

Buddhist Discussion Centre (Upwey) Ltd.

33 Brooking St. Upwey 3158 Victoria Australia. Telephone 754 3334.
(Incorporated in Victoria)

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PHRA ATIKARN BOONLAY CHIRADHAMMO'S RAINY SEASON RETREAT AT CENTRE - 1990

The B.D.C.(U) Ltd. has been most fortunate to have Phra Atikarn Boonlay Chiradhammo staying at the Centre during the 1990 Rains Retreat.

Phra Boonlay is studying the written and spoken English under the tuition of John D. Hughes and selected Students at the Centre. Phra Boonlay is fluent in the Thai, Laotian and Pali languages.

John D. Hughes has introduced Phra Boonlay to the use of his computer to facilitate rapid learning of the English language.

Members of the B.D.C.(U) Ltd. are benefiting from the presence of Phra Boonlay on a day-to-day basis. They wish to thank him for his kindness, friendship and Chanting.

FTC/JOD

B.D.C.(U). LTD FOUNDER'S SIXTIETH BIRTH ANNIVERSARY ACCOLADE

On 9 September 1990, John D. Hughes Dip.App.Chem. T.T.T.C. Founder and Teacher of the Buddhist Discussion Centre (Upwey) Ltd. will celebrate his sixtieth birthday at the Centre.

Directors of the B.D.C.(U). Ltd. have arranged many virtuous activities for this auspicious day including the offering of Dana to many Buddhist Monks and the official Naming Ceremony of our Venerable Dr. Viriyando Bhikkhu Meditation Hall and of our refurbished library.

To honour John D. Hughes's work in founding and developing the B.D.C.(U)Ltd during the last twenty years an Accolade souvenir was published. Some sections of this Accolade are reprinted in this Newsletter. The complete Accolade will be distributed by B.D.C.(U).Ltd Members after 9 September 1990.

FTC

DIRECTOR AND PRESIDENT'S REPORT DELIVERED AT THE ANNUAL
GENERAL MEETING OF THE BUDDHIST DISCUSSION CENTRE (UPWEY)
LTD. HELD AT 33 BROOKING STREET, UPWEY, 3158 ON 11 AUGUST

1990 BY FRANK CARTER B.Ec.

On behalf of your Directors and in my capacity as President, I have much pleasure in presenting the Annual Report for the year 1989-90 of the activities of the Buddhist Discussion Centre (Upwey) Ltd.

I would like to thank Members for your great efforts which made our Centre successful this year. The Company has met all the legal corporate requirements under the Company Code. We are able to meet our financial commitments with ease.

Once again the value of our assets has been increased and our balance sheet shows a healthy proprietorship.

I wish to thank Vice President Mr. Roger Armitage and newly elected Treasurer Mr. Peter Marshall for their consistent effort in maintaining our accounts in proper form. I welcome Peter Marshall as a Director of the B.D.C.(U) Ltd. and greatly appreciate his commitment to the activities of our Centre and his support to me throughout the year.

A significant and pleasing highlight of the year was the substantial improvement of our Meditation and library facilities at the Centre. The ease with which this was financed and accomplished by our Members is a good indicator of our successful Dharma Practice and generation of good causes. The recent extension of our on-site carparking area supports the maintenance of friendly relations with our local community.

Further highlights of the year include the very welcomed visits to our Centre of local and overseas Monks. These visits included the Most Venerable Phra Depmunnee and the Most Venerable Phra Depanyasuthee, Chief Monks from Thailand, the Most Venerable Madihe Pannasiha Nayake Thera of Sri Lanka and Phra Atikarn Boonlay Chiradhammo who is residing at this Centre during the Rains Retreat.

During the year, two of our Members were ordained as Monks, several of our Members have completed, with distinction, studies in business, and two Members of our Ch'an Academy, Melva Fitzallen and June Young, achieved the rare accolade of receiving a Calligraphy Award from the Zen Nitten 17th Annual Contest 1990 Japan. I congratulate each of these Members on behalf of the B.D.C.(U) Ltd.

I would like to offer tribute to the Founding President of the Centre Mr. John D. Hughes, Dip. App. Chem., T.T.T.C., who recently retired from the executive positions of President and Director.

I have sincere respect and gratitude for John Hughes as a Buddhist Teacher. Moreover, I am clearly aware that from the day of founding the B.D.C.(U) Ltd. John has dedicated a significant amount of his remarkable skills and time to the establishment of the organisational structure of this Centre. He has given firm but kind training to many individuals in order for us to operate, maintain and enhance the accumulating resources of the Company.

The Buddhist Teachings and the supporting shell for them have been developed by John like two wings of a bird. One wing has not been allowed to overtake the other as, in balance,

they mutually support each other.

It is for this reason that John has trained our Directors to work for the development of the B.D.C.(U) Ltd. structure and agenda with equal commitment to the supporting of the Teacher. In fact they are not separate.

Through his devotion to the Middle Way, John has clearly demonstrated and taught many others the practical methods available to lead a beneficial and rewarding life. Without John's sustained efforts it is likely that our Members here today would have little or no contact with the Buddha Teachings in this present life whatever.

I thank you John on behalf of my fellow Directors, Members and Friends of the B.D.C.(U) Ltd. for your friendship, professionalism, practicality, scholarship and cultural adaptability which you have generously directed towards helping us all again and again throughout your twelve years Presidency.

As Past President John remains our Teacher and has been awarded the position of Honorary Life Member.

The B.D.C.(U) Ltd. is a stable organisation of cohesive Dharma activity. We are fortunate to have an inconceivably rare set of Dharma producing conditions available to us at this time. Each of us can preserve and strengthen the arising of these fortunate conditions through our continued generous and enthusiastic participation in the activities of this Centre.

The Directors will continue to encourage a professional and friendly style within sub committee and group meetings through the removal of harsh speech and the establishing of one clear agenda for those participating.

Your increased care and kindness towards your Teacher, towards fellow Members and visitors to this Centre; the serving and support of Phra Boonlay; and the fulfilling of the current concerns of your Teacher and President are major opportunities available for you to increase your Refuge in Buddha, Dharma, Sangha. May your Refuge in Buddha, Dharma, Sangha increase now and in the future.

I am delighted to thank all Members and friends of this Centre and my fellow Directors for your kind support, respect and sincere gratitude toward me during my first year as President. I look forward to your support increasing as I continue the successful management of this Centre in the year ahead.

On behalf of all Members, I thank again our Teacher John Hughes for his continued and reliable help and beneficial advice which most kindly guides us in our efforts to practice as we are taught.

Thank
you all very much.

