

BUDDHA DHYĀNA DANA REVIEW

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Please refer Graphical Image No: V7N1.1.1

Photo: A Visiting Monk from Seoul, Korea writing calligraphy in the Ch'an Academy.

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Glossary

This Glossary continues on from that established in Buddha Dhyana Dana Review Vol. 6 No. 3. Some Pali words contained in this edition are excluded from the Glossary, where explanations are provided in the text, and/or where definitions could not be sourced in the references used.

Adosa	Hatelessness.
Adhamma	Unrighteousness; sin; mean; ignoble.
Anagata (Anagata)	Not come yet; future.
Anatta (Anatta)	Egolessness; not self.
Anicca	Not stable; impermanent.
Apodhatu	The water element.
Ariya	Noble; distinguished; one who has attained higher knowledge.
Asoka	Free from sorrow; the Asoka Tree.
Attharasa (Attharasa)	Of a great mass or multitude.
Bhagavati or	Relating to or coming from Bhagavat i.e.. Vishnu (Bhagavati) Krishna; sacred; devine.

Bhavana (Bhavana)	Developing by means of thought or meditation.
Bodhi	Supreme knowledge; the tree of wisdom.
Bodhisatta	A being destined to Buddhahood.
Bojjhanga (Bojjhanga)	A factor of knowledge or wisdom.
Bo-tree	Tree of enlightenment; Bodhi tree.
Brahma	The Creator.
Buddha	One who has attained enlightenment.
Cetasika	Mental property.
Citta	State of consciousness.
Deva	Gods having male form.
Devata (Devata)	Gods having female form.
Ditthi (Ditthi)	View; belief; dogma; theory.
Dukkha	Suffering; pain; misery; discomfort.
Gandha	Odour; smell; scent.
Hina (Hina)	Low; inferior; base; despicable.
Jhana (Jhana)	Concentration of mind; meditation.
Kalpa	World-period; an aeon.
Khandha	The body of; a collection of.
Lobha	Covetousness; greed.
Majjhima Patipada	Middle Path.

Mandala (Mandala)	Circle.
Mara (Mara)	1. Killing; destroying; bringing death. 2. The Evil one.
Metta (Metta)	Loving kindness.
Namo	Be my adoration to.
Nana (Nana)	Wisdom; insight.
Nekkhamma	Renunciation.
Nibbana (Nibbana)	Emancipation; the final bliss.
Oja (Oja)	Nutritive essence; juice.
Paccaya	Resting on; foundation; motive.
Padaka	1. One who knows the words or lines. 2. Basis, principle.
Pakati	Original or natural form; nature.
Palasa (Palasa)	1. The tree Butea frondosa or Judas Tree. 2. A leaf; foliage; leaves.
Pannatti (Pannatti)	Designation; concept; a regulation.
Parami (Parami)	Completeness; perfection.
Paramita	Gone to the opposite shore; transcendent.
Pariggaha	Wrapping round; enclosing.
Parinibbana (Parinibbana)	Complete Nibbana.
Parriccheda	1. Exact determination; definition. 2. Limit; boundary. 3. Division.

Pathavidhatu	The earth element.
Prajna (Prajna)	Wisdom; intelligence; knowledge; judgement.
Puja (Puja)	Veneration; homage; devotional offering.
Raga (Raga)	Lust; sensual craving.
Rasa	Taste; flavour.
Saddha	Believing; faithful; devoted.
Sadhu	Yes, alright.
Sakya	Follower of the Buddha.
Sambodhi	The highest enlightenment.
Samiddhi	Success; prosperity.
Sammasita	Grasped; understood; mastered.
Samsara (Samsara)	Round of rebirth; perpetual wandering.
Sankhata	The "formed"; comprises all phenomena of existence.
Sasana (Sasana)	Teaching; order; message; doctrine.
Sila (Sila)	Moral practice; code of morality.
Sukhavati (Sukhavati)	Of the heaven of Buddha Amitabha.
Suttanta	A chapter of the scriptures.
Sutta Pitaka	A division of the Pali Canon.
Tanha (Tanha)	Dryness; thirst; craving for.
Tejodhatu	The fire element.

Tisarana	Threefold Refuge.
Tripitaka (Tripitaka)	The Three main divisions of the Pali Canon.
Vanna (Vanna)	Colour.
Vassa	Rain shower.
Vayodhatu	The wind element.
Vinaya	The code of monastic discipline.
Vyuha (Vyuha)	Distribution; arrangement.

References

1. Buddhadatta, A.P., Concise Pali-English Dictionary, 1968, The Colombo Apothecaries Co. Ltd., Colombo.
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5. Nyanatiloka, Buddhist Dictionary: Manual of Buddhist Terms and Doctrines, 1980, Buddhist Publication Society, Kandy, Sri Lanka.

Please refer Graphical Image No: V7N1.6.1

Photo: John D. Hughes with visiting Korean Monks, Ven. Kuym Sun Sa and Ven. Hong San, and their guide Chung Sun Lee, in front of the image of Avalokiteshvara at the B.D.C.(U) Ltd.

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Coming Events at Our Centre

BUDDHIST PRACTICES ENHANCE LIFE SKILLS

Buddhist Practices, including Bhavana are given at the Centre every Monday and Friday evening starting at 7.30pm. Several Five Day Meditation courses are held during the year. At times, our Centre accommodates eminent Buddhist Monks and Teachers from other Centres and overseas.

Five Day Course	28 - 1 March/April 1997
Five Day Course	6 - 10 June 1997
Five Day Course	5 - 9 September 1997
Five Day Course	27 - 31 December 1997

Courses run from 9.00am to 10.00pm each day. At least five precepts should be maintained and there is no charge for the course.

CH'AN ACADEMY

Ch'an (Zen) trains the mind using ink, paper, inkslab and brushes over the four seasons. Classes in Ch'an methods are conducted by the resident Ch'an Teacher, John D. Hughes on the second Sunday and last Saturday of each month. Regular Classes are also conducted with visiting Teachers. For fee details please contact the Centre. Some Teachings and services at the Centre are free of charge. Ch'an Methods lessons have fee charges to cover material. The operating costs of the Centre are covered by the generosity of the Members and Friends who wish to donate money, material and service.

Sumi-e Class with Andre Sollier	8th March 1997
Sumi-e Class with Andre Sollier	12th April 1997
Sumi-e Class with Andre Sollier	10th May 1997
Sumi-e Class with Andre Sollier	7th June 1997
Sumi-e Class with Andre Sollier	12th July 1997
Sumi-e Class with Andre Sollier	13th September 1997

PUBLICATION FOR SALE

Ajaan Chanhphy Panyanor Manivong was elected a Patron of the Buddhist Discussion Centre (Upwey) Limited on 23 March 1996. Copies of his recent publication, "The Way You Are Looking For - A Manual Of Insight Meditation", translated by John D. Hughes, are available from the Centre at \$15 each. Please contact the Centre if you wish to purchase a copy.

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FUNDRAISING BANQUETS

The Centre will be hosting three fundraising banquets in 1997, the first being planned

for March. We invite you to join us on what are sure to be joyful occasions, giving you the exciting opportunity of participating in our Auctions and Raffles for fine works of art, including exquisite Ch'an pieces by Master John D. Hughes. For further information please contact Gilda Grey at the Centre on (03) 9754 3334.

Editorial

Late one evening, Lord Buddha assembled his Sangha and gave a discourse, (the "Fire Sermon"), which drew out the simile that the World is burning with the fires of hate, greed and ignorance.

Reflection on BDDR image and style is the regular business of this Editor as he encourages three graduate Assistant Editors of BDDR to strive to attain, each for himself or herself, insight into what is Path and what is not Path in Buddha Dhamma.

To reach such parami knowledge of Dhamma would require them to consider the advice of the 6th. Century Noble Person, Acariya Dhammapala, from time to time; "Have I accumulated any requisites of merit and knowledge today?" and "What have I done for the welfare of others?".

These young persons have skills, education (each has studied to graduate as a B.A.), and knowledge. These things can be verbally minimised by referring to them as "human capital".

As Lester Thurow, a Professor of economics and the former Dean of MIT's School of Economics, suggested, human capital differs from physical capital in three substantial ways.

Human capital cannot be owned; it often requires a time horizon much more distant than physical capital (Who would invest in the 16 years of education to produce a graduate?); and investments in knowledge have to be made in a social context.

When the history of future events (the Anagatavamsa) tells of the gradual successive disappearance of what we have today at our Centre: the attainments, method, learning, symbols and relics; some Members have aroused in themselves the conviction that they must help to slow down the loss of these "five Great Treasures".

If Members aspire to help in the perpetuation of written Buddha Dhamma for self and others; they must strive to increase their human capital.

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The human capital of persons is more valuable if they practice seven factors of noble use in learning. (Pali: bojhhanga - the seven factors of enlightenment).

Those seeking guardianship of their human capital must resist any tendency to discount the importance of the bojjhanga.

In style terms, BDDR reports should not become overly climactic through the formations of "constructed objects", or the Review may lose essential vigour and appeal.

A reason such "constructed objects" should be avoided is given by Achaan Naeb, who established a Buddhist Research and Mental Welfare Association at Wat Sraket in Bangkok.

In her discourse, The Development of Insight she explains:

"If there is any question as to why we cannot concentrate the mind first and then practice insight later, I would only say that if the concentration has an insight object (mind and matter), then it is all right.

But if, on the other hand, concentration occurs because of your desire or because you create an object, then you will be unable to practice insight with that object. A constructed object cannot be an object of insight.

We cannot find the truth in a constructed object because direct experience is covered up. Insight wisdom must realise the truth in all daily activities which are "realities" and not consider any special object which has been produced and which differs from daily activities".

Assistant Editors should bear in mind the elements which they may employ when verbal minimisation is used (eg. "human capital") to avoid the jeopardy of thinking of a "constructed object".

To avoid potted thinking, they should think of a mandala holding the elements of what they wish to discuss. Refuge in the Triple Gem and five precepts act as a supportive domain.

With these supports, as either skill in method or skill in means, our Assistant Editors cultivate adequate human capital, ensuring the Custodianship of, and successful written transmission of, Buddha Dhamma.

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It would be pointless to write about a topic without a disciplined immersion in, and subsequent understanding, of the relevant literature associated with a topic.

The Canon originates from the first Council and authorised Commentaries should

form our style guide.

Historically, in general, only Monks and Nuns wrote Commentaries about Buddha Dhamma.

Today, circumstances are different.

It would be fascinating to know how many laypersons in their present lifetime will write about, mention in broadcasts, or comment on Internet or other media upon this topic.

This Editor forecasts that the figure could aggregate to a million persons within the next five years.

With such an anticipated amount of new information, it is fair comment to say diverse misinterpretations may result.

These misconceptions, if acted upon, are more dangerous to the well being of persons than a thousand forest fires.

What, if anything, should we do when we think we detect such things in the writings of others?

If we inclined to a policy of expending valuable resources on fighting what we think are the forest fires of erroneous views, the high publication costs of such repudiation could steer our Centre toward insolvency.

It is not merely laissez faire to say we avoid a policy of becoming overly obsessive in such fault finding exercises.

It may help to reflect that through innumerable cycles of lifetimes; we have developed an extremely close karmic connection with many beings, seen and unseen, who are in samsara with us.

Some of these beings are the assembly of Sangha; those who realise and transmit the Teachings; that is, they practice Dhamma.

We wish to travel in their way of Dhamma.

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Others of these beings are those who may have been close to us in the past but are now involved in actually destroying their happiness through confused and harmful actions and thoughts, that is, they practice adhamma.

We do not wish to travel in their way of adhamma.

To stay with Dhamma, remember Kalu Rinpoche whose 1986 text THE DHARMA that Illuminates All BEINGS Impartially Like the Light of the Sun and the Moon reminds us that the third Dharma of Gampopa states by travelling the Path our confusion is dispelled.

The principal theme of the teaching here is the experience of emptiness to realise that our mind and all the experiences it projects are fundamentally unreal: they exist conventionally, but not in the ultimate sense. If time permits, it would be wise to recollect practice with this theme in mind.

With this theme in mind, best practice suggests Editors ought not waste scarce resources by generating replies to present known and foreseeable misunderstandings of Buddha Dhamma.

