokan Edicts. All these works marked him as an Indologist of the first rank.

His outstanding contributions consist of the following books :

- 1 A HISTORY OF PRE-BUDDHISTIC INDIAN PHILOSOPHY.
- 2 A PROLEGOMENA TO A HISTORY OF BUDDHIST PHILOSOPHY.
- 3 THE AJIVIKAS.
- 4 OLD BRAHMI INSCRIPTIONS IN THE UDAYAGIRI AND KHANDAGIRI CAVES.
- 5 BARHUT INSCRIPTIONS.
- 6 PRAKRIT DHAMMAPADA.
- 7 GAYA AND BUDDHAGAYA (in 2 volumes) also reproduced in Japanese & Burmese languages.
- 8 BARHUT (in 3 volumes)
(an authoritative work on the Stupa of Barhut).

- 9 CEYLON LECTURES.
- 10 INSCRIPTIONS OF ASOKA, Part I
(a critical edition of the texts).
- 11 INSCRIPTIONS OF ASOKA, Part II
(translations & notes).
- 12 BRAHMACHARI KULADANANDA (a biography of the Bengali Saint and of his Guru Sree Sree Bijoy Krishna Goswami containing incidental references to many other contemporary saints).
- 13 ASOKA AND HIS INSCRIPTIONS.
- 14 MADHYAMA NIKAYA, Volume I (an authentic Bengali translation of the Pali Majjhima Nikaya).
- 15 BAUDDHAGRANTHAKOSA, Volume I
(Buddhist Encyclopaedia in Bengali).
- 16 BAUDDHA PARINAYAPADDHATI.
- 17 PHILOSOPHY OF PROGRESS.
- 18 STUDIES IN BUDDHISM (collection of papers)
- 19 MAHASATIPATTHAN SUTTANTA (Bengali)

His last book i.e. Philosophy of Progress was published after his death. A scholar of his contemporary wrote: "The treatise is an enlarged form of an article published in the Calcutta Review (1920) under the title 'Thoughts on Progress'. The author whom, we now miss so much has fittingly dedicated it to the ever-inspiring memory of Mahatma Gandhi to whom the book in its earlier form was sent in 1933... Death has snatched away from our midst such a candid, bold and original thinker to deprive us of many of his matured thoughts on such an important problem of mankind as that of human progress. We are now in great need of more thinkers of Dr. Barua's calibre with such boldness and originality in conception."

Besides books, Dr. Barua had to his credit numerous papers contributed by him on the basis of strenuous and much original research to different learned journals and also to conferences. The total output of his activities in this field may be known from the list of the following articles:

A CONTRIBUTIONS TO COMMEMORATION VOLUME

- I *D. R. Bhandarkar Volume, 1940*
On the Edicts of Asoka: Some points of interpretation.
- II *The Cultural Heritage of India (Sri Ramakrishna Centenary Memorial, Volume 1).*
Early Buddhism.
- III *Bharata Kaumudi (Professor Radha Kumud Mookerji Presentation Vol.).*
The Arthasastra of Kautilya, a blend of Old and New.

- IV *Orientalia (Sir Asutosh Commemoration Volume)*
Mahayana in the making.
- V *K. M. Munshi Volume, Bombay*
Asoka's Examples, Their historical importance.
- VI *B. C. Law Volume, Part I and II*
Pratityasamutpada as the Basic concept of Buddhist thought.
Indus Script and Tantric Code.
- VII *A Volume of Buddhistic Studies in Indology presented to Dr. B. C. Law*
Faith in Buddhism.

B CONTRIBUTIONS TO CONFERENCES

- I *Second All India Oriental Conference*
Bhakti Sutras of Sandilya.
- II *Indian Philosophical Congress*
The Role of Buddhism in Indian Life and Thought.
(Subsequently reproduced in the Maha Bodhi and Indian Culture).
- III *All India Oriental Conference, Tirupati Session*
Presidential Address.
- IV *Indian History Congress, Annamali Nagar Session*
Trends in Ancient Indian History - Presidential Address, Section 1.
- V *Fifth All India Oriental Conference*
The Atthakavagga and Parayanavagga as two companions of Pali Anthologies.
- VI *Memorial meeting in honour of Poet Sarvananda Barua, Pandit Dharmaraj Barua & Abhidhammavisarada Ram Chandra Barua, held at Aburkhill, Chittangong, 1946.*
Teenjan Pathapradarshaker Avadan-Presidential Address.