B.D.C.(U) LTD. OFFICE BEARERS AND DIRECTORS 1990

President and Director: Frank Carter, B.Ec.
Vice President and Director: Roger Armitage
Treasurer and Director: Peter Marshall
Secretary and Director: Dorothy Sadler, S.R.N.
Director: Vincent Cavuoto
Director: Melva Fitzallen
Director: Bernard Herlihy

OPENING OF WAT DHAMMARAM BUDDHIST VIHARA - 28 JULY 1990.

Mr Roger M. Armitage, Director and acting Vice President of the BDC(U)Ltd, attended the official opening ceremony for a new Vihara, Wat Dhammaram, held at the Prahran Town Hall at 11.00 am on Sunday 29 July 1990. Among many invited guests were six Buddhist Monks and three Buddhist Nuns who are resident at Buddhist Temples around Melbourne. Over 600 people, mostly from the Khmer Community of Melbourne, attended this auspicious ceremony.

Wat Dhammaram is located at 44 Balmoral Avenue, Springvale, Victoria, 3174, Telephone (03) 547 3214. The Abbot, Venerable Lim Muni, who is resident at the Vihara, is conversant in Khmer, Chinese, Vietnamese and French.

The following speech was delivered by Roger Armitage on the occasion. "Venerable Sirs, Honourable Sirs, Honoured Guests. Dear Friends in the Dhamma. I am speaking to you on behalf of the President, Directors, Members and Friends of the Buddhist Discussion Centre (Upwey) Ltd, and in my capacity as Vice President of that Centre, I would like to praise the Khmer Community of Australia for organising today's auspicious ceremony to commemorate the opening of Wat Dhammaram at Springvale, Victoria.

"The Buddha Dhamma is a profound and subtle body of Teachings. The Dhamma has been likened to a turtle, with a hard outer shell and a soft living inner body. The shell is formed by the Texts, the Sangha, Dhamma Centres and other cultural mores. These all function together to protect and prolong the existence of the Buddha Teaching, yet, in its essence, the living Dhamma knows no cultural bounds. It is timeless and universally the same in all realms.

"For people to be taught the Buddha Dhamma it is useful to present it in a way that is compatible with their local culture. This makes people feel comfortable with the Teaching as it is in a form which they can relate to. Also Teachings which are culturally appropriate lead to more general acceptance within a particular community.

"The success of the cultural integration of Buddhism within a multicultural Australia is evidenced by the various components of Buddhism, namely, Khmer, Laotian, Thai, Burmese, Vietnamese, Sri Lankan, Chinese and Tibetan traditions. Beneath these noble

traditions which are manifested as the various beliefs and rituals lies the living Dhamma like the turtle's flesh.

"Establishing a Dhamma Centre is indeed a Noble Action, especially in this Dhamma ending age. An established Dhamma Centre is a valuable resource to the community, providing services ranging from welfare and counselling activities for people in times of personal crisis, a meeting place for families and friends and, most importantly, a place where people have the opportunity to learn and practise the Lord Buddha's Teachings.

"One English translation of the name of this new Temple "Dhammaram" could be "Buddha Teaching Garden". May this Buddha Dhamma Garden flourish. May the Lotus Flower of the true Buddha Dhamma Blossom. May the weeds of defiled actions be torn up by the roots. May Wat Dhammaram be an example to other Buddhist Temples in Australia. Thankyou very much."

May the Merit of this Dhamma activity bring peace to the Khmer people.

R.M.A.

Please refer [Graphical Image 29-?-1](#)

Progress Press Local Newspaper photo of Dr.
Venerable Viriyananda, June Young and Connie
Rhodes meditating at the Box Hill Thai Buddhist

Temple.

The article below is reproduced from Page 8 Progress Press, Wednesday August 8, 1990. "The Leader Page - Spotlight on community issues."

"Seeking happiness, peace in Buddhism"

By Kate Watson.

Inside Box Hill's Thai Buddhist temple there is an aura of tranquillity.

The scent of incense permeates the air and only the sound of wind chimes disturbs the silence.

Just of the entrance hall in the temple's inner sanctum, a sunlit shrine containing tiers of red and gold-lacquered tables supporting flowers and Buddha images. Incense smoulders beside fruit and other offerings.

It is the physical face of a religion that is attracting an increasing number of westerners seeking an alternative to the teachings of Christianity.

With the influx of Asian immigrants, particularly from South East Asia, Melbourne's

Buddhist community has flourished.

In the 1986 census 11,554 Australian born residents claimed Buddhism as their religion. Including those born overseas, there are 80,387 Australian Buddhists.

The Box Hill temple is presided over by the Abbott, a 55 year old Thai monk, the Venerable Dr Viriyananda. He arrived in Australia in 1985 but it was not until 1987 that the temple was opened.

Money was sent by Dr Viriyananda's Teachers in Thailand, Phra Dhammapanyabodee and Phra Deppanyasudee, and further funds were donated by Melbourne devotees for the purchase of the Elgar Rd house which became a temple.

Dr Viriyananda's Buddhist discourses reach beyond the South East Asian community. Each week people of many nationalities visit the temple to learn and practice the religion.

He explained the basic tenets of the religion as being the eradication of greed hatred and ignorance.

The ultimate aim was to end suffering and pain, to stop the cycle of death and rebirth and to attain enlightenment or 'nirvana'.

"People are born because they still have attachment, are still grasping to the world", he said.

"They still have a strong attachment of fulfilling desires to enjoy life and are thinking this will bring more happiness."

The majority of people attending the temple are Thais, Laotians, and Chinese from Hong Kong, Taiwan, China, Malaysia and Indonesia. Westerners would make up about 25% of the total.

Dr Viriyananda speaks Hokkien, Thai, English, and understands Loatian. This enables him to communicate with the range of nationalities attending the temple.

"A lot of people who came from Indochina brought their religion to practise for themselves and western people were eager to learn," he said.

"The Australians, western people are interested in Buddhism because they want to find real peace and real happiness."

Those who did become involved in Buddhism took it seriously.

"My experience is that the western people have very strong minds. When they embrace Buddhism they try to practise very hard and have very strong patience," he said.

Dr Viriyananda was introduced to religious life at the age of eight when he went to stay at a temple for eight years. At the age of 16 he went home but he returned to the fold four years later.

He was 20 when he "came to the monk life", taking his vows at a monastery in Suphanburi Province, Central Thailand.

Since then much of his life has been devoted to study and teaching.

Dr Viriyananda went onto to study in Bangkok for ten years and lived in Singapore and Penang for about nine years. He later went to India where he gained his bachelor, masters and Ph.D degrees.