When proficiency comes, compassion follows, then, by concentrating on the skandha of consciousness, there arises a knowledge of timing writings.

Then, we do not add fuel to the fires of those who have "gone to views".

By positing this approach, Editors position themselves to stay away from "print and be damned" confrontation styles of writing which tend to add more heat than light to current issues.

On the grounds that kamma (action) is internally generated, each for himself or herself, we feel that a policy based on a thorough evaluation of our own errors is conscientious enough. The Assistant Editors require this core value for their major editing tasks through our Buddha Dhyana Dana Map Project (BDDM). This project will present two decades of Buddha Dhyana Dana Review publications electronically onto floppy discs.

This gives us the opportunity to amend the ancient style of writing and avoid any phrases which today may be judged as sexist in tone, or older expressions which may suggest to those using English as a second language that the worship of external devas ("Gods" having male form beings) or devatas ("Gods" having Female form beings) is something to do with Buddha Dhamma.

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Fortunately, reflections on the legitimacy of such amendments to "older expressions" has been contemplated by others.

In his book Chinese Lyricism (1971) Burton Watson gave an emphatic no! to two such questions raised on translation of "old Chinese poems". The first question was should not the oldness be somehow suggested in the translation? The second question

concerned poems written in literary idiom. At times this idiom was quite far removed from the spoken language.

Should not this fact find reflection in some particularly elegant or old-fangled tone in the translation?

At present, we agree with the first part but declare we still have reservations about becoming too emphatic on the second part.

The eminent Buddhist scholar, Dr Lessing, felt in translating (from Tibetan), that although a translation containing modern psychological terms may prove useful, such translation is inevitably misleading, giving the unsuspecting reader the impression that the original Tibetan words are imbued with such meaning.

Fortunately, there is no such thing as "breaking the Buddha's law" on writing per se, because he was not a law-giver who punished the bad and rewarded the good deeds of beings.

As far as the chronicles show, no Teachings were written down when Buddha was alive. The basis of the Canon was recited at the First Council which occurred after Lord Buddha's paranibbana and written down later.

May all beings and Editors find the truth.

John D. Hughes Dip. App. Chem. T.T.T.C. GDAIE
EDITOR

The January 1997 Forest Fire Near Our Centre

At intervals, practicality dictates that the physical capital of our Centre be guarded before it is threatened by changes in the biosphere induced by alterations in the four great elements.

Our Centre is sited in a rain forest having a very high fire risk.

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On 21 January 1997, as one of the most scorching days of this Summer season propelled the temperature to 38C, an array of local fires burned out of control in the surrounding desiccated forest.

Only local Members could come to our Centre because police road blocks prevented others from access to our area.

Since the last major forest fire was not since "Ash Wednesday" (1983), most Members had not seen the fury of a forest fire first hand.

Those who staffed our Centre in this real emergency were taught how to overcome their instinctive fear of being burnt to death when they saw the fire.

Then, overcoming fear and without panic, Members were able to follow the implementation of our pre-planned system for "bush-fire" prevention and control.

The system we developed includes suggestions from the Country Fire Authority (C.F.A.) 1995 publication Housefires do Happen Everyday, and Will You Survive?, a Supplement to National Geographic, Issue 39 (1995).

Many local devas departed the area immediately they sensed the imminent destruction of local sites.

All through the day and night, the united forces of the Victorian Government emergency agencies, police, local and regional C.F.A. volunteer fire fighters and water scoopers (aircraft capable of carrying water and dropping it into the seat of the fire) attempted to halt the spread of the fires.

State Emergency Services (SES) evacuated citizens from their homes to safe houses while the Red Cross provided first aid.

In the late afternoon a dragon protector was seen in the sky, a visit which helped bring a change in the prevailing weather conditions, ensuring lower temperatures and rainfall.

By the next morning, the fire front was contained less than a kilometre from our Centre's buildings.

All Members were thankful that no fire damage occurred either to our Centre's Hall of Assembly or to local Members' five homes close to the Centre.

Our Centre's physical infrastructure remains intact.

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Others were less fortunate. The inferno caused the loss of three human lives, countless animal lives, the destruction of infrastructure and 41 homes in the area. Many persons were left with only the clothing they stood in. Aid Agencies were able to provide free clothing and other items.

Our Response to the January 1997 Upwey Forest Fire

Since the fire, Members have fast tracked purchase of additional equipment to enhance our fire prevention. A petrol motor driven water pump which can pump water from our water tanks to our sprinkler system has been bought.

So, if water supply was to drop in pressure or cease from the water mains, this new pump could deliver water from our on-site water tanks to our sprinklers to contain the fire.

As a backup for supplementary water, we plan the construction of a water filled lake. The lake will have an island with a Buddha Rupa. To build a suitable sized lake, we will acquire at least one acre of additional land adjacent to our Centre.

Our 10 page detailed working document : "Fire Prevention Strategy Matrix" update is available for inspection at our Centre.

Lessons Learnt

The irrefutable evidence that forest fires can occur in future times enhances the knowledge base of our human capital.

The co-development of a BUDDHA GARDEN on the land will help us reduce future fire risk to our Centre.

May all beings be well and happy and be free from harmful fire.

J.D.H.

Appeal For Funds to Develop A Buddha Garden

Cultural Strategy 2026, developed by the Buddhist Discussion Centre (Upwey) Ltd in 1996, was designed as a cultural venture and community development proposal. (Refer to BDDR Volume 6 No. 1)

Incorporated in this strategy were the installation of a 10m Buddha Rupa surrounded by an ornamental lake, and utilisation of neighbouring buildings for traditional Buddhist cultural events.

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The proposed site for this venture was vacant offices and land nearby our Centre, formerly used by the Shire of Yarra Ranges.

With the recent sale of this site to a local developer, the Strategy has been replaced by a Buddha Garden Project, featuring a smaller Buddha Image surrounded by a lake and Dhamma garden.

This new venture focuses upon providing a suitable location for Buddhist devotion. The Buddha Garden, where the aesthetic values of "truth in nature" and the qualities of peace and reflection manifest, will be an ideal location to hold Buddhist ceremonies and functions.

The Buddha Garden will strengthen our Fire Prevention Strategy Matrix. In the event of our mains water supply failing during a Forest Fire, water will be pumped from the Garden's lake, providing the Centre with an additional independent water supply.

The vacant land bought by the local developer is harmonious for our Buddha Garden Project. A truly kind friend of our Centre has agreed to fund the purchase of one acre of this land.

******* We invite our many generous Dhamma friends to support this meritorious Buddha Garden Project by donating funds which will enable the site to be developed. *******

Our Buddha Garden setting would provide an opportunity to complement the existing Dhamma garden at our Centre. Our Ch'an garden includes Bodhi trees, Black (Bodhisatta) bamboo, Temple bamboo, several types of pines, Chinese red cedar and plum trees.

The W.F.B. is an international organisation and it would be appropriate to extend our use of time-honoured exotic plants which are seen in ancient Temples. Cherry trees thrive in the local climate, and appear to be suitable as a low fire risk plant.

******* We appeal to our readers to suggest other plants they consider appropriate for our purposes. *******

Please send your suggestions C/- The Editor, Buddha Dhyana Dana Review, 33 Brooking St, Upwey Vic 3158, Australia.

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Donations may be sent to The Treasurer, Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking St, Upwey Vic 3158, Australia. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Ltd."

Thank you for your contributions.

Five Day Bhavana Course 27-31 December 1996

A Five Day Bhavana Course was conducted at the Buddhist Discussion Centre (Upwey) Ltd between 27-31 December 1996. Teachings were given by John D. Hughes and visiting members of the Sangha, including Venerable Phramaha Kasem Khamasangsee who resides in the United States.

Visiting Monks were welcomed by our Members who made offerings of Dana to the Sangha. Some of these Monks, who are of Thai and Cambodian origin, have obtained Australian citizenship, including Venerable Dr. Viriyananda who is a Patron of our Centre.

Visiting Monks were:

- Ven. Dr. Viriyananda from Buddha Vihara Temple, 939 Canterbury Rd., Box Hill 3128, Ph: 9899 0638
- Ven. Sokhom and Ven. Thou Nang from Wat Buddharangsi, 159 Clarke Rd, Springvale South, Vic 3172
- Ven. Sarom Nan and Ven. Sok Mean from Wat Phra Jod Keao, 68 Tavlinton Pde, Bonnyrigg N.S.W. 2177; and
- Ven. Pramaha Kasem Khamarangsee from the Buddha Bhumi Dhammikarama 830 3rd St. Santa Rosa CA. 95404, U.S.A. Ph.707 546 9506.

We are grateful that such senior Members of the Sangha came to give us precepts and blessings.

Other visitors included the Wu family, originally from Malaysia.

Mr. F. So and his Students arranged a Puja for our Members based around the CHONDE MATERNAL BUDDHA MANTRA during the Course. The Puja included The Sukhavati-Vyuha Sutta Puja Prayer Ritual and the Bhagavati Prajna Paramita Hridaya Sutta. The Mantra follows;

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THE CHONDE MATERNAL BUDDHA MANTRA

Namo Saptanam Samyaksambuddha Kotenam. Tadyatha. Om. Chali. Chuli. Chonde Svaha.

1. Namō Saptanam Samyaksambuddha Kotenam.
2. Tadyatha. 3. Om. 4. Chali. 5. Chuli. 6. Chonde. 7. Svaha.

THE MEANING OF THE MANTRA

1. Homage to the 70 million Buddhas who had taught this Chonde mantra in the past aeon kalpas.
2. Mantra pronounced as.
3. Obeisance to the embodiment of the All-Enlightened mind itself.
4. Appearing at appropriate times.
5. Equal love.
6. Equal compassion.
7. Perfectly fulfilled.

THE EFFECT OF THE MANTRA

1. This mantra can extinguish all the unwholesome kamma and bring forth the wholesome karma.
2. Can liberate beings from the three lower realms and promote beings to higher planes of life.
3. Can release all calamities.
4. Can relieve illness including the terrible one.
5. Can prolong life.
6. Can fulfil all good wishes.
7. As well as Perfect Enlightenment.

Over the five days of the Course, a pragmatic approach was taken to empower the 35 Student Members and friends of the Centre with morality (pali: sila) good enough to appraise the foundations of our Centre's Buddha Dhamma culture.

Sila culture may be viewed as: "the way we do things around here".

Sila, the observing of precepts, may be held for two purposes: firstly, for inferior (pali: hina) purpose, for example, to gain more material wealth and pleasure; or, secondly, for excellent (pali: panita) purpose, to gain wisdom and to serve others. (1)

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Wisdom is purified by virtue, and virtue is purified by wisdom. Where one is, so is the other.

The Students were instructed to formulate, each for himself or herself, a blueprint by which they can respond to the question: "How should I conduct myself as a lay person this life if I affirm the resolution to follow the precepts and directives of Lord Buddha?"

The presence of visiting senior Monks over two days of the Course provided blessings

to the Students. These blessings gave the Students the opportunity to apply what they were learning, and hence learn more intensively and speedily.

Fast learning Students exerted and maintained five precepts to the best of their abilities, and were encouraged to appraise themselves, from time to time, day by day, to evaluate and observe their own purpose for their holding precepts hina or panita.

Observations over time as to how and why the purpose of their sila competence in hina and panita modes was subject to anicca, (the waxing and/or waning of the intensity of some characteristic over time), became lucid when the time and place was right.

The presence of the Sangha at the Centre helped some Students' minds access or fruit the third perfection, renunciation (pali: nekkhamma). This perfection takes shape when driven by the excellent purpose (panita).

Between happiness of the senses and happiness of renunciation, the greater is the happiness of renunciation. (2) In general, it becomes known that the inferior purpose (hina) is unsuitable to attain and realise further perfections.

The dominant ethics of key Members who aspire to be the future Custodians of our Centre must be to empathise with clear understanding of these Members who have either aspect of sila (morality or virtue) contemplation in Buddha Dhamma culture.

For our Centre to continue to serve others and be legitimate, persons with panita sila must be attending to maintain our non racist, non ageist, and non sexist culture system.