C CONTRIBUTIONS TO LEARNED JOURNALS

- Journal of Royal Asiatic Society*
- 1 A note on the Bhabru Edict.
- Journal of Royal Asiatic Society of Bengal*
- 1 The Saugar Copper-plate Inscription of Trailokyavarman.
- Annals of the Bhandarkar Oriental Research Institute*
- 1 Ajivika and Ajivikism.
- Epigraphia Indica*
- 1 The Meher Copper plate Inscription of Damodara-deva.
- University of Ceylon Review*

- 1 Buddhadatta and Buddhaghosa - Their contemporaneity and Age.
- 2 The year of Commencement of the Buddha Era.
Journal of the Department of Letters, Calcutta University, Vol. III
- 1 Valmiki as he reveals himself in his poem. (Subsequently translated into Hindi by Kumar Ganganand Sinha)
Journal of the Indian Society of Oriental Art.
- 1 On the Antiquity of Image-Worship in India.
- 2 Buddhist Divinities as embodiments of the Thirty-seven constituents of Supreme knowledge.
- 3 The Celestial Luminaries in Asoka's Rock Edict.
Journal of the Utlar Pradesh Historical Society
- 1 The Barhut Sculptures in the Museum of Allahabad Municipality.

Indian Historical Quarterly
- 1 Inscriptional Excursions in respect of Asoka Edicts.
- 2 The Yerragudi Copy of Asoka's Minor Rock Edict.
- 3 The Sohagbaura Copper-plate Inscriptions.
- 4 The Old Brahmi Inscriptions of Mahasthan.
- 5 The Hathigumpha Inscriptions of Kharavela.
- 6 The Minor Brahmi Inscriptions of Udayagiri and Khandagiri Caves.
- 7 Maskari - what it signifies.
- 8 Message from Barhut Jataka Labels.
- 9 Buddha Gaya Image Inscriptions
- 10 Scribe Engravers of Indrapala's Second Copper plate and Prakrit of Pre-Ahom times.
- 11 The common Ancestry of Pre Ahom Rulers and some other problems of the Early History of Assam.
Indian Culture
- 1 Forms, merits and defects of Asoka's Inscriptions.
- 2 Rastriya Vaisya Pusyagupta and Yavanraja Tusapha in Rudradaman's Inscriptions.
- 3 Isitala Tadaga in Kharavela's Inscriptions.
- 4 Identity of Asandhimitta and Kaluvaki Dharma Samuccaya.
(a critical account of its contents and material, it being the Nepalese and latest recension of the Dhammapada).
- 6 Bhela-samhita discussing its historical importance.
- 7 Cittavisuddhi-Prakarana - its Pali basis.
- 8 Buddha's Doctrine of the Mean.
- 9 Visnudasa - a Vaisnava Reformer of South India.
- 10 Art as defined in the Brahmanas.
- 11 National Shrines of the Vrijis.
- 12 Buddhagaya Sculptures.
- 13 Five Reliefs from Nagarjunakonda.