Two students of the temple, Connie Rhodes, 57, and June Young, 54, said Buddhism provided answers they had not found in Christianity.

Mrs Rhodes came from a strict Church of England upbringing. For five years she had sought refuge in alcohol as a way of coping with a personal tragedy - the death of her daughter. It was only after becoming involved in Buddhist meditation that she was able to regain control of her life and find some peace of mind.

"I found it answered a lot of questions I didn't have answered before, concerning the mind and life itself," she said.

"It makes sense of your reaction to things and that's what makes happiness. It's your reaction to circumstances instead of blaming God."

June Young sought out Buddhism while writing her BA thesis on Japanese gardens. To understand the subject she needed to grasp the philosophies of Buddhism.

" I was an average Austrian Christian. I was baptised Presbyterian," she said.

" I was always impressed by the compassion of Christianity but the religion didn't appeal to me much.

" Christians didn't offer explanations of how to cope with anything. It was 'follow me blindly'. In Buddhism you don't accept any-thing before examining it fully."

MEDITATION COURSE 6 - 10 JULY 1990 AT B.D.C.(U). LTD

A Meditation Course was held at the Centre from 6 July to 10 July 1990. The Teacher was John D. Hughes.

The object of the course was to train members in the Triple Gem Refuges, namely, refuge in the Buddha, refuge in the Dhamma, and refuge in the Sangha.

The first part of the Teaching was devoted to evaluating potential outcomes of alternative actions in a given decision situation. It soon becomes clear to most persons that the feasible alternatives which their minds produce are uncertain and cannot be relied upon. Just as organisations live in uncertain environments where the behaviour of the market suppliers, members and government is uncertain, so an individual finds his or her various minds seek to avoid risk and uncertainty at the expense of some "expected value". It is soon found by such meditation that it

would be desirable if a steady status of values could be held at all times. If this could be found as a refuge then it is clear that regret could be minimised because decision rules or procedures for living would become orderly instead of chaotic.

A model of decision making which tells the decision maker how to make a class of decisions is normative or prescriptive. A model which describes how decision makers actually make decisions is descriptive.

When the various minds understand the three marks of existence, namely, impermanence, unsatisfactoriness, and absence of a permanent self; the minds are starting to understand the Buddha's Teaching. (The Dhamma).

When the Dhamma holds as the status of the consciousness of a person, certain unprompted thoughts, which would have resulted in serious decisional conflict in the past, no longer influence the equanimity of a person.

From a mind having equanimity, (symptoms of vacillation or hesitation being absent) and compassion for others, it is likely that wholesome actions can be done with ease.

The preliminary meditation taught on this Course was designed to bring about equanimity. John D. Hughes drew a piece of calligraphy in Tibetan script showing the Tibetan word for equanimity. (literally, equal mind).

Use of the B.D.C.(U)Ltd. Library for Dhamma Refuge.

The Refuge for Dhamma is subtle. The method used for this Meditation Course was to increase the power of concentration (Pali: sati) of the Meditators' minds by attempting to exclude as many habitual (chance unprompted) influences, as possible, on their various minds.

To create a powerful normative model for this purpose, the B.D.C.(U)Ltd. Library was selected to represent the Dhamma.

The B.D.C.(U)Ltd. Library has been in use for several years at the Centre. Recent minor alterations have been completed and several new bookcases have been purchased and arranged in place above and alongside the existing Library structure.

The actual functional setting up of the new B.D.C.(U)Ltd. Buddhist Library structure, just prior to the Meditation Course, provided an excellent new opportunity to continue the ongoing process of maintaining, managing, providing a facility (for use by Buddhist and non-Buddhists) and of preserving the Library's resources.

This fortunate planned event was used as a focus for the Meditator's time and energy to be directed towards Refuge in Dhamma.

The inner nature of words, profoundly and directly affecting human mental cultivation, can influence behaviour motivated by the effect of our environment.

The Library obviously contains Buddha's words. (The spoken Dhamma).

The inner nature of literary texts of Buddha's Teachings are a source of realisations and insight wisdom when they are put into practice. So, the instructional nature of the texts available in the B.D.C.(U)Ltd. Library are an indispensable part of the 'sensory education' required by Buddhist Practitioners. (1)

Creative thinking, unless completed to a satisfactory outcome, has a limitless potential of chaos. (2).

The Buddha has warned of the unwholesome results of excessive, uncontrolled imagination.

All these factors operate in the design of a fairly complex library system, which is desired for the computerisation of the B.D.C.(U)Ltd. Library.

It is a prime consideration that the enhancement of the library and the process of enhancement increase Refuge in the Dhamma. However, under certain 'worst cases' of accumulated 'disordering factors' such as, for example, the environment's complexity, uncertainty and ambiguity of a computerised library system, it might mean that more demerit than merit was made. e.g. Buddhist's books might be lost in the system. In this extreme case, it appears likely that the kamma would be made to lose, rather than gain, refuge in the Dhamma.

During the five day course, Teaching was given to the extent necessary to 'flag up' the undesirability of allowing such a possibility occurring during the design of the system.

It was decided to continue to use the Dewey System of Classification for the purposes of indexing the library books and journals. A carefully prepared instruction sheet using natural language was prepared for the processing of books and journals upon arrival at the library. Traditionally, natural language interfaces are extremely difficult to implement on computer systems. However, recent developments in computers and computer software are encouraging enough to decide on this design approach. A library software program is under evaluation at the present time.

The Refuge is the Triple Gem. Accordingly, Practice, was not limited to Dhamma Refuge only during the five day course. The Sangha Refuge was assisted by the presence of Venerable Phra Atikarn Hoonlay Chiradhammo, from Thailand, who is spending the Rains Retreat at this Centre.

May the merit made help preserve the written Dhamma.

References

- (1) J. Sino-Indian Buddhist Studies, No. 5 1986, pub. Inst. for Sino-Indian Buddhist Studies Taiwan. paper by Wu Jeng-Mo, The Original State of Literary Prajna Developing And Assimilating Into Environmented Education at p.106.
- (2) Edward de Bono, THE USE OF LATERAL THINKING, pub. Pelican Books, reprint. 1974, at p. 125.

J.D.H

John G. McLaughlin, B.A., Dip. Ed., has contributed this article for the 60th Birth Anniversary of John D. Hughes, the Founder/Meditation Teacher of the B.D.C.(U)Ltd.

John McLaughlin, born in Australia, has been studying and practicing Buddhism for approximately 8 years, initially with Phra Khantipalo and for most of this time with Geshe Doga.