There are a further two aspects of precept (sila); pakati sila - natural moral conduct in humanism; and pannatti sila - religious disciplinary code for followers to uphold.

Some of them are manners, traditions, and customs. (3)

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The intention of the Five Day Course was to provide the prerequisites by which each Student could make the effort to structure his or her precious choices to induce panita sila for the attainment of renunciation.

The merit of this attainment means knowledge of a superior motivation for kindness directed towards oneself and other persons becomes known and can be expressed in practical action.

Because an action taken on the right motive is effective, a person doing the action becomes cognisant that the action makes it possible to remove one's own habitual hate or greed.

To give is not only a way to reduce our greed and attachment, not only a way to acquire merit to produce future benefits, but a directly visible source of joy which gives immediate confirmation of the central pillar on which the entire Dhamma rests: that the path to happiness is one of relinquishment rather than one of accumulation. (4)

The environment in which our organisation exists may change and create performance gaps. When persons are committed to quality and safety, they more readily search for ways to improve.

Without accurate, reliable data, managers may perceive a non-existent performance gap or underestimate a real one.

Because some Members discounted sila in their PAST times (5), they experience a deficiency in their ability to sustain Buddha Dhamma direction with ease.

However, provided they want to learn and practice NOW, they can allow experiences to arise where non-hate (Pali: adosa) is included in some of their experiences; then, they feel (each for himself or herself) "differently" towards other persons or things or situations.

This practice closes an individual's performance gap in what he or she understands to be appropriate culture for practitioners and in what, in fact, our Centre's written policies prescribe as best practice over the last two decades.

Only when this gap has been closed can the present Custodians allow the person to join in the critical path to develop our Centre safely, wisely, and in the Middle Way (pali: majjhima patipada).

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It follows from cause and effect that solid attainment NOW brings a "different" FUTURE level of confidence (saddha) to a person in the verity of the eight fold Path (Buddha Dhamma).

The important truths of Buddha Dhamma are considered to fall between two extreme points of view. That these truths lie in the middle, seems to be a contingent fact to be discovered empirically. (6)

Of the four castes of persons (in ancient times, labelled as brahma, trader, warrior and sudra) that exist in the human world, each maintains its own cultural yardsticks to assess the moral behaviour of its individual members. The value-systems of the four castes differ.

All castes perceive deficiency of friendliness (adosa) towards one's own grouping as 'treacherous'.

When a person has vision, he or she knows (without doubt) that kamma is the source of our birth into one caste or another and that even our notions are sourced from our kamma.

The absence of clouded thinking on such matters will reveal the truth that the mind state of a Noble person appears to defy classification within any traditional concept of caste because a Noble person inclines to help all sentient beings, regardless of their mundane status.

Lord Buddha sanctioned members of every class to enter his Sangha and, in fact, former members of all classes obtained arya status.

We do not author our Custodian's guidelines in four protocols (one way for each caste); yet it is clear to all present Custodian Members that our internal strategy is towards convergence so that we support a "caste free" centrally managed sila infrastructure.

An assimilate environment for acceptance of redirection supports the multiple businesses of what we deliver for self and others.

For example, our legacy applications are being rewritten as net work computing is to become our norm; and we replace sexist language: for example, to replace "his" with "his or her".

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Our key challenge is to contribute vision into our logistics support centre so that our infrastructure is integrated around robust practical notions of friendliness and cultural adaptability towards the Sangha and the four castes.

If our future Custodians fall into unclear impressions of our underpinning structures our Work groups with vision must help them. No Custodian should disapprove of our Teacher merely on the grounds that they have to cultivate with persons of "other classes".

Our Teacher stressed that the concept of inter-dependence is at the heart of industrial restructuring of Australia and worldwide, and so we dispense dhamma training which allows our development to really operationise the concept of inter-dependent work teams.

Because of these truths, our present Custodians "show the way" to expedite new Members to avoid impending sectarian dissension which is likely to surface in a Dhamma ending Age.

Our Centre's on site written resources are acceptable and grow each year. As we are alert to copyright law, we have placed our collection of about two decades of our journals, and locally written publications, to form a superior data base machine readable on screen.

By searching, new Members can read what has been taught over two decades at our Centre by more than 300 visiting senior Buddhist Monks and Nuns who helped to organise our global vision of "the Way we do things around here".

We are appreciative of the resources provided from the Executive of the World Fellowship of Buddhists over many years and our colleagues at the various Regional centres.

Most of our new Members are lucky enough and strong enough to conform to our written protocols and need not prevaricate about what is path and what is not path unless they wish to avoid the years of practice that gives vision.

Intuitively, our present Custodians anticipate that our disciplined Members should care for and observe the Triple Gem Refuges and five precepts and maintain these supports with body, speech and mind as resolution of dissension.

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Members were invited to practice identification of predicaments which arise from stewardship of our resources and form teams to deal with the newer resources as if they are answerable to projected Members of our Centre.

How can this stewardship realise its optimum if a Member's understanding of the need to learn this life does not grasp the plethora of significant knowledge (Pali: nana) possible from supplementary learning?

RATIONALE:

If Members shift their selfish perspective they will aspire to construct merit opportunities each for himself and herself; then Members can make use of this merit

for their further learning and so boost their stewardship capability.

Individual times for learning during the Five Day Bhavana Course were left unstructured - each Member was left to allocate his or her OWN time.

Since resources are limited, Members chose to work in Work Groups. As such, the nature of the development of each Member required them to PLAN AHEAD to fit his or her times within the overall comprehension of the structure.

Cultivating By Preserving The Dhamma As Paper Based Information

"The gift of dhamma excels all other gifts" is the lemma of our journal Buddha Dhyana Dhamma Review. How can Members supply copies of written dhamma unless they can access the original texts?

Hence, one of this Centre's long standing aspirations is to preserve and enlarge the Dhamma writings contained in our JOHN D. HUGHES COLLECTION.

For many decades, our Founder collected and accumulated many rare books, manuscripts, private correspondence, dhamma monographs and other publications written by eminent Monks, Nuns and Bodhisattas.

Many of the dhamma commentaries collected were given on the implicit proviso that they were not for commercial sale.

On this basis, items for free distribution have been provided from our Centre for decades.

On site conservation of unique articles means a policy which prohibits off site loan of these items but makes them readily available to researchers and current and future scholars.

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Some measure of the increase in the Collection of contemporary paper based information (excluding books) can be judged from four months figures supplied by our Secretary, over the period, 1 January 1996 to 1 May 1996.

A.	Letters	340
B.	Facsimiles	9
C.	Journals/Newsletters	130
D.	Information Brochures/Pamphlets	58
E.	Returned BDDR	8
F.	Membership Subscriptions/Renewals	4

Total 549

For the quarter commencing on 1 January 1996 to 1 May 1996: 549 paper based documents were handled and conserved.

Monthly, weekly and daily targets to be achieved have been set for the handling and conservation of the paper based information.

Besides conserving such paper based Dhamma information at the Buddhist Discussion Centre (Upwey) Ltd; improved design is needed for cataloguing to some recognisable standard to merge with our heritage filing systems so that old or new articles can be easily found and retrieved when needed for practice and/or research.

The design standard should be supportable for use by most Members and friends. The cognitive level of networking we strive for is that Members connect with themselves and other persons to link good ideas and resources rather than indulge in mere idle chatter and time wasting waiting for "others" to "approve" documents.

Those who do the emotional work needed to reach a higher level of cognition need each person in their work group to be responsible for operation of our new administration system. (7)

Innovative Standards Were Developed During the Course

On this basis, Ad Hoc Work Groups choose activities to refine policies for handling of books and other paper based information.

For best design control, our paradigm is that organisational and technical interfaces between different groups shall be identified and the necessary information documented, transmitted and regularly reviewed.

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Follow up details for Library, Fire Prevention, and Buddha Garden projects are described in three articles in this issue of BDDR.

Standard Design 1

Work Group Leader : Constance Rhodes and Debbie Quitt

At present, the reference library and the lending library are in the Hall of Assembly.

For security reasons, it is proposed that a small Hall of Assembly (Suite 8) is to be built in 1997 to house the lending library and to serve Members' needs for a quiet study area.

Before the Hall is completed, the Librarian needs to update our catalogue to show a standard design of what books or journals are for loan by Members and which are not for loan.

To prevent service disruption, the ideal is that loan books could be moved to the new location overnight.

Design task set as:

That the Work Group find how to develop applications of the software data base "ORGANIZE ..." (used to catalogue our John D. Hughes Collection) so that it can automatically distinguish what books are permitted to be loaned to Members.

At the same time, the Work Group demonstrated that their current competence is enlarging by cataloguing an additional 93 Dhamma books over three days of the Course.

The Work Group recommended that it is prudent to permit borrowing where our collection catalogue shows three or more copies of a dhamma book are available.

That this data can be easily authenticated by machine searching without modifying the present system is good news.

Standard Design 2

Work Group Leader, Julian Bamford elected to stay at the Centre's premises for four days to stop wasting travel time.

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Design Task set as:

To develop a best practice for sales & fundraising actions for books for 1997. After a full five days the final draft of the new modus operandi was reported.

Other design tasks included:

Finding new methods for cleaning arrangements because a major restraint is that vapours given off by certain detergents are flammable. This is part of an ongoing strategy to increase fire protection.

There is a need for some new Members to familiarise themselves with the new Company Laws for Occupational Health & Safety (OH&S).

We must continue to document our codes which meet the needed standards of hygiene; e.g. for food preparation (dana). Food is prone to spoiling during the hot summer season if left uncovered for extended periods outside in the garden area. Care must be taken to refrigerate foodstuffs needed as supplies for Five Day Courses, because, apart from using food as dana for the Sangha served within the vinaya timelines, there is a need to orchestrate the preparation of meals to serve as many as 25 lay persons who may be practicing Dhamma. Members were reminded that our food is donated by others and spoilage times become shorter in hot weather.

Our design code is to preclude any potential of food wastage or contamination and/or infection by a deficiency in cleanliness of food preparation equipment.

It was plain that the key to proficiency means it is essential in all cases is that Members have consideration of other's wellbeing.

May all beings be well and happy.

J.D.H.

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Please refer Graphical Image No: V7N1.26.1

Photo: Ven. Sok Mean, Ven. Sokhom, Ven. Thou Hang and Ven. Sarom Nan with John D. Hughes and Members and friends of the Centre at the Five Day Bhavana Course, December 27- 31, 1997.

John D. Hughes Collection

Since its inception, on 9th September 1978, the Buddhist Discussion Centre (Upwey) Ltd has had as one of its goals a sustainable Buddhist reference library and archives collection.

Buddha foresaw the Disappearance of Learning which will occur at the end of this Sasana, when his teachings disappear one by one over time, beginning with the Abhidhamma. Building a collection of Dhamma texts, images and art at our Centre is a cause to forestall this Disappearance of Learning.

Practitioners at the Buddhist Discussion Centre (Upwey) Ltd. are encouraged by our Master John D. Hughes toward scholarship, practice and realisation of Buddha Dhamma. The Library and artifacts collection at the Centre, named after our Teacher, is an invaluable resource for Students of the Eightfold Path.

The John D. Hughes Collection contains the full Tripitika and many other rare and valuable Buddha Dhamma books, written in over twenty five languages including Sanskrit and Pali. The Collection includes many Buddhist Dictionaries having the

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hybrid languages used in Theravada, Mahayana, and Vajrayana and Ch'an traditions. It contains an extensive collection of international Journals, Ch'an Art and Buddha Rupa.

It is the intention of the Buddhist Discussion Centre (Upwey) Ltd. that the Buddha Dhamma contained in the John D. Hughes collection be disseminated to Buddhist Scholars across the world as well as to any interested non-Buddhist persons and organisations.

The Centre aims to exploit methods of electronic delivery of information and has been building an electronic library for many months. By creating a computerised catalogue people can tap into the Collection's network and search the database for information on any aspect of Buddha Dhamma. Our Buddha Dhyana Dana Map project will make available on floppy disk past issues of our Review, and other Buddha Dhamma text

and pictures which are currently being digitalised.