- 14 Two Buddhagosas.
 15 On a point of Interpretations.
 16 Upanisa and Upanisad.
 Calcutta Review
 1 Jinology and Buddhology.
 2 Thoughts on Progress (containing the dialectics of
 history and formulation of the author's own philo-
 sophy).
 3 Early Life of Gosala.
 4 Historical Background of Jinalogy and Buddhology:
 5 Burma and Burma life.
 6 Nature in Barhut Sculptures.
 7 Burma and Burma Treasures.
 8 Flying Machines in Ancient India.
 (jointly with G. P. Majumder).
 9 Buddha of History.
 Modern Review
 1 Asia : Past and Present.
 2 Asoka's Example and Brahman Animosity.
 Baaddha Prabha (Journal of the Buddha Society,
 Bombay)
 1 Universal Aspect of Buddhism.
 The Nationalist
 1 India through the Greek Eye, cultural aspect.
 Indo-Iranica (a quarterly journal of the Iran Society)
 1 Asia prior to Western Supremacy.
 Sahitya Parisat Patrika
 1 Bangla Sahitya Satavarser Bauddha Avadan.
 2 Gojener Lama.
 3 Shibcharan Geet.
 4 Bhelsamhitar Prachinattva O Bishesattva.
 History of Bengal (published by University of Dhaka)
 1 Religions.
 Twentieth Century India (published from U.S.A.)
 1 Buddhism and its psychological foundation.
 Jagajjyoti
 1 Bauddha Darsaner Aaitihasik Tattva : Darsaner
 Sohit Bauddha Dharmer Sambandha.
 2 Bauddha Manasttva.
 3 Bauddha Samaj Gathaner Dhara.
 4 Bauddha Sahitya Paritransutrer Udbhav O Tantrik
 Bauddha Dharme Ihar Bishesattva.
 5 Sakya, Lichhabi O Briji Bangsher Dhangsa Kahini.
 6 Gupta Juge Tripurai Hindu-Bauddha Dharmer
 Paristhiti.
 7 Mahasthavir Kalikumar.

- Friday 6 July - : Five Day Meditation Course (free of
Tuesday 10 July charge) Teacher: John D. Hughes
- Saturday 21 July : Andre Sollier Workshop (2)
10.00 a.m. - 3.00 p.m.
- Sunday 22 July : Andre Sollier Workshop (2)
10.00 a.m. - 3.00 p.m.
- Sunday 29 July - : 'The Way of the Brush' Semester (3)
Sunday 16 September (8 weeks) Note: This Semester includes
a lesson of 'The Way of the Garden' and
a lesson of shakuhachi
- Friday 21 September - : Five Day Meditation Course (free of
Tuesday 25 September charge) Teacher: John D. Hughes
- Saturday 4 August : 'The Way of the Garden' Seminar
Teacher: June Young, B.A. 2 - 4 p.m.
- Saturday 6 October : Andre Sollier Workshop (3)
10.00 a.m. - 3.00 p.m .
- Sunday 7 October : Andre Sollier Workshop (3)
10.00 a.m. - 3.00 p.m .
- Sunday 9 September : John D. Hughes' 60th Birthday
celebrations
- Sunday 14 October - : 'The Way of the Brush' Semester (4)
Sunday 9 December Teacher: Melva Fitzallen
- Saturday 17 November : Ch'an Academy Exhibition including
Master Shigyoku (calligraphy),
David Brown (shakuhachi)
Mike Welton (Tai Chi)
- Thursday 27 December - : Five Day Meditation Course (free of
Tuesday 31 December charge) Teacher : John D. Hughes

TIMETABLE OF ONGOING ACTIVITIES

Monday and Friday evening (7.30 p.m.) Meditation (free of charge)

Teacher: John D. Hughes

Wednesday (6.30 a.m.) Pali Chanting

Sunday (11.00 - 12.00 noon) English Expression, Teacher: John D. Hughes (free of charge), English Literature, Teacher: Joy Fratelle B. A.

March, June, September and December, B. D. C. (U) Ltd Newsletters produced (sent free of charge on request).

LIST OF CONTRIBUTORS TO NEWSLETTER - KEY TO INITIALS

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This Newsletter is edited by John D. Hughes, Dip. App. Chem. T.T.T.C.

The Buddhist Publication Society of Kandy, Sri Lanka, a specialist publisher of literature on Theravada Buddhism, has issued its new descriptive catalog for 1990-91. A copy of this 70 page catalog will be sent upon request. While the catalog itself is free, we would appreciate a contribution of U.S.\$1 (or its equivalent) to cover the cost of air mail postage. Write to:

Buddhist Publication Society
P.O. Box 61
Kandy - Sri Lanka

The above notice has been included in this B.D.C.(U) Ltd. Newsletter at the request of the Buddhist Publication Society Inc.

Please refer Graphical Image No: N28-?-1.

Photo of Monks sitting in the Meditation Hall at the Centre on the occasion of VERSAK 1990