Cutting Through Spiritual Materialism (1)

Insights into Cutting through Spiritual Materialism (1)

In choosing to review and comment on Chogyam Trungpa's excellent treatise entitled, "Cutting Through Spiritual Materialism", I first of all want to clarify the fact (alleged only, of course), or perhaps objection that this is not a scripture or sutra.

To eradicate this false view, the following arguments need to be put forward. Firstly, Chogyam Trungpa was a bona fide (i.e. authorised and initiated) Tantric Lama.

To get this in perspective, the Lamas are custodians of the Dharma from Sutrayana to Mahayana and right on through to Vajrayana and Sahajayana, the latter being thorough integration of all three Vehicles. Esoterically, Sahajayana seems to leave the exoteric or external ritualistic practices of Vajrayana behind. However, it incorporates them internally. Such Teachings are very advanced and such levels of practice can apply to certain Zen modes, and can, to my mind also be subsumed under such laudable Transmissions as Dzogchen in the Nyingma Tradition and Mahamudra in the Kargyu aspect. Regarding for instance the Mahamudra Transmission,

Tilopa, the founding Guru of the Kargyu Tradition say, "of what use is meditation, prostrations, mantra repetition, visualizations, etc, one need rest only in the natural mind". This is classic Sahajayana which is also known as the natural way or spontaneous absorption in the Buddha nature, tantrically described by Lama Zopa as Bliss conjoined with Shunyata. Such a simple yet profound instruction cannot however simply be followed by reading, just as any other aspect of the Dharma cannot be followed merely by reading. One has to practice, but one has to know how to practice! One initially needs teachers and Gurus (if one chooses) to Guide one, to show the way; the Guru however, as distinct from the teacher does much more than merely point out the direction.

The Guru confirms Abhishekas or Initiations which connect the Chela or disciple to certain types of energies or shaktis which lie dormant or latent within one, and which, when aroused, and utilized correctly, provide a powerful impetus for sadhana or spiritual work to take place, and quicken the capacity of the disciple (as distinct from student) to achieve the various goals of the Buddhist hierarchy, more quickly and efficiently.

For instance, those who are karmically ripe, can achieve even complete Buddhahood in one lifetime within the context of certain Vajrayana and Sahajayana "transmissions".

Now, Chogyam Trungpa was a very high Lama; to his disciples, he was a Buddha, which is the correct view tantrically to have of one's master. Thus, his book, Cutting Through Spiritual Materialism can be seen as an authentic scripture as valid as anything to be found in say the Pali Canon, the actual words of Shakyamuni.

In his introduction, Trungpa states, "There is no need to struggle to be free; the absence of struggle is in itself freedom".(p.11) Again this is deceptively simple and of course Sahajayana philosophy. But for us in our state(s), we cannot simply abandon what appears to be our journey towards, the goal, however we may define it or indeed, have it defined for us. Trungpa is describing a state of mind, which, as my Guru Geshe Doga once told me is what all Dharmas really are.

So you see, to merely not do anything is not the highest practice, it might in fact be sheer amoral laziness!

Sadhana as I understand it has nothing to do with self pre-occupied mind states, however fascinating they might be. Sadhana is work for me, hard work! It is dealing directly with the impediments to Nirvana. It is confronting, battling and eradicating defilements. Trungpa too upholds this view.

He cautions us not to collect the teachings and external trappings of the "spiritual trip". We all know about it don't we? You go to the Guru, you buy a few books, get yourself some beads, dress in vogue with the "in crew", maybe get a secret mantra or technique, grab a spiritual name, become vegetarian and/or part time celibate, you do all the things "spiritual" people do and of course you don't hang around with "unspiritual" people.

Voila: You now think your "spiritual". But this is what Trungpa calls "self deception". Deep down you still as much of a phony as you ever were, only now it's not so obvious. It's gotten a bit more concealed.

But it's still there and the Guru knows it's still there.

You have to be exposed, naked, transparent, your dirty linen on the line for all to see, Trungpa says of America (which of course could and should apply to other Western Cultures, such as Australia), "Because America is looking so hard for spirituality, religion becomes an easy way to make money and achieve fame. So we see charlatans in the role of student, as well as in the role of guru" (p. 18) Some bad teachers have sincere students and some genuine Gurus have insincere students.

Trungpa points out that it works both ways. He highlights the fact that the Guru/disciple relationship is a very special one, one that demands authenticity and integrity for both parties.

In talking of the necessity for surrender on the part of the Chela, he says, "We must surrender our hopes and expectations as well as our fears, and march directly into disappointment, work with dissatisfaction *, go into it and make it our way of life, which is a very hard thing to do" (p. 25).

Trungpa urges us to face or own up to our dishonesty! But who really wants to? It's easier to pretend isn't it? And in pretending we fall prey to self deception and all of its subtle rigmarole.

Trungpa points to the experiential rather than the purely philosophical. In talking of the Guru, he gives the example of Marpa who was Naropa's Chela, who in turn was a

disciple of Tilopa. Trungpa points out that Naropa was a great scholar and Abbot of India's biggest monastery, Nalanda. However, Naropa knew he lacked realizations. Finally, he left Nalanda, found his Guru, Tilopa who lived in a grass hut on a beach (a far cry from Nalanda) and who ate left over fish guts! Marpa too had to put his immeasurable scholastic talents aside and, under Naropa's guidance sought out the Mahasiddha Kukuripa. Kukuripa lived on a poisonous island with hundreds of mad dogs. Marpa found "... an old Indian man living in filth ..." (p. 35).

Footnote *emphasis mine

Moreover, "Kukuripa seemed to be speaking nonsense".(ibid) Trungpa goes on, "Now the situation was unbearable. Not only was Kukuripa's speech unintelligible, but Marpa had to constantly be on guard against the hundreds of bitches.

As soon as he was able to make a relationship with one dog, another would bark and threaten to bite him. Finally almost beside himself, Marpa gave up altogether *1, gave up trying to take notes, gave up trying to receive any kind of secret doctrine. And at that point *+, Kukuripa began to speak to him in a totally intelligible, coherent voice and the dogs stopped harassing him and Marpa received the Teachings:. (ibid)

When Marpa returned to Naropa he was told by his Guru, "It isn't enough to receive the Teachings in a theoretical way. You must go through certain life experiences". (ibid)

Marpa was to lose all his accumulated notes and books in a boating "accident" on his return to Tibet, no doubt further humbling him. Marpa thought he could "collect" Teachings like books or in notes he even thought he could "buy" Teachings with gold. However, Naropa took all his gold and threw it away. Marpa got confused and paranoid. Then Naropa said to Him "What need have I of gold? The whole world is gold for me!" (p. 37) Marpa changed attitude and received more Teachings).