The computerised catalogue project was implemented at our Centre in November 1995. During Catalogue Week 1995, held at the Buddhist Discussion Centre (Upwey) Ltd. in the last week of December, John D. Hughes taught his Students that Patisambhida - the achievement of Fluency and Discernment - is needed to successfully manage copious amounts of electronic data.

On 10 January 1997, John D. Hughes inaugurated the Shrine of the Deva of the John D. Hughes Collection and Director Constance Rhodes vowed she would cultivate Buddha Dhamma for the rest of this life as the Custodian and Librarian of the Collection.

Sadhu Sadhu Sadhu.

Constance Rhodes has functioned as the Custodian of the Collection as a cause for gaining knowledge of Buddha Dhamma and to commence development of scholarship over many lifetimes for self and others. In Volume 6, No. 3 of the Buddha Dhyana Dana Review we wrote about Constance's Bhavana Retreat to be held at Versak in 1997 to improve her practice.

Due to Constance Rhodes' dedication as Custodian of the John D. Hughes Collection, by January 1997, one thousand Buddha Dhamma books had been catalogued on the Organise system. To recognise and thank Constance for her practice, a celebratory breakfast was held at the Centre on 1st February 1997.

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John D. Hughes and others wrote two limericks in Constance's honour, which were eloquently read in many oratory styles, including a magnificent duet performance of word jazz by Members Alex Serrano and Tanya Kabisch, a professional singer.

There was a young maid called Rhodes,
who was born in the Antipodes.
She took up the wisdom,
of the Dewy Decimal System,
and revelled all night in codes.

Connie covered 1000 books with glue,
starting from when her helpers were few.
With her care and affection,
the John D. Hughes Collection,

just grew and grew and grew.

Recently, the Centre has received several enquiries from the general public regarding their use of the Collection for research purposes.

Members at the breakfast perceived a need to ensure that public access to this valuable Collection does not endanger it through theft or damage.

To preserve Buddha Dhamma contained in the Collection, Members held a General Committee Meeting at the breakfast and passed a minute to create a user fee for temporary use by non-Members of the John D. Hughes Collection.

This fee is \$7.50 for the first hour, and \$5.00 for each additional hour of the same day. Such use is by arrangement only with the Librarian Constance Rhodes, and under her supervision.

May the John D. Hughes Collection continue to grow.

P.B.

Ficus Religiosa and Buddhism in Relation to Ecological Significance

By Banwari Lal

Scientist (Senior Scale) Agronomy
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Jhansi - 284003, India

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Growing of the shade and fruit trees near settlements can be traced back to the old scriptures. In fact, settlements were recognised by the presence of tree-groves. Growing of certain shade loving cash crops like turmeric and zingier particularly in South India is known to common farmers since time immemorial.

In traditional practices more animals feed on shrubs and trees than on grasses, annual crops or grass-legume pastures. Similarly trees can produce as much as green fodder with fuel, timber and much ecological balance as agricultural crops. Further, trees have the capacity of growing under conditions and in areas where it may not be possible to grow conventional agricultural crops such as steep and rocky mountain slopes, arid, saline or waterlogged soils and areas with severe climatic conditions. The ability of trees to tap water from deep underground layers and to withstand drought is another outstanding advantage enjoyed by them over annual agricultural crops. Keeping these benefits in mind our fore father established ecological balance as:

The birth of new ideas for better living as religion (Buddhism).

In the sixth century BC were born four great religions of the world. Confucianism in China, Zoroastrianism in Iran, Buddhism and Jainism in India. Out of these, Buddhism had a universal appeal. Shorn of its excrescences, to attract numbers of people even in the present age of science. It preached truthfulness, purity of heart, non violence and kindness to all living beings. It taught people to avoid greed, falsehood, fault findings, hatred and anger. As it was a revolt against Brahminical ritualism and caste system, it appealed to a large number of people particularly the oppressed lower castes.

As we know the Buddhism is the oldest historical living religion in the world. The teachings of Buddha are based on scientific and real base which have been practicing for centuries. Christ appeared in the world about 600 years after our great religion had spread over India and beyond. Muhammad began to preach his religion about 1200 years after the expansion of our great Indian faith. In India the Buddhism radiated the soil for about 1500 years, when for the first time it encountered hostility at the hands of the new followers of the Arabian culture, who invaded India a thousand years ago. Seven hundred years ago this holy religion which is based on practical experience of humans and association with vegetation (Multipurpose tree species) and faithful livestock such as monkey, elephant, cattle, goat and sheep etc, was totally destroyed from the land of its birth, our sacred shrines at Buddha Gaya, Benaras, Rajgirha etc were sacked. Those of the followers that happened to escape fled to Tibet with literature (M.B.J., 1992).

Anagarika Dharmapala (1912) speaks for young men of Ceylon on account of Maha Bodhi Society as founder in India. "Remember we have a duty to perform to our nation, to our religion, to our country and to our national literature. The Britishers love their children and they make enormous sacrifices for their future advancement. It is the

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sacrificing spirit that has made the Britisher great and he loves his own nation and his own child. But the Sinhalese in this respect is the least worthy of appreciation. He gives his child to a foreigner to be trained and no wonder that when the child comes out of the school has no love for the nation, or for his country. Every nation has its own individualising temperament and the man who goes against national aspiration is abhorred by all right thinking men. We should therefore, make the most earnest effort to organise our resources and get our people to contribute each his mite for the emancipation of our people from ignorance. Not the education that makes us what we are, but the higher scientific education that will make us engineers, architects, manufacturers, scientific agriculturists, etc."

Association of Buddhism with Trees

The first record about Bo-tree (*Ficus religiosa*) we find in the history of Ceylon

(Mahavansa XVIII and XXXVII). The records say "The ruler of the land mediations on the proposition of the thera, of bringing over the great Bo-tree as well as the their Sanghamita; on a certain day, with the term of that vassa, seated in his place by the side of the thera consulted his ministers, himself sent for the advised with his maternal nephew the minister Aritha. Having selected him for that mission the king addressed this question to him "my child art thou able repairing to the court of Dhammasoka, to escort hither the great Bo-tree and the their Sanghamita".

Sidharth the Gautama was born under an asoka-tree, received enlightenment under Pipal-tree, preached his new gospel in mango groves (orchard) and under shady banyans and died in a Sal grove. **This is unique truth that never before or after has a religion been so much associated with vegetation. To understand the association of trees with Buddhism it is necessary to know the facts regarding his life.**

Gautama belonged to the Sakya Tribe of India. Here Gautama was born in 563 BC between two cities ie: Kapilavastu and Devadaha pleasure grove of Sal-tree named the Lumbini grove (Thomas). The Lumbini garden was visited by Fahian (399) described "To the north of this 24 or 25 paces there is an Asoka-flower tree, which is now decayed, this is the place where Tathagata was born. Another Chinese traveller Hiuen Tsang visited India in AD 630 and stayed until AD 645. He mentions an Asoka-tree under which the Buddha was born. To the north-east of the arrow will about 80 or 90 li. Here is the bathing tank of the Sakyas, the water of which is bright and clear as a mirror, and the surface covered with a mixture of flowers.

Briggs (1920) found "It is easy for simple folk to believe that spirits live in trees. Motion is a sign of life, and besides, the winds, passing through the trees, produce

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sounds which are heard as voices. Trees should not be disturbed after sunset. People are loath to cut down living trees. In cleared lands some trees are left standing especially those which are known to be inhabited by spirits. The planting of trees, on the otherhand, is a meritorious act, and it is often done with the hope of securing offspring; or increase in cattle. There are many trees held in special veneration. This is illustrated in their use in the domestic ceremonies in the practice of magic and in the exorcising of disease.

A number of popular stories exist about the origin of particular tribes or sub-tribes in India. Since they are very much engaged in forest and plantation (Singh and Lal, 1995). Therefore, they have been named after the plants in settled communities such as:

Tribal / Settled Population

Named after the plant

Pipal

Ficus religiosa

Nim, Nimesh, Nimgade
Kadam, Kardam
Kain, Came, Kaim
Kindo (Kujur)
Jambubal
Ekshu, Eschuanku
Barle (Bara)
Khes
Bakhla

Azadiracta indica
Anthocephalus chinesis
Bambusa arundinacea
Datepalm (Khajur)
Syzygium cumini
Saccharum officinarum
Ficus bengalensis
Oriza sativa
King of grass

Ficus religiosa (Pipal)

It was under a pipal-tree (*Ficus religiosa*) at the place now known as **Bodh Gaya**, that Gautama received enlightenment. Buddha sitting under this tree reached perfect wisdom and therefore it is called the Samyak Sombodhi, tree of knowledge (Pu-ti-Bodhi). The bark is of yellowish-white colour, the leaves and twigs of dark green. The leaves wither not either in winter or summer, but they remain shining and glistening all the year round without change (Ranu Greousset).

One of the most widely venerated trees was the Pipal (*Ficus religiosa*) and Banyan (*Ficus bengalensis*). The worship of these trees which may be of totemistic origin is connected with the care of the dead and with the desire of children. Every leaf of the tree is said to be the abode of god (Briggs 1920).

- i) The Buddha sat for seven days under the original Bodhi tree; he did not remove his gaze from it during this period, desiring thereby to indicate his grateful

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feelings towards the tree by so looking at it with fixed eyes (Bael). Keeping the importance of *Ficus religiosa* in mind as it was found most useful for meditation due to the oxygen releasing property in day hours as well as in night hours.

- ii) Due to oxygen releasing property as pure air the *Ficus religiosa* planting is common in temples, worship-places, funeral grounds. Even the dead person has to be kept for some time under a live *Ficus religiosa* tree so that with the oxygen (pure air) the dead person may recover if at all any possibility is there.
- iii) In every village the planting of banyan and pipal trees was enjoined. Apart from shade, it was also a measure for saving crops and fruits from destructive birds. Banyan and Pipal-trees, when covered with figs, provide food for thousands of birds. Thus, indirectly they save crops and fruit trees from damage by birds which are kept busy eating their figs for weeks. They also

provide a home for birds and to preserve a tree is to save a large number of them that find shelter in it.

- iv) The birds live on Ficus species eating insects and pests from arable crops and maintaining ecological balance by protecting the crops from damage.

In these days closer to 20th Century pipal is established throughout the country as the tree is sacred to Hindus and Buddhists. It is common shade tree in temple compounds and near walls in areas of humid climate. Scattered trees of *Ficus religiosa* are found growing in forests also where it is destructive epiphyte (Troup, 1912).

Habitat and Life History of *Ficus religiosa*

Ficus religiosa is almost an evergreen tree except in dry localities where the tree may be leafless for a short period. In its natural habitat, the absolute maximum shade temperature touches about 46°C while the minimum temperature seldom drops below freezing point. It can tolerate as well as grow in the areas which receive rainfall 500 to 5000mm. Once established, the saplings exhibit first fast growth. The root grows faster than the shoot so as to envelop the host. It is light demander as it cannot be grown under thick shade.

It tolerates direct sunlight and transpirational cooling is sufficient and the leaves do not suffer from heat injury (Karschon, 1972). It is epiphytic when young, drought resistant and frost hardy (Chaturvedi, 1956).

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The seed is small and germination very poor when sowing is done in the nursery beds. Natural reproduction takes place through seed. Seed dispersal is mostly through birds and monkeys which feed on the fruits. Since the seed dormancy becomes active when it passes through the elementary canal of monkeys as well as birds in the presence of difference acidic, alkaline mediums due to presence of allelochemicals.

The leaves are lopped for elephant and cattle fodder and these are classed as good fodder (Laurie, 1945). Browsing animals destroy young regeneration and elephant - even poles due to its good forage quality. Goats relish the leaves and their palatability for other livestock is also fairly good. The leaves can serve as maintenance rations for goats and bullocks.

The silage prepared from the leaves is rich in crude protein, ether extract, calcium and phosphorus then sorghum silage (Kehar and Joshi, 1959). The silage is generally palatable and fairly digestible.

In the 20th Century a number of research workers conducted intensive studies for chemical composition of leaf fodder for livestock in terms of crude protein, Ether extract, N-free extract, Crude Fibre, Ash Calcium and Phosphorus. Generally the research data available from sub-tropical India for leaf fodder. Although *Ficus religiosa* is grown in almost all states of India. But intensive research work so far has not been reported from tropical parts of the country (Table 1).