Without going into too detailed or thorough an analysis we can see that the thrust of this scripture is on gaining experience and not just intellectual clap-trap. Whenever I asked my Guru a question, no matter how sincere or intelligent, he would always say, "I don't know, doesn't matter" and then laugh. In time this became a Great Teaching for me more than "talking dharma" with my so called spiritual buddies.

I learned that "don't know" doesn't mean "can't know". And that in between is experience. The life experiences that Naropa counselled Marpa that he must seek.

Thus Trungpa affirms Dharma as a living phenomenon as something to be experienced and not just theoretically hypothesized about. The lessons from Naropa and Marpa warn us time and again to not waste our time, fooling ourselves into thinking we know things when in fact we don't. Only the Masters, the true Masters know and only the Chelas, the true Chelas can ever partake of that knowledge.

Footnote

* emphasis mine * + emphasis mine *1 emphasis mine

Bibliography

(1) Trungpa, Chogyam. Cutting Through Spiritual Materialism, Shambala Publications, Inc. 1973.

Please refer Graphical Image 29-?-1

The Northern Gate at the B.D.C.(U) Ltd.

Professor U.D. Jayasekera has contributed this article for the 60th Birth Anniversary of John D. Hughes, the Founder/ Meditation Teacher of the B.D.C.(U) Ltd.

Professor U.D. Jayasekera, B.A. (Hon.), D.E.E.T.P., A.I.E., M.A., Ph.D. is resident at 35, J.D, Fernando Mawatha, Colombo 10, Sri Lanka.

He is President of the Sri Lanka - Nippon Educational and Cultural Centre; A retired Professor of Education and Head, Department, of Humanities Education, University of Colombo. He was former Editor of the Bauddha Marga, and is the Honorary Secretary of the Sri Lanka Regional Centre of the W.F.B.

BUDDHISM AND SELF-DISCIPLINE

Introduction

Many religions place their explicit faith, confidence and belief in a supreme god-head, a saviour being, dispensing favours and punishment, as the case may be; to whom these various religionists implore with bended heads and folded palms, to grant them favours and blessings, and final immortal bliss, the ultimate union with this god-head in the heavenly kingdom. Buddhism however, is the sole exception to this mode of belief, since it explicitly denies the existence of such a supreme deity, powerful and benevolent, presiding over the destinies of other beings, and capable or ready to grant this blissful emancipation they seek. On the other hand, Buddhism, while unequivocally asserting the supremacy of mankind over even celestials, not only denies the ability of any such god-head to grant salvation to anyone else, but also goes further in declaring that one is one's own saviour, and that one has to attain this goal by one's own individual effort. For this purpose, Buddhism has also precisely indicated the manner in which the individual should exert himself in order to achieve this treasured goal. Effort is his alone, the Buddha has only indicated the way - tumhehi kiccam atappam, akkhataro Tathagata.

Mental Discipline

According to Buddhism, the most important single faculty associated with an individual is the faculty of the mind, since it is indicated to be the spring-board for every action of every individual, both good and bad, righteous and unrighteous. It could thus be seen that the mind is of vital importance in the search for one's salvation.

Accordingly, Buddhism advocates its adherents to discipline and restrain the mind in order to reach the desired goal of emancipation from the inherent state of suffering associated with this samsaric existence. The important role the mind plays in connection with every action of every individual being, has been highlighted by the Buddha in the following manner:

*Mano pubbangama dhamma
mano settha, manomaya
manasa ce padutthena
bhasati va karoti va
tato nam dukkhamanveti
cakkam va vahato padam*

Dhammapada - 1

All phenomena (originating from a sentient being)- *dhamma*- are preceded by (the activity of) the mind, have as their chief agent, the mind; and are made up of the mind. If one were to speak or act with a polluted mind, sorrow follows one (as a consequence) even as the cart-wheel follows the foot of the ox that draws (the cart).

*Mano pubbangama dhamma
mano settha, mano maya
manasa ce pasannena
bhasati va karoti va
tao nam sukhamanveti
chayava anapayini*

Dhammapada - 2

All phenomena (originating from a sentient being)- *dhamma*- are preceded by (the activity of) the mind, have as their chief agent, the mind; and are made up of the mind.

If one were to speak or act with a pure mind, happiness follows one (as a consequence), even as the shadow that never leaves one.

The mind is the main faculty which gives life and meaning to every living being. As has been already indicated, the mind has to be developed to its full capacity in order to achieve one's goal of emancipation. According to Buddhism an individual consists of three main constituent factors, they being name - *nama*, form - *rupa* and consciousness *vinnana*. In the absence of the last mentioned *vinnana* consciousness or mental faculty, a human being is nothing but a dead entity, sans life and sans action.

In the journey towards final emancipation, Buddhism has advocated three developmental phases, namely moral virtue - *sila*, mental concentration - *samadhi* and wisdom - *panna*. *Sila* is a code of moral ethics directed towards restraining and developing the mind, which is described in the Buddhist texts as fickle, and difficult to control or restrain.

The wise man therefore is advised to restrain and control it like a fletcher who fashions out a straight arrow.

Panca-sila Precepts

The restraining or the disciplinary process in respect of body and speech, is brought about by the observance of sila or moral virtue. The *panca-sila* or the five precepts are the primary ethical code advocated in Buddhism, which every Buddhist is expected to cultivate daily.

The first precept in this connection is the abstinence from killing any living being, man or animal - *panatipata veramani sikkhapadam samadiyami*. This precept accepts the principle of the sanctity of all life, and establishes the fundamental right of every living being to live his own life to its normal end, and indicates that there is no valid justice or authority for any one to kill or destroy any other living entity. In Buddhism, this vital injunction is not only extended to every living being, but it also enjoins its adherents to extend unbounded loving kindness to them all, in the manner of a mother who protects her only child as if he were her own life.

*Mata yatha niyam puttam
ayusa eka puttamanurakkhe
evampi sabba bhutesu
manasam bhavaye aparimanam*

Karaniyametta Sutta

Just as a mother protects her only child as if he were her own life, (one should) extend thoughts of unbounded kindness to all living beings.

The second of the panca-sila precepts is directed towards the preservation of the sanctity of rightful ownership. The formula, *addinadana veramani sikkhapadam samadiyami*, enjoins a Buddhist to abstain from appropriating anything not willingly given to him. This clearly concedes the right of any person to own and possess his own wealth and property without being wrongfully or deliberately robbed or snatched away by anybody else.

It may be mentioned here that while Buddhism does not decry the possession of wealth, it only condemns ill-gotten wealth, and wealth that is of no benefit to oneself and to society.

The third precept, *kamesu micchacara veramani sikkhapadam samadiyami*, enjoins a Buddhist to abstain from wrongful sex indulgence. According to this precept no individual has any right whatever, to disturb the harmony and serenity of the family life of any other person through misconduct in sex behaviour. It is not necessary here to narrate the numerous calamities presenting themselves in society all around us, and the degrading consequences that emerge as a result of the violation of this essential code of social ethics, so detrimental and baneful to the existence of a harmonious and peaceful social climate.

The fourth precept, *musavada veramai sikkhapadam samadiyami*, expects an individual to refrain from uttering falsehood. Since one's speech is of vital importance in the transmission of cultural traditions, and the maintenance of a social equilibrium, it is very necessary that

one's speech should be a source of well-being and solace to society. Abstinence from lying generates harmony in social living by not only accepting the value of truthful speech, but also extending a sense of trust and confidence in it. Gentle and truthful speech is a great blessing to all alike, and a highly desired boon to treasure.

*Bahusaccam ca sippanca
vinayo ca susikkhito
subhasita ca ya vaca
etam mangalamuttamam*

Mangala Sutta

Much learning, skill in arts and crafts, well trained
in discipline, pleasance in speech - these are highly
treasured.

The present day society being widely rampant in distrust, suspicion and ill-will, it is highly necessary that such baneful attitudes should be eradicated as soon as possible in order to provide the necessary social climate for peaceful living among individuals.

The fifth and the last precept in the *panca-sila* code, *surameraya majjapamadatthana veramani sikkhapadam samadiyami*, abstinence from taking intoxicating drinks, ensures a healthy, balanced and unperturbed mental state in the individual, so very necessary for living a dignified and chaste life.

An unbalanced and ill-functioning mind manifesting itself with the ill-effects caused by the consuming of baneful alcoholic drinks, prevents a person from conducting himself as a normal mentally healthy being, preventing him from being able to distinguish between good and bad, right and wrong, virtue and vice, and making him behave in a most ludicrous manner in society, destroying his sanity and balance almost completely.

Atthanga-sila Etc.

The Buddhist *panca-sila* precepts are the basic moral training advocated for Buddhists to adhere to. Their universal beneficence is clearly discernible when we look around and observe the alarmingly abundant calamities and misery manifesting themselves in society due to very many transgressions in this direction. The *atthanga-sila*, *ajiva-atthamaka-sila* and the *dasa-sila* are moral precepts, which are usually observed during special days, such as the full-moon day of each month. Unlike in the case of the *panca-sila* precepts, these are normally observed at a special place like a Buddhist *vihara*, or a religious temple. The eight precepts are, abstinence from killing, abstinence from appropriating anything not specifically offered, abstinence from living a non-holy life, particularly non-chaste, abstinence from uttering falsehood, abstinence from consuming intoxicant drinks, abstinence from partaking food after mid-day, abstinence from associating in singing, dancing, music, unseemly shows, and the use of garlands, perfumes, unguents, and things that tend to beautify and adorn the person; and abstinence from the use of lofty and luxurious seats. The *ajiva-atthamaka* precepts too contain eight precepts in all, but are slightly different from the eight precepts already noted, they being abstinence from killing, from taking anything not specifically offered, from indulgence in wrongful sex behaviour, from uttering falsehood, malicious speech - *pisuna vaca*, harsh speech, frivolous talk, and from improper livelihood. Then there are the ten precepts, which, inclusive of the precepts already indicated in the eight precepts,

there is the added injunction of abstinence in the acceptance and the use of gold and silver.

All these *sila* precepts are directed towards the disciplining of the person and his speech. The disciplining process for an individual consists of a three-fold stage of training, *sila, samadhi and panna*; moral virtue, mental concentration and wisdom. Moral virtue is brought mainly by the observance of *sila* practices. These are directed towards the physical component and the speech factor of an individual.

We have already indicated the importance of the mind in the restraining process. The next stage after *sila* is where one has to restrain and discipline the mind through *samadhi* or mental concentration; mind, as already noted, being the spring-board of every action. It may here be noted that while physical and verbal restraint are easy of attainment than mental restraint. *Citta* or the mind which is indicated as being both the seat and the organ of thought, is declared difficult to perceive, extremely subtle and wandering about where it lists, being bodiless and difficult to guard or control. Of the three main factors of name, form and consciousness which constitute the person, the consciousness, or the *vinnana* factor leaves the body at death. It is to this factor that we have now to turn our attention to.

Mental Discipline - Bhavana

It has already been indicated earlier, that the mind is the most potent factor in the person of an individual. Its authority and power being enormous, it could very well make or mar a person. In fact, it is the creator of both good and bad, man and god, and the very perpetuity of this *samsaric* journey for the individual. While everything could be made subservient to a well-disciplined and well-developed mind, a fickle, unsteady and non-disciplined mind is subservient to everything else in the world. Knowing this fact, the wise should urge forth towards mental concentration or the disciplining of the mind as his next step, for which meditation is indicated to be the best course of action.

Bhavana or meditation as mental culture or mind discipline, is a form of concentration of the mind, which means that the mind is kept fixed on a particularly suitable object of thought, concentration. The Buddhist books indicate forty such different topics of mental concentration. In fixing one's exclusive attention on any one of these particular topics means that the mind is kept directed on one particular centre of thought, so that one keeps one's extreme vigilance over it, restricting the mind and preventing it from wandering about. This situation brings about a state of one-pointedness in mental activity - *citta ekaggata*, producing a serene sense of even-mindedness - *upekkha*, and extreme absorption where all forms of undesirable factors such as hate, laxity and agitation are kept at bay, and mind experiences a joyful tranquillity and serene calm.

Meditation is of two kinds *samatha* and *vipassana*. *Samatha* pattern of meditation is directed towards an attainment of quietude of mind, a tranquillity in which there prevails an atmosphere of extreme serenity. In this pattern of meditation, there are altogether forty topics, from which, one can select any particular topic as one may desire. The commonest topics among these are the four *satipatthanas* relating to the body, the sensations, the mind and phenomena respectively; the *Buddhanussati bhavana*, reflecting on the nine-fold virtues of the Buddha; *kayagata-sati bhavana*, reflecting on the body; *maranussati bhavana*, reflecting on the aspect of death; *anapanasati bhavana*, reflecting on the factor of in-breathing and out-breathing; and *metta*

bhavana, the expression and cultivation of universal benevolence to all beings.