The usual protein content varies from 9 to 15%, Ether extract 2.5 to 4.1%, N free extract 39 to 54, crude fibre 15 to 28, Ash 14 to 23, Calcium 2.25 to 6.34 and Phosphorus 0.18 to 0.52. These chemical properties forced the general / common farmers and particularly forest / tribal people to adopt the *Ficus religiosa* on extensive scale.

The aesthetic value of *Ficus religiosa* is very high due to its common adoption and protection was given by Royal families. During 274 BC - 237 BC Asoka actively promoted arboriculture and horticulture. This was partly due to reasons of religion. For the first time in Indian history we hear of a monarch who encouraged arboriculture and adopted it as a state policy (Sastri et al). **Asoka encouraged the planting of trees in gardens and along roads in the form of avenues.** Rest houses were made, many watering-stations also were made for comfort of cattle and men. **He was responsible for wide spread establishment of Pipal (*Ficus religiosa*) on about 84,000 places in his empire.** Besides he sent his son Mahendru with saplings of Pipal to Srilanka.

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Asoka pillar bears the inscription "on the roads I have had banyan trees planted, which will give shade to beasts and men. I have had mango groves planted and have had wells dug and rest houses built every nine miles . . . and I have had many watering places made every where for the use of beasts and men. But this benefit is important and indeed the world has enjoyed attention in many ways from former kings as well as from me. But I have done these things in order that my people might confirm to Dhamma-Buddhism (Thapar).

The record described the followers of Buddha donating orchards to spread the Dhamma (Buddhism) for peace and happiness of all living beings (Ambedkar, 1961).

- i) Bimbisara donated Bahuvan orchard which was neither far away nor very near to the town. Henceforth, King Bimbisara established orchard for Tathagata and Lord accepted (Mahavag, Vinaypitak).
- ii) Anathpindak donated Jetvan to Lord on purchase by Karshapan (Gold) 18 carores in Shravasti where Tathagata performed 25 Varshvas (Rest in Rainy season by Bhikhus). Chullubag - Vinaypitak.

- iii) Vaidh Jeevak donated Amravan for Tathagata in Rajgiri (Samajphal Sutta (Deeghnikay - Attakatha).
- iv) Amrapalli donated orchard for Tathagata in Vaishali (Mahaparinivaan-Sutta-Deegh Nikay).
- v) Vishakha donated Purvaram-Vihar for Tathagata (Vishakha Bhanvar - Mahavag - Vinaypittak).

Beside these Lord Buddha and his followers protected and established the ecological balance by establishment of number of multipurpose tree species (MPTS) for human, livestock, birds, insect, macro and micro-organism to purify the environment. In traditional practices a number of other trees which were also associated with Buddhism become common practice on daily life such as birth, religious functions, marriage, social functions, death and associated ritual functions.

The mango (*Mangifera indica*) enters largely into superstitious usages. Its wood and leaves are connected with the practice of magic, especially that relating to fertility, and its wood is used in sun-worship and in fire-sacrifice. The use of mango leaves, dry thin sticks in marriage, Havan and other worship practices is still common to Hindus and Buddhists.

The Dhak (Palasa) also venerated the tree is used in the marriage ritual and from its flowers the red powder used in the Holi festival in northern India. Its leaves have medicinal qualities and wood is used in the fire-sacrifice (Anonymous, 1901).

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The other associated vegetation (Table 2) related to Buddhism and commonly used by Buddhists in present day context are Kush, Bamboo, Coconut and Banana. These vegetative species had been associated with ceremonies related to fertility and education over 2500 years and today (Crook, 1894, 1896).

There are many trees which are pointed out as the abodes of particular spirits. The churel lives in broken tree as well as in jungle, the terrible Dano and the giant demons (rakshas) have their special tree abodes particularly *Ficus religiosa* and *Ficus bengalensis*. Beside these number of God and Goddess, Bhut, Pisach, Kinner, out living on trees.

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Table 1. Chemical Composition of Ficus Religiosa on Dry Weight Basis

Sample Location	Crude Protein (%)	Ether Extract	N.Free Extract	Crude Fibre	Ash	Calcium	Phosphorus	Reference
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Izatnagar	14.00	2.71	46.00	22.36	15.06	4.64	0.52	Momin & Ray, 1943
Kaira (Guj)	9.30	2.70	54.00	17.10	16.80	4.09	0.48	Patil & Patel, 1957
Anand (Guj)	9.02	2.69	52.38	15.93	19.98	2.97	0.21	Sen & Ray, 1971
Saurashtra (Guj)	9.31	2.91	54.31	19.51	13.96	2.59	0.41	--Do--
Kangra (H.P.)	14.91	4.01	41.28	24.32	15.48	3.72	0.18	Sharma et al., 1966
Etawah (U.P.)	11.00	3.50	42.00	19.00	19.36	5.31	0.25	Majumdar et al., 1967
West Bengal	13.79	2.21	50.48	19.51	14.01	2.25	0.25	Sen & Ray, 1971
Karim Nagar	16.00	4.17	40.07	18.85	20.91	4.23	0.21	--Do--
Haryana	9.20	2.80	51.00	19.20	14.90	4.00	0.20	Gupta et al., 1975
Patna	15.61	3.81	39.03	26.94	14.57	2.50	0.21	Singh, 1977

Table 2. Vegetative (Tree) Species in Relation to Buddhism and Medicine

Vegetative Species	Medical/Disease Cure	Relation to Common Buddha
Ficus religiosa (Pipal)	Cool, Blood, Respiration Glands, Fodder, Bile	Buddha Crop Production
Mangifera indica (Aam)	Fertility, Marriage	Buddha
Ficus benalensis (Bargad)	Cool, Fodder, Shelter Birds	Buddha
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Erogtastis cynosuroides (Kush)	Stone, Respiration Decrease anger	Buddha
Butea monosperma (Dhak)	Gastro, Bile, Verms	Taken food on leaf is good
Holoptelia integrifolia (Papari)	Skin disease	Medicinal Durga
Phylanthus inmblica (Amala)	Blood, Teeth, Hairs	Women Disease (Visnu)
Anthophelis chilensis (Kadam)	Gastro, Respiration	Buddha & Lord Krishna
Acaranthus aspera (Latijeera)	Disentry, Piles Snake bite, heart	Buddha & Indra
Vitivaria zizanoides (Khas)	Cool, scent	Ganesh, Buddha

Acacia catechu (Kher)

Teeth, Fever, Blood
Leprosy, Respiration

Buddhism, Brahma

Bamboo, Coconut,
Banana, Madar, Doob, Sal,etc.

Fertility, Marriage

Buddhism & others

THE FIRST SERMON OF THE BUDDHA

Setting In Motion The Wheel Of Dhamma

With an Analysis in Some Detail of the Four Noble Truths

By Palitha Mapatuna

Parts I and II

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It is necessary that I mention here certain books which have been of special assistance to me in writing this book, and these were -

Translations of the Sutta-Pitaka by the Pali Text Society, London.

P.39

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The Way of Buddhist Meditation [Serenity and Insight According to the Pali Canon], by the Venerable Khemindha thera of the Vajiraramaya, Bambalapitiya, Colombo, Sri Lanka.

Three Cardinal Discourses of the Buddha, translated by the Venerable Nanamoli thera - The Wheel Publication No. 17 of the Buddhist Publication Society, Kandy, Sri Lanka.

The Buddha's Teaching and the Ambiguity of Existence, by R. G. de S. Wettimuny.

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P. Mapatuna

27th December 1996
Victoria
Australia

I. THE FIRST SERMON OF THE BUDDHA

1. Setting In Motion The Wheel Of Dhamma

In the first sermon of the Buddha, the Awakened One deals with the Four Noble Truths. The teaching of the Buddha constitutes, as a summary, the Four Noble Truths and they provide a view of existence, as it ACTUALLY is.

In the Four Noble Truths, no attempt is made to provide a fanciful, one-sided, make-believe and, therefore, untrue picture of being, however much, such a picture may appeal upon a superficial examination of existence. Such a picture, with ready-made answers, would mislead people and bring about a complacent attitude towards

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existence, which would result in beings neglecting to do what they should do for their own welfare.

The Four Noble Truths do not deal with empty, imaginary, things, born of speculation, which produce, self-contradictory, illogical conclusions, which are, therefore, of no value as a solution to the problem, which, in fact, is THE PROBLEM. This problem is the problem of DEATH. This also HAS to be the problem of BIRTH, because birth and death are in an inseparable relationship.

Therefore, any thinking that alleges to be concerned with the problem of death, but, leaves out the problem of birth, betrays the lack of comprehension of the inseparable relationship between birth and death, and would, as such, be necessarily irrelevant to that problem.

Therefore, it is implied, that, whatever solution there is to the problem of death must, necessarily, be that wherein birth is got rid of, because death is DEPENDENT on birth.

The Buddha shows the one way by which birth and, thereby, death is got rid of and

this is contained in the Four Noble Truths. These truths are verifiable, by an individual in his own experience, here and now, provided that the individual is prepared to make the investment of effort, and according to the necessary system as discovered and taught by the Buddha.

Given, below, is the first sermon of the Buddha, delivered at Isipathana to Five Bhikkus and is known as 'The Setting in Motion of the Wheel of Dhamma' and wherein, as indicated earlier, the entire teaching is summarised.

Setting in motion the Wheel of Dhamma - the first sermon of Buddha

"Thus have I heard. On one occasion the Lord was staying at Benares in the Deer Park at Isipathana. There he addressed the group of Five Bhikkus thus.

'Bhikkus, these two extremes should not be cultivated by one who has gone forth from the life of a householder. What are the two?

The indulgence in the pleasures of the five strands of pleasure, which is inferior, low, vulgar, ignoble, and leads to no good, and indulgence of self-mortification, which is painful, ignoble, and leads to no good.

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The middle way discovered by a Perfect One avoids both these extremes; it gives vision, it gives knowledge, and leads to peace, to direct acquaintance, to discovery, to Nibbana.

And what, Bhikkus, is that middle way which gives vision, knowledge, and leads to peace, to direct acquaintance, to discovery, to Nibbana?

It is the Noble Eightfold Path, that is to say, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. That is the middle way discovered by a Perfect One, which gives vision which gives knowledge, and which leads to peace, to direct acquaintance, to discovery, to Nibbana.

The Noble Truth of Sorrow is this.

Birth is Sorrow, Old age is Sorrow, Sickness is Sorrow, Death is Sorrow, Grief, Lamentation, Pain, Misery and Despair are Sorrow; Association with the loathsome is Sorrow, Separation from the loved is Sorrow, not to get what one wants is Sorrow - in short, the Five taken-up Aggregates are Sorrow.

The Noble Truth of the Arising of Sorrow is this.

It is the craving which leads to Renewal of Being, accompanied by Delight and Passion, finding Delight in various things; that is to say, Craving for Pleasure, Craving for Being and Craving for Non-being.

The Noble Truth of Cessation of Sorrow is this.

It is the Remainderless Dispassion Cessation, Giving-up, Relinquishment, Abandonment, and Release from that same Craving.

The Noble Truth of the Path which leads to the Cessation of Sorrow is this.

It is the Noble Eightfold Path, that is to say, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

'The Noble Truth of Sorrow is this'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

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'The Noble Truth of Sorrow can be comprehended'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of Sorrow has been comprehended'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of the Arising of Sorrow is this'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of the Arising of Sorrow is to be abandoned'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of the Arising of Sorrow has been abandoned'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of the Cessation of Sorrow is this'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of the Cessation of Sorrow has to be realised'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of the Cessation of Sorrow has been realised'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of the Path leading to the Cessation of Sorrow is this'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

'The Noble Truth of the Path leading to the Cessation of Sorrow has to be developed'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before

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'The Noble Truth of the Path leading to the Cessation of Sorrow has been developed'. Such was the vision, the knowledge, the understanding, the finding, the light which arose in regard to things not heard of by me before.

So long, Bhikkus, as my knowledge and seeing how things are was not quite purified in these twelve aspects, in these three phases of each of the Four Noble Truths, so long did I not claim - in the world with its Devas, its Maras, its Brahmas, in this generation with its recluses and brahmans, with its princes and men - to have discovered the full awakening which is supreme.

But, Bhikkus, as soon as my knowledge and seeing how things are was quite purified in these twelve aspects, in these three phases of each of the Four Noble Truths, then did I claim - in the world with its Devas, its Maras, its Brahmas, in this generation with its recluses and brahmans, with its princes and men - to have discovered the full awakening which is supreme. Knowledge and seeing arose in me thus: 'My mind's release is unassailable. This is my last birth. Now there is no renewal of Being.'

Thus spoke the Lord, and the Bhikkus of the group of five were glad and approved of his words.

Now during this utterance, there arose in the Venerable Kondanna the pure and stainless Eye of the Dhamma: 'Whatever is of the nature of arising is all of the nature of cessation'.

When the Wheel of Dhamma had been set thus rolling by the Lord, the Devas of the earth raised the cry: 'At Benares, at Isipathana, in the Deer Park, the matchless Wheel of Dhamma has been set rolling by the Lord, not to be stopped by any recluse or Brahmin, or anyone in the world.'

When the cry of the Devas of the earth was heard, all the Devas in turn in the six plains of Pleasure took up the cry till it reached beyond to the Devas of the company of Brahmas of the sphere of Form.

Thus, in that very hour, at that moment, in an instant, the cry reached up to the Brahma world and this ten-thousandfold world-element shook and rocked and quaked, and a great immeasurable radiance surpassing the very nature of the Devas was displayed in the world.

Then the Lord uttered the exclamation:

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'Kondanna knows! Kondanna knows!' and that is how that venerable one acquired the name, Anna-Kondanna - Kondanna who knows."

(424 of V of the Samyutta Nikaya)

If one wishes to be rid of Sorrow, there is no way it could be achieved other than by comprehending the Four Noble Truths. In this connection, the Buddha says as follows.

"...If anyone, Bhikkus, should say: 'Without comprehending, as it really is, the Noble Truth of Sorrow, the Noble Truth of the Arising of Sorrow, the Noble Truth of the Cessation of Sorrow, and the Noble Truth of the Path that leads to the Cessation of Sorrow, I will make an utter end of Sorrow,' it would be impossible for him to do so.

Suppose, Bhikkus, one should say: 'Without building the lower part of a house, I will build the upper part,' he could not do it.

Just so, Bhikkus, if anyone, should say: 'Without fully comprehending, as it really is, the meaning of: This is Sorrow, this is Arising of Sorrow, this is the Cessation of Sorrow, this is the Path that leads to the Cessation of Sorrow, I will make an utter end of Sorrow,' he could not do it.

But, if one should say: 'By fully comprehending, as it really is, the meaning of the Noble Truth of Sorrow, the Noble Truth of the Arising of Sorrow, the Noble Truth of the Cessation of Sorrow, and the Noble Truth of the Path that leads to the Cessation of Sorrow, I will make an utter end of Sorrow,' he could do so.

Suppose, Bhikkus, one should say: 'After building the lower part of a house, I will build the upper part,' he could do so.

Just so, if one, should say: 'By fully comprehending, as it really is, the meaning of the Noble Truth of Sorrow, the Noble Truth of the Arising of Sorrow, the Noble Truth of the Cessation of Sorrow, the Noble Truth of the Path that leads to the Cessation of Sorrow, I will make an utter end of Sorrow,' he could do so...".

(452 of V of the Samyutta Nikaya)

An analysis, in some detail, of the Four Noble Truths will be provided in the following chapters.

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II. THE FIRST NOBLE TRUTH

2. The Truth of Sorrow: Five Taken-Up Aggregates

In the first sermon of the Buddha, the First Noble Truth is given as follows.

"...The Noble Truth of Sorrow is this.

Birth is Sorrow, Old age is Sorrow, Sickness is Sorrow, Death is Sorrow, Grief, Lamentation, Pain, Misery and Despair are Sorrow; Association with the loathsome is Sorrow, Separation from the loved is Sorrow, Not to get what one wants is Sorrow - in short, the Five taken-up Aggregates are Sorrow...".

(424 of V of the Samyutta Nikaya)

The essence of the First Noble Truth of Sorrow

Thus, the essence of the First Noble Truth is the Five taken-up Aggregates.

Therefore, it would be in order to re-state the Four Noble Truths, as:

- The Five taken-up Aggregates
- The Arising of the Five taken-up Aggregates
- The Cessation of the Five taken-up Aggregates

- The Path which leads to the cessation of the Five taken-up Aggregates.

The constituents of the Five taken-up Aggregates

The constituents of the Five taken-up Aggregates are:

- The taken-up Aggregate of Form
- The taken-up Aggregate of Feeling
- The taken-up Aggregate of Perception
- The taken-up Aggregate of Determinants
- The taken-up Aggregate of Consciousness

The meaning of the word, 'Aggregate'

The word, 'Aggregate', means totality and, therefore, the Aggregate of Form, the Aggregate of Feeling, the Aggregate of Perception, the Aggregate of Determinants and the Aggregate of Consciousness would refer to the TOTALITY of each of these.

Thus, this totality is indicated in the suttas (sermons or discourses of the Buddha and some of his Disciples) as follows.

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"...Whatever, Bhikkus, is Form, past, future, or present, internal or external, gross or subtle, low or high, or whatever is far or near...

...Whatever, Bhikkus, is Feeling, past, future, or present, internal or external, gross or subtle, low or high, or whatever is far or near...

...Whatever, Bhikkus, is Perception, past, future, or present, internal or external, gross or subtle, low or high, or whatever is far or near...

...Whatever, Bhikkus, are Determinants, past, future, or present, internal or external, gross or subtle, low or high, or whatever is far or near...

...Whatever, Bhikkus, is Consciousness, past, future, or present, internal or external, gross or subtle, low or high, or whatever is far or near..."

(Mahapunnamasutta of the Majjima Nikaya)

Meaning of the term, "Taken-up"

The term, "Taken-up" (Upadana) is a key word in the Buddha's teaching, in that, it is the Five taken-up Aggregates that is Sorrow and NOT the Five Aggregates.

It should be clearly borne in mind, that, there is a difference, a VITAL difference,

between the Five TAKEN-UP Aggregates and the Five Aggregates, that is, WITHOUT taking-up, and the latter refer to the Perfected One - the Arahant.

Some extracts from the suttas which would assist in understanding of the term, "Taken-up" are as follows.

"...Whatever...is Desire and Passion for the Five Aggregates, that is the taking-up of them..."

(Culavedallasutta of the Majjima Nikaya)

"...He delights in Form, welcomes it, and stands attached to it...From the arising of Delight is the arising of taking-up..."

...He delights in Feeling...

...He delights in Perception...

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...He delights in Determinants...

...He delights in Consciousness, welcomes it, and stands attached to it...From the arising of Delight is the arising of taking-up..."

(Sutta no. 5 of the Nakulapitavagga of the Khandhasamyutta of the Samyutta Nikaya)

"...whatever is Delight among those Feelings, that is Taking-up.

Dependent on Taking-up arises Being.

Dependent on Being arises Birth.

Dependent on Birth arises Old-age and Death, Grief, Lamentation, Pain, Misery, and Despair.

Thus is the arising of this entire body of Sorrow..."

(Mahatanhasankhayasutta of the Majjima Nikaya)

"...it is because he, having known that Delight is the root of Sorrow, knows that from Being there is Birth, and that there is Old-age and Death for the Being..."

(Mulapariyayasutta of the Majjima Nikaya)

Thus, Delight is related to Taking-up.

The constituents of Experience and of Being

The Five taken-up Aggregates are the constituents of Experience and Being or Existence because Being is a series of these Experiences.

Thus, Being or Existence is, essentially, these Five taken-up Aggregates.

Therefore, if it is seen, that, the Five taken-up Aggregates are Sorrow, then, it would also be seen, that, Being is Sorrow.

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The Arahāt

It is for the getting rid of Taking-up in the Five taken-up Aggregates and, thereby, attaining Cessation of Being, which is Perfection, that all disciples of the Buddha strive for.

The Perfected One is known as an Arahāt.

3. Analysis of the Five Taken-Up Aggregates

In this chapter, it is intended to provide an analysis of each of the Five taken-up Aggregates.

However, it should be said at the outset, that, the teaching of the Buddha is designed to take the person who practices it beyond this world, of, among other unpleasant things, birth, old-age and death, to Nibbana, wherein all these cease. The teaching of the Buddha is meant solely for the sake of attainment of Nibbana and whatever analysis that is provided is confined to that necessary for that purpose and analysis for the sake of analysis is scrupulously avoided.

The Buddha teaches Sorrow and the Cessation of Sorrow and the analysis that is provided is that which is relevant and sufficient for that purpose.

The analysis, accordingly, of the Five taken-up Aggregates is as follows.

Taken-up Aggregate of Form

An extract from a sutta in which the taken-up Aggregate of Form is defined is as follows.

"...And what, your reverences, is the taken-up Aggregate of Form?

It is the Four Great Elements and that Form which is derived from the Four Great Elements. This Bhikkus is called Form..."

(Mahahatthipadopamasutta of the Majjima Nikaya)

An extract from a sutta in which the Four Great Elements are defined is as follows.

"...And what your reverences are the Four Great Elements?

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The Element of Earth, the Element of Water, the Element of Fire and the Element of Air....."

(Mahahatthipadopamasutta of the Majjima Nikaya)

Extracts from a sutta in which each of the Four Great Elements is defined are as follows.

"...And what your reverences is the Element of Earth? The Element of Earth may be internal, it may be external.

And what your reverences is the internal Element of Earth? Whatever is hard, solid, is internal, is referable to an individual and derived therefrom, that is to say: the hair of the head, the hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow of the bones, kidney, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement or whatever other thing is hard, solid, is internal or is derived therefrom - this, your reverences, is, called the internal Element of Earth.

Whatever is an internal Element of Earth and whatever is external Element of Earth, just these are the Element of Earth...

...And what your reverences is the Element of Water? The Element of Water may be internal, it may be external.

And what your reverences is the internal Element of Water? Whatever is

liquid, fluid, is internal, is referable to an individual and derived therefrom, that is to say: bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine, or whatever other thing is liquid, fluid, is internal, referable to an individual, or is derived therefrom - this, your reverences, is called the internal Element of Water.

Whatever is an internal Element of Water and whatever is an external Element of Water, just these are the Element of Water...

...And what your reverences is the Element of Fire? The Element of Fire may be internal, it may be external.

And what your reverences is the internal Element of Fire? Whatever is fire, heat, is internal, is referable to an individual and derived therefrom, that is to say: that on which life depends, by whatever one is consumed, by whatever one

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is burnt up, and whatever one has munched, drunk, eaten and tasted that is properly transmuted in digestion, or whatever other thing is fire, heat is internal, referable to an individual, or is derived therefrom - this, your reverences, is called the internal Element of Fire.

Whatever is an internal Element of Fire and whatever is an external Element of Fire, just these are the Element of Fire...

...And what your reverences is the Element of Air? The Element of Air may be internal, it may be external.

And what your reverences is the internal Element of Air? Whatever is Air, Wind is internal, is referable to an individual and derived therefrom, such as air going upwards, air going downwards, air in the abdomen, air in the belly, winds that shoot across the several limbs, in and out breathing, or whatever other thing is air, wind, is internal or referable to an individual, and derived therefrom- this, your reverences, is, called the internal Element of Air.

Whatever is an internal Element of Air and whatever is external Element of Air, just these are the Element of Air..."

(Mahahatthipadopamasutta of the Majjima Nikaya)

Thus:

- Whatever is earthy, hard, solid, whether internal or external, would constitute the Element of Earth

- Whatever is liquid, fluid, whether internal or external, would constitute the Element of Water
- Whatever is fire, heat, whether internal or external, would constitute the Element of Fire
- Whatever is air, wind, whether internal or external, would constitute the Element of Air.

Taken-up Aggregate of Feeling

Feeling is constituted of:

- Pleasant Feeling
- Unpleasant Feeling
- Feeling which is neither unpleasant nor pleasant

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An extract from a relevant sutta is as follows.

"...Bhikkus, there are these three Feelings. What three? Pleasant Feeling, Unpleasant Feeling, Feeling which is neither unpleasant nor pleasant. These are the three. It is for the full comprehension of these three Feelings that the Noble Eightfold Path must be cultivated.
(57 of V of the Samyutta Nikaya)

It should also be noted carefully that, with regard to a particular experience, at a given time, Pleasant Feeling, Unpleasant Feeling and Feeling which is neither unpleasant nor pleasant are mutually exclusive.

With regard to this mutual exclusiveness of the three kinds of Feeling, an extract from a relevant sutta is as follows.

"...There are these three Feelings, Aggivessana: Pleasant Feeling, Unpleasant Feeling and Feeling which is neither unpleasant nor pleasant.

At the time, Aggivessana, one feels a Pleasant Feeling, at that time one feels neither an Unpleasant Feeling nor does one feel a Feeling which is neither unpleasant nor pleasant.

At the time, Aggivessana, one feels an Unpleasant Feeling, at that time one feels neither a Pleasant Feeling nor does one feel a Feeling which is neither unpleasant nor pleasant.

At the time, Aggivessana, one feels a Feeling which is neither unpleasant nor

pleasant, at that time one feels neither a Pleasant Feeling nor does one feel an Unpleasant Feeling.

(Dighanakhasutta of the Majjima Nikaya)

Taken-up Aggregate of Perception

The taken-up Aggregate of Perception is constituted of:

- Perception of Forms
- Perception of Sounds
- Perception of Smells
- Perception of Tastes
- Perception of Tangibles
- Perception of Images

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In connection with Perception, extracts from two relevant suttas are as follows.

"...And what, Bhikkus, is Perception?

It is these six types of Perception, Bhikkus: Perception of Form,...of Sound,...of Smell,...of Taste,...of Tangible,...of Image..."

(60 of III of the Samyutta Nikaya)

"...He perceives what is blue, he perceives what is yellow ...red...white...therefore it is called Perception..."

(Mahavedallasutta of the Majjima Nikaya)

In this particular extract, Blue, Yellow, Red, and White would constitute Form.

Taken-up Aggregate of Determinants

The taken-up Aggregate of Determinants is constituted of:

- Intention with regard to Forms
- Intention with regard to Sounds
- Intention with regard to Smells
- Intention with regard to Tastes
- Intention with regard to Tangibles
- Intention with regard to Images

With regard to Determinants, an extract of a sutta in which they are defined is as follows.

"...And what, Bhikkus, are Determinants?

They are these six types of Intention: Intention with regard to Form,...to Sound,...to Smell,...to Taste,...to Tangible, ...to Image..."

(60 of III of the Samyutta Nikaya)

The relationship between Intention and Action (Kamma) is indicated in the extract from a sutta below.

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"It is Intention that I call Action. Having Intended, Action is done by Body, Speech and Mind."

(Mahavagga of the Chakkanipata of the Anguttara Nikaya)

Taken-up Aggregate of Consciousness

The taken-up Aggregate of Consciousness is constituted of:

- Eye Consciousness
- Ear Consciousness
- Nose Consciousness
- Tongue Consciousness
- Body Consciousness
- Mind Consciousness

With regard to the Six types of Consciousness, indicated above, an extract from a sutta is as follows.

"...Your reverences, there are these Six types of Consciousness: Eye Consciousness, Ear Consciousness, Nose Consciousness, Tongue Consciousness, Body Consciousness, Mind Consciousness..."

(Sammaditthisutta of the Majjima Nikaya)

4. Sequential analysis of Experience and the composition of the Five taken-up Aggregates from the factors of Experience

Being is a series of experiences and, therefore, to understand Being, it is ESSENTIAL that experience is understood.

This chapter would deal with experience, it's sequential analysis and the composition of the Five taken-up Aggregates from the factors of Experience.

Fundamental Elements of Experience - the Six Internal-External Bases

There are fundamental requirements for any experience to arise.

These are known as the Six Internal-External Bases, which are:

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- The Eye and Form
- The Ear and Sound
- The Nose and Smell
- The Tongue and Taste
- The Body and Tangible
- The Mind and Image

These are called Bases, because, they function as the BASES, the foundation, for Consciousness. There is no Consciousness without these Bases.

With regard to the Six Internal-External Bases, an extract from a relevant sutta is as follows.

"...These, Ananda, are the Six Internal-External Bases: The Eye as well as Form; the Ear as well as Sound; the Nose as well as Smell; the Tongue as well as Taste; the Body as well as Tangible; the Mind as well as Image.

When, Ananda, he knows and sees these Six Internal-External Bases, it is at this stage that it suffices to say, 'The monk is skilled in the Bases.'..."

(Bahudhatukasutta of the Majjima Nikaya)

The Eighteen Elements

The Eighteen Elements are the Six Internal - External Bases, together with the six types of Consciousness that arise dependent on them.

Thus, the Eighteen Elements are:

- The Eye, Form and Eye Consciousness
- The Ear, Sound and Ear Consciousness

- The Nose, Smell and Nose Consciousness
- The Tongue, Taste and Tongue Consciousness
- The Body, Tangible and Body Consciousness
- The Mind, Image and Mind Consciousness

An extract from a relevant sutta is as follows.

"...There are these Eighteen Elements, Ananda: the Element of Eye, the Element of Form, the Element of Eye Consciousness; the Element of Ear, the Element of Sound, the Element of Ear Consciousness; the Element of Nose, the Element of Smell, the Element of Nose Consciousness; the Element of Tongue,

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the Element of Taste, the Element of Tongue Consciousness; the Element of Body, the Element of Tangible, the Element of Body Consciousness; the Element of Mind, the Element of Image, the Element of Mind Consciousness.

When, Ananda, he knows and sees these Eighteen Elements, it is at this stage that it suffices to say, 'The Monk is skilled in the elements'!..".

(Bahudhatukasutta of the Majjima Nikaya)

Sequential analysis of Experience

The sequential analysis of experience, (based on the Cularahulovadasutta of the Majjima Nikaya), with regard to each of the Six Internal-External Bases, is:

- Depending on Eye and Form arises Eye Consciousness
 - The meeting of the three is Eye Contact
 - Depending on Eye Contact arises Feeling
 - Depending on Eye Contact arises Perception
 - Depending on Eye Contact arise Determinants
 - Depending on Eye Contact arises Consciousness

- Depending on Ear and Sound arises Ear Consciousness
 - The meeting of the three is Ear Contact
 - Depending on Ear Contact arises Feeling
 - Depending on Ear Contact arises Perception
 - Depending on Ear Contact arise Determinants
 - Depending on Ear Contact arises Consciousness

- Depending on Nose and Smell arises Nose Consciousness
 - The meeting of the three is Nose Contact
 - Depending on Nose Contact arises Feeling

Depending on Nose Contact arises Perception
Depending on Nose Contact arise Determinants
Depending on Nose Contact arises Consciousness

- Depending on Tongue and Taste arises Tongue Consciousness
The meeting of the three is Tongue Contact
Depending on Tongue Contact arises Feeling
Depending on Tongue Contact arises Perception
Depending on Tongue Contact arise Determinants
Depending on Tongue Contact arises Consciousness

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- Depending on Body and Tangible arises Body Consciousness
The meeting of the three is Body Contact
Depending on Body Contact arises Feeling
Depending on Body Contact arises Perception
Depending on Body Contact arise Determinants
Depending on Body Contact arises Consciousness
- Depending on Mind and Image arises Mind Consciousness
The meeting of the three is Mind Contact
Depending on Mind Contact arises Feeling
Depending on Mind Contact arises Perception
Depending on Mind Contact arise Determinants
Depending on Mind Contact arises Consciousness

Mind

The Internal Base Mind is Consciousness itself, but it is so designated when regarded as an Internal Base.

Depending on the Consciousness of an actual External Base, an Image of that External Base can manifest.

Thus:

- Depending on Consciousness of actual Form, an imaginary Form can manifest
- Depending on Consciousness of actual Sound, an imaginary Sound can manifest
- Depending on Consciousness of actual Smell, an imaginary Smell can manifest
- Depending on Consciousness of actual Taste, an imaginary Taste can manifest

- Depending on Consciousness of actual Tangible, an imaginary Tangible can manifest

Therefore, the imaginary External Base depends on the Consciousness of the actual External Base.

Therefore, the External Base, Image, depends on Consciousness.

However, when Consciousness is regarded as the Internal Base, corresponding to the External Base, Image, it is called Mind to avoid the possible confusion in having, otherwise, to call, in describing the Consciousness of an Image, Consciousness Consciousness.

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For example, if Consciousness is not designated as Mind when it functions as the Internal Base corresponding to Image, then, just as Consciousness that arises depending on Eye and Form is called Eye Consciousness, Consciousness that arises depending on Consciousness and Image would have to be called Consciousness Consciousness. By designating Consciousness as Mind, when it functions as an Internal Base, this possible confusion is avoided.

Contact

Contact is the meeting of, the coming together of, three things, which are the Internal Base, the corresponding External Base and the appropriate type of Consciousness, arising dependent on the Internal Base and such External Base. For example, the meeting of the Eye, Form and Eye Consciousness is known as Eye Contact.

Thus, Contact is the designation given for a particular situation which has come about. This situation is, as indicated above, that, of an Internal Base, the corresponding External Base and the appropriate type of Consciousness having met and nothing else. To regard Contact, for example, as Contact between a Self and an External Base is a mere superimposition of a NOTION of Self into this situation, resulting from a bias, or inclination, towards that notion.

It is most important that Contact is properly understood in understanding the Buddha's teaching.

Composition of the Five taken-up Aggregates from the factors of experience

The composition of the Five taken-up Aggregates from the factors of experience, in the sequential analysis, above, would be, that:

- Taken-up Aggregate of Form would be composed of Eye, Ear, Nose,

Tongue, Body, Form, Sound, Smell, Taste, Tangible and Image (of Form, Sound, Smell, Taste and of Tangible)

- Taken-up Aggregate of Feeling would be composed of Feeling born of Eye Contact, Ear Contact, Nose Contact, Tongue Contact, Body Contact and of Mind Contact.

- Taken-up Aggregate of Perception would be composed of Perception born of Eye Contact, Ear Contact, Nose Contact, Tongue Contact, Body Contact and of Mind Contact.

- Taken-up Aggregate of Determinants would be composed of Determinants born of Eye Contact, Ear Contact, Nose Contact, Tongue Contact, Body Contact and of Mind Contact.

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- Taken-up Aggregate of Consciousness would be composed of Eye Consciousness, Ear Consciousness, Nose Consciousness, Tongue Consciousness, Body Consciousness, Mind Consciousness and of the Internal Base, Mind.

It should be noted, that, Contact, as indicated above, is not a separate Aggregate, but, is a designation given to the situation of an Internal Base, the corresponding External Base and the appropriate type of Consciousness having come together.

In conclusion of this chapter, a tabulation, in which the sequential analysis of experience and the composition of the Five taken-up Aggregates are indicated, is provided on the next page.

Sequential Analysis of Experience and Composition of the Five Taken-Up Aggregates

Serial No	Internal Base	External Base	Dependent on Internal Base and External Base	Meeting of the Three	Dependent on Contact
1	Eye	Form	Eye Consciousness	Eye Contact	Feeling Perception Determinants Consciousness
2	Ear Sound	Ear Consciousness	Ear Contact	Feeling Perception Determinants Consciousness	
3	Nose Smell	Nose Consciousness	Nose Contact	Feeling Perception Determinants Consciousness	
4	Tongue Taste	Tongue Consciousness	Tongue Contact	Feeling Perception Determinants Consciousness	
5	Body Tangible	Body Consciousness	Body Contact	Feeling Perception Determinants Consciousness	
6	Mind Image	Mind Consciousness	Mind Contact	Feeling Perception Determinants Consciousness	

Aggregate of Form Consciousness Form Consciousness Aggregate of Feeling Perception Determinants Consciousness

5. Hierarchical structure of Experience

The teaching of Dependent Arising is fundamental to the teaching of the Buddha.

According to the principle of Dependent Arising, none of the constituents, of experience, namely, Form, Feeling, Perception, Determinants and Consciousness, can exist independently, that is, by itself.

The principle of Dependent Arising ensures, that, the stages of experience follow a logical sequence, which gives rise to a hierarchical structure, and there are many suttas that indicate this sequence.

This logical sequence is dealt with, below.

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Structural priority of the Internal Base and the corresponding External Base over Consciousness

Consciousness is always Consciousness OF something.

Therefore, there can be no Consciousness without something to be Conscious OF.

Thus, there is:

- Consciousness OF Form, which is known as Eye Consciousness, depending on Eye and Form
- Consciousness OF Sound, which is known as Ear Consciousness, depending on Ear and Sound
- Consciousness OF Smell, which is known as Nose Consciousness, depending on Nose and Smell
- Consciousness OF Taste, which is known as Tongue Consciousness, depending on Tongue and Taste
- Consciousness OF Tangible, which is known as Body Consciousness, depending on Body and Tangible
- Consciousness OF Image, which is known as Mind Consciousness, depending on Mind and Image.

Thus, for whatever Consciousness to arise, the corresponding pair of Internal and External Bases must be available as a pre-condition.

Structural priority of Consciousness over Contact

The definition of Contact was provided earlier, according to which it is the meeting of the Internal Base, the corresponding External Base and the relevant type of Consciousness.

Therefore, without Consciousness there is no manifestation of Contact.

Structural priority of Contact over Feeling

An extract from a sutta, which indicates the structural priority of Contact over Feeling, is as follows.

"Because of Contact which makes for a Pleasant Feeling, Bhikkus, Pleasant Feeling arises. From the cessation of that Contact which makes for Pleasant Feeling, the Pleasant Feeling ...that ceases, that is quenched.

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Because of Contact which makes for an Unpleasant Feeling, Bhikkus, Unpleasant Feeling arises. From the cessation of that Contact which makes for Unpleasant Feeling, the Unpleasant Feeling...that ceases, that is quenched.

Because of Contact which makes for a Neither Unpleasant nor Pleasant Feeling, Bhikkus, Neither Unpleasant nor Pleasant Feeling arises. From the cessation of that Contact which makes for Neither Unpleasant nor Pleasant Feeling, the Neither Unpleasant nor Pleasant Feeling...that ceases, that is quenched..."

Thus, if the External Base, that is Form or Sound or Smell or Taste or Tangible or Image, which is one of the three factors of the coming together, or the meeting, of which (three factors) constitutes Contact, is:

- Agreeable, the Feeling would be Pleasant
- Disagreeable, the Feeling would be Unpleasant
- Neither Disagreeable nor Agreeable, the Feeling would be Neither Unpleasant nor Pleasant.

Thus, the agreeability or the disagreeability or the neither disagreeability nor agreeability of the External Base determines whether the Feeling is Pleasant or Unpleasant or Neither Unpleasant nor Pleasant, respectively, in a particular experience.

The External Base comes into such experience as one of the three constituents of Contact.

Therefore, Contact is a pre-condition for Feeling.

Convergence of the rest of the experience on Feeling

In experience, all factors which arise subsequent to Feeling CONVERGE on Feeling, that is, on the province of Feeling, which would be a particular External Base, and which would manifest, as a constituent of Contact.

Extracts of suttas which indicate this convergence are as follows.

"...arising from Contact are all things; converging on Feeling are all things..."

(106 F of V of Anguttara Nikaya)

"...'With what as basis, Samiddhi, do thoughts and concepts arise in a man?'

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'With Name-Form as basis, Venerable Sir.'

'But whence, Samiddhi, do they assume diversity?'

'In the elements, Venerable Sir.'

'But whence, Samiddhi, do they arise?'

'They arise from Contact, Venerable Sir.'

'But on what do they converge?'

'They converge on Feeling, Venerable Sir.'..."

(385 F of V of Anguttara Nikaya)

Thus, this convergence of the rest of experience on Feeling gives rise to a specificity to experience - with one particular External Base, of a particular Feeling, (Pleasant, Unpleasant or Neither Unpleasant nor Pleasant) as the CENTRE of Attention (Attention arises from Contact) and the rest to the background.

Structural priority of Feeling over Perception

Perception is the manifestation, dependant on Contact, of the DISTINCTIVE signs and marks of the province of Feeling. This province of Feeling would be the External Base of the particular experience.

An extract from a sutta which indicates the structural priority of Feeling over Perception is as follows.

"...Eye Consciousness...arises depending on Eye and Form; the meeting of the three is Contact; Feeling depends on Contact ...; what one Feels one Perceives...

Ear Consciousness...arises depending on Ear and Sound...

Nose Consciousness...arises depending on Nose and Smell...

Tongue Consciousness...arises depending on Tongue and Taste...

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Body Consciousness...arises depending on Body and Tangible...

Mind Consciousness...arises depending on Mind and Images; the meeting of the three is Contact; Feeling depends on Contact; what one Feels one Perceives..."

(Madhupindikasutta of the Majjima Nikaya)

Structural priority of Perception over Determinants

Perception is the manifestation of the Distinctive signs and marks of the External Base, which is, as stated above, the province of Feeling.

Determinants, are Intentions with regard to an External Base.

Why is Perception a pre-condition for Intention?

Consider a case of two experiences, in which, though two different External Bases are involved, both are agreeable, and, therefore, the Feeling arising pertaining to each is the same, say Pleasant. Say that one of the External Bases involved is a chair and the other is a table.

Thus, though the Feeling pertaining to each may be the same, the Intention would be different, in that, with regard to the chair, the Intention may be to sit on it, while, with regard to the table, the Intention might be to keep a book on it.

Thus, it is the manifestation of the DISTINCTIVE signs and marks of the table and of the chair that made the difference in Intention in the two experiences, even though, in both experiences there was a common type of Feeling, namely, Pleasant Feeling.

Therefore, in this example, Feeling could not have, by itself, made the difference in the two Intentions.

Thus, this example would indicate, that, Determinants (Intention) require, apart from Feeling, another factor to condition the particular type of Intention and this factor is Perception.

In this connection, it is said in the suttas as follows.

"...Due to diversity of Elements, there is diversity of Perception.

Due to diversity of Perception, there is diversity of Intention..."
(Dhatuvagga of the Samyutta Nikaya)

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Therefore, there is a structural priority of Perception over Determinants.

6. The Equivalence of the Five taken-up Aggregates and Sorrow - I

The First Noble Truth of Sorrow is defined by the Buddha as the Five taken-up Aggregates.

With regard to this definition, an extract from a relevant sutta is as follows.

"...And what Bhikkus is Sorrow. It is to be called the Five taken-up Aggregates. What five?

The taken-up Aggregate of Form

The taken-up Aggregate of Feeling

The taken-up Aggregate of Perception

The taken-up Aggregate of Determinants, and

The taken-up Aggregate of Consciousness

This Bhikkus is called Sorrow....."

(Sutta 104 of the Khandhavagga of the Samyutta Nikaya-158 of III of the Samyutta Nikaya)

In order to facilitate seeing the equivalence of the descriptive presentation of the Truth of Sorrow and the Five taken-up Aggregates, the relevant extract of the First Noble Truth is repeated, below.

"...Birth is Sorrow, Old age is Sorrow, Sickness is Sorrow, Death is Sorrow,

Grief, Lamentation, Pain, Misery and Despair are Sorrow; Association with the loathsome is Sorrow, Separation from the loved is Sorrow, Not to get what one wants is Sorrow - in short, the Five taken-up Aggregates are Sorrow...".

(424 of V of the Samyutta Nikaya)

In this connection, Birth, Old age and Death are defined in the suttas as follows.

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"...Whatever is...the appearance of the Aggregates, the acquisition of the Bases,...this...is called Birth...

...Whatever of various beings in various groups of beings is Old age, decrepitude, broken teeth, greying hair, wrinkly skin, the dwindling of the span of life, the collapse of the Bases, this is called Old age.

Whatever is...the breaking-up of the Aggregates...this is called Death..."

(Sammaditthisutta of the Majjima Nikaya)

In the definition of Birth and of Death, above, the word, 'Aggregates' should be understood to mean the Five taken-up Aggregates. The Five Aggregates (that is, without taking-up) refer to the Arahant, the Perfected One, to whom the words, 'Birth' and 'Death', are not applicable.

In the definition of Old-age, above, the words, 'collapse of the Bases', refer to the collapse of the Internal Bases, which are fundamental constituents of the Five taken-up Aggregates.

Therefore, from the three definitions, above, it would be clear, that, in the absence of the Five taken-up Aggregates, there can be no Birth, Old-age and Death.

With regard to the other constituents of Sorrow, it was indicated earlier, that, the fundamental elements in any experience, and, therefore, of the Five taken-up Aggregates, are the Six Internal-External Bases, which are:

- The Eye and Form
- The Ear and Sound
- The Nose and Smell
- The Tongue and Taste
- The Body and Tangible
- The Mind and Image

In this connection, for example:

- Sickness would be the disease of one or more of the Six Internal Bases
- Association with the loathsome would be constituted of Disagreeable External Bases, such as Disagreeable Forms and Sounds, giving rise to Unpleasant Feelings, born of the appropriate type of Contact
- Separation from the loved may give rise to Grief, Lamentation, Pain, Misery, and Despair, arising from, for example, Mind Contact (of which an Image is one of the three constituents). This would be a result of the absence of, and the

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longing for, the relevant External Bases, such as actual Form and Sound, of the individual who is absent.

Therefore, the taking-up of the Five taken-up Aggregates would be equivalent to the taking-up of, among other disagreeable things, Birth, Old age and Death.

Delight in and passion for the Five taken-up Aggregates would be the same as Delight and Passion in, among other disagreeable things, Birth, Old age and Death.

Attachment to the Five taken-up Aggregates would amount to attachment to, among other disagreeable things, Birth, Old age and Death.

How can anyone, who may wish to be rid of Birth, Old-age and Death, be able to do so, if he Takes-up, is Delighted by, is Attached to, the Five taken-up Aggregates, the very things on which Birth, Old-age and Death are Dependent?

To be rid of something and to be attached to that thing are in opposition to each other.

7. The Equivalence of the Five taken-up Aggregates and Sorrow - II

In many suttas, the equivalence of the Five taken-up Aggregates and Sorrow is shown by the Buddha at a different level, too.

The exposition of the equivalence in these suttas may be seen as at a deeper, more subtle level than the directly evident aspects of Sorrow of the Five taken-up Aggregates, such as Old-age, Sickness and Death, and dealt with in the previous chapter.

In this chapter, the equivalence of the Five taken-up Aggregates and Sorrow in the deeper and more subtle level would be dealt with.

Signs of Impermanence, Sorrow and Not-Self of the Five taken-up Aggregates Sign of Impermanence

Each of Form, Feeling, Perception, Determinants and Consciousness arises dependently, in that:

- Form depends on Food
- Feeling depends on Contact
- Perception depends on Contact
- Determinants (Intention) depend on Contact
- Consciousness depends on Name-Form

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With regard to the determinant of Consciousness:

- Name is constituted of Feeling, Perception, Intention, Contact, and Attention (Attention is depends on Contact)
- Form is constituted of the Element of Earth (what is hard, solid), Element of Water (what is liquid, fluid), Element of Fire (what is fire, heat) and Element of Air (what is airy, wind) and their derivatives.

In regard to the dependency of Consciousness, the Buddha says as follows.

"...Were one, Bhikkus, to declare thus: 'Apart from Form....Feeling ...Perception ...Determinants, I will show the coming, or the going, or the disappearance, or the appearance, or the growth, or the increase, or the abundance of Consciousness' - this situation is not possible..."

(Upayavagga of the Khandasamyutta of the Samyutta Nikaya)

The sign of all determined things (things which arise depending on another thing), according to the suttas (see the Khandhasamyutta of the Samyutta Nikaya), is:

- Manifestation of arising
- Manifestation of dissolution, and
- Manifestation of change while standing.

Form, Feeling, Perception, Determinants and Consciousness are determined and dependently arisen.

Each of them is subject to the three manifestations of arising, dissolution and change while standing.

This is the sign of impermanence of the Five taken-up Aggregates.

Sign of Sorrow

The equivalence of the Five taken-up Aggregates and Sorrow, apart from the way it was indicated in the previous chapter, could also be seen by way of Feeling