In the *vipassana* pattern of meditation - insight meditation, a person directs his attention at reflecting on the higher metaphysical truths, such as impermanence - *anicca*, suffering - *dukkha*, and non-entity - *anatta*, through the experience of which, an attempt is made to acquire an insight into the nature of things as they really are - *yathabhuta nana dassana*. Once this awareness - *sati*, is achieved a person comes to experience which is both truth and understanding or realization. As the *Dhammacakkappavattana Sutta*, the first sermon delivered to the *panca vaggiya bhikkhus* by the Buddha indicates, this realization dawns on a person when one clearly comprehends that whatever is brought to being, that comes to cease - *yam kinci samudaya dhammam, sabbam tam nirodha dhammam*.

According to Buddhism, emancipation from all the misery connected with samsaric existence can be brought about by a process of progressive and gradual self-discipline, directed towards mental and spiritual development attained by cultivating practices of moral virtue - *sila*, mental concentration - *samadhi*, and ultimate wisdom - *panna*. The practice of engaging in *sila* virtues, such as the five precepts enables a person to develop a restraining tendency in his general demeanour. Restraining and developing the mind through both forms of meditation, *samatha* and *vipassana bhavana* enable a person to develop mental concentration - *samadhi*, which ultimately directs him on to the stage of acquiring *panna* or wisdom, emancipating him from the throes of *Samsaric* existence.

Noble Eight-fold Path

To attain this stage, apart from the essential recourse of engaging in *sila* and *samadhi* practices; as indicated in the Buddha's first sermon, the proper path to pursue is the Noble Eight-fold Path - *ariya atthangika magga*.

This is what is called the Middle Path, *majjhima patipada*, which avoids both the extremes of self-indulgence - *kama sukhallikanu yoga*, and self-mortification - *atta kilamatanu yoga*. This eight-fold path consists of right understanding - *samma ditthi*, right thought - *sammāsankappa*, right speech - *samma vaca*, right action - *samma kammanta*, right livelihood - *samma ajiva*, right effort - *samma vayama*, right mindfulness - *samma sati*, and right concentration - *samma samadhi*. The seeker after salvation has to pursue this path, practising, as indicated earlier, moral virtue - *sila*, and mental concentration - *samadhi*. This leads the person to wisdom - *panna*, or understanding things as they really are - *yatha-bhuta nana*, that is, the basic truths of impermanence - *anicca*, suffering - *dukkha*, and non-entity - *anatta*, with the over-riding factor of the presence of conflict of suffering - *dukkha*, which has to be ultimately eradicated.

In this individual struggle for seeking emancipation from the overriding, ever present factor of suffering, one has to traverse along the eight-fold path, relying on the efficacy of moral virtue, and mental concentration. It may be repeated here that the entire effort is centred on the all-embracing mind factor, which in fact is the destructor or the saviour as the case may be. The mind is the most potent factor, and hence it has to be developed to its optimum limit in order to reach this haven of ultimate deliverance from suffering - *dukkha*, which is *nibbana*, which in relation to one's life is compared to the extinction of a flame - *nibbanti dhira yatha 'yam padipo*, that is, extinction of a desire - *asavakkhaya*, and a cessation of becoming - *bhava nirodha*.

Cakkhu, Nana, Panna, Vijja, Aloka

The realization of this victory over becoming, is thus brought about by the disciplining of the mind through mental concentration, which is an essential requirement to pursue in order to reach this cherished goal. How this wisdom or deliverance gradually dawns on the individual who cultivates this essential mental discipline is briefly narrated in the Buddha's sermon where the Buddha declares as follows:

pubbe ananussutesu dhammesu cakkhum udapadi, nanam udapadi, panna udapadi, vijja udapadi, aloko udapadi - in this doctrine (*dhamma*), unheard of before, there arose in me vision - *cakkhu*, knowledge - *nana*, intellect - *panna*, wisdom - *vijja* and light - *aloka*. Thus the final liberation brings about the ultimate, all-pervading light that clearly makes visible, the true nature of '*things*' and the '*self*'.

In order, therefore, to achieve this ultimate goal, one has to liberate the 'self' through the cultivation of *samatha* and *vipassana* meditation, which ultimately leads a person to the goal of *nibbana*. The Buddha himself has declared that he succeeded in achieving the All-enlightened state through the disciplining of the mental faculty.

*Na cintayanto puriso
visesamadhigacchati
cintitassa phalam passa
muttosmi Mara-bandhana*

Jataka - 118

Summary

To sum up: Buddhism does not rely on a supreme god-head for attaining one's deliverance from the rigours of samsara, but asserts that one is one's own saviour, and gives the individual the responsibility and confidence to seek his salvation through his own individual efforts, by pursuing along the noble eight-fold path declared by the Buddha, exercising moral virtue and mental concentration. In this connection, it has been shown that the factor mainly to be developed is the mind, which ultimately has to be developed to its optimum extent; when it becomes liberated, and wisdom or panna arises, at which stage the individual reaches the state of comprehending things as they really are - *yathabhuta nana dassana*, which finally liberates the individual from all suffering in existence *jati*, and his departing this life is compared to the extinction of a flame of light, with no traces left of any further becoming.

Professor N.H. Samtani has contributed this article for the 60th Birth Anniversary of John D. Hughes, the Founder/Meditation Teacher of the B.D.C.(U)Ltd.

Professor N.H. Samtani is the Secretary of the Bhikkhu Jagdish Kashyap Institute of Buddhist and Asian Studies, Buddhakuti-Adityashyam, Ashok Marg, Sarnath, Varanasi-221007, India.

Among the great masters who tremendously influenced the thought and life of human race, Gotama Buddha's name stands out foremost. His new doctrine based on compassion and wisdom, recognising no barriers of caste, colour and region, not only changed the course of Indian history, but it influenced greatly our neighbouring countries, like Bhutan, Burma, Nepal, Sri Lanka and Tibet.

The range of Buddhism is enormous. In time it covers more than two thousand five hundred years and in space it covers a host of countries of Asia including China, our ancient neighbour across the Himalayas, and Japan, the leading country in the technological advancement in the world. Devotees from Thailand, Korea, Japan and various other countries, and Tibetan pilgrims who come to visit the sacred places associated with the birth (Lumbini), enlightenment (Bodh Gaya), preaching of the first sermon (Sarnath), and the great decease (Kusinara) of the Buddha create in us the feeling of pride that it was here in India that the great Master was born and walked on earth and whose message spread far beyond the frontiers of this country.

Many races were converted to Buddhism not by sword, not by money power but by the peaceful message of maitri (loving kindness) and karuna (compassion). To borrow the current terminology it may be said that in India was born a religion of export quality which could appeal to people in any region with any cultural and ethnic background. And this is no mean contribution of Buddhism to world culture.

Buddhism gave us the best in education. Nalanda and Takshashila, the great Buddhist universities, not only sent their distinguished scholars abroad to spread the message of the Master but attracted Tibetan and Chinese scholars who came here to study Indian Buddhist texts and to translate them in their respective languages.

The Tibetan and Chinese Buddhist canons are a standing testimony of the huge translation projects that went on for centuries with international co-operation of Indo-Chinese and Indo-Tibetan scholarship. Chinese and Tibetan translations of Buddhist works broke the world record in the first millennium of the Christian era in the history of translation.

Discovery of Pali and Buddhist Sanskrit literature during the 19th century by the Western Scholars opened up new vistas for them and they found hidden treasures in scriptures of Buddhism. The study of Chinese and Tibetan versions of Buddhist texts created further interest in this precious record. Unfortunately with the disappearance of Buddhism from India for some centuries, many original texts were lost and it was through these translations that the texts could be restored or studied again.

In fact, the first Buddhist dictionaries with modern system were published by Western scholars, e.g. Pali-English Dictionary by T.W. Rhys Davids and William Stede (London, 1925); A Dictionary of Chinese Buddhist Terms by W.E. Soothhill (London, 1935); Buddhist Hybrid Sanskrit Dictionary by F. Edgerton (New Haven, 1953). The only Indian who gave us an excellent Tibetan-English Dictionary (Calcutta, 1902) discussing many Buddhist terms was Sarat Chandra Das.

Even now in the West lexicographical work on Buddhist texts is continuing. Revised Pali-English Dictionary is under preparation in Oxford, and an ambitious project of Critical Pali Dictionary is in the process in Copenhagen (Denmark) under Royal Danish

Academy.

The range of work done by Western and Eastern scholars in the area of Buddhist Studies can be seen from the two volumes, the credit of which goes to indefatigable Japanese scholars. Many Indian contributions are noted in these volumes which are: Shinsho Hanayama . Bibliography on Buddhism (Tokyo, Hokuseido Press, 1961) and Hajime Nakamura: Indian Buddhism : A Survey with Bibliographical Notes (Tokyo, Kufs Publication, 1980).

Work of French and British scholars has been very significant. British scholars established in London, the Pali Text Society which published Pali texts in Roman script and many texts were translated. However, French scholars contribution has been monumental.

Apart from Sylvain Levi and La Valee Poussin's contributions, E. Lamotte's major work Histoire du Bouddhisme Indien (Louvain, 1958) is classical work in Indian Buddhist studies. The penchant of French scholars for giving exhaustive reference material in footnotes is unsurpassed and it has to be seen to believe the vastness of material in Buddhist Studies. I understand that three big volumes on the life of Buddha are under preparation in France.

Russian and American scholars have also contributed enormously. Stcherbatsky's two volumes on Buddhist Logic have become classic and Franklin Edgerton's work on Buddhist Hybrid Sanskrit Dictionary and Grammar stands unsurpassed.

After 1956 when the 2500 Buddha Jayanti was celebrated on an international scale in India under the inspiration of Jawaharlal Nehru, our first Prime Minister, new departments of Pali and Buddhist Studies were opened or already existing were further strengthened. Now, we have Post graduate Institute of Pali and Buddhist learning, Nalanda (Bihar) called "Nav Nalanda Mahavihara". Department of Buddhist Studies, Delhi University, Central Institute of Buddhist Studies, Leh (Ladakh), Central Institute of Tibetan Higher Studies at Sarnath.

Another International Institute of Buddhist Studies after the same of Acharya Narendra Deva, the great patriot, politician, educationist and the Buddhist Scholar of international fame is being planned in Sarnath by the Government of Uttar Pradesh. Thus India is not lagging behind in encouraging and strengthening Buddhist Studies in academic institutions.

However, there has never been a greater need of the spread of the message of compassion and loving friendliness taught by the Buddha, as at present times when violence, corruption, casteism and selfishness are poisoning the cordial relations between different segments of Indian society, the message being based on spiritualism, co-existence and mutual respect for different paths of religion. In fact the Buddha's message is universal which will bring all nations together for World Peace.

AN APPEAL FROM ABURKHIL JANAKALYAN SAMITI

This is a humble appeal from Aburkhil Janakalyan Samiti, a socio-religious-cultural-benevolent organisation of Bangladesh established on 4th October, 1981. Since its inception the association has been rendering valuable and praiseworthy services to the suffering people of the country through its benevolent projects and programs:

children welfare scheme, charitable free clinic, technical training centre, educational development, meditation centre, etc. We are requesting and appealing to the philanthropists and benevolent organisations of the world to support the projects of the samiti. In the children welfare scheme the samiti has 110 high school going children and 250 primary school going children, who need support in educational expenses, clothes, health care, food, accommodation etc. for their survival. Please remit your generous help to the following address:

Prof. Dr. Bikiran Prasad Barua
President
Aburkhil Janakalyan Samiti
G.P.O. Box 1054
Chittagong 4000
Bangladesh

AN APPEAL FOR HELP FROM THE WFB, SRI LANKA REGIONAL CENTRE (INTERNATIONAL REHABILITATION FUND)

380, Buddhaloka Mawatha, Colombo 7, Sri Lanka

Sri Lanka is undergoing an extremely difficult period due to recently intensified terrorist activities. There is an urgent need for basic requisites such as food, clothing, medicine and amenities to put up temporary shelters.

The Government cannot by itself provide all these requirements. Hence this urgent appeal to send your contributions in favour of Treasurer, W.F.B. Regional Centre, in Colombo, Sri Lanka. Please note: cheques should be crossed.

Mr. Albert Edirisinghe is Chairman and Prof. N.A. Jayawickrema is Secretary of the WFB, Sri Lanka. Mr. Stanley William is the Treasurer.

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B.D.C. (U) Ltd. 1990 TIMETABLE

Friday 21 September- : Five Day Meditation Course

- Tuesday 25 September (free of charge) Teacher: John D. Hughes.
- Saturday 9 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 9th September : John D. Hughes' 60th Birthday Celebration.
- Sunday 14 October - : 'The Way of the Brush'
Sunday 9 December Semester (9), 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
Tuesday 31 December (free of 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.

Every evening at 7 p.m. Pali Chanting with Phra Atikarn Boonlay Chiradhammo.

Sunday (11.00 - 12.00 noon) English Expression, Teacher: John D. Hughes,
(free of charge).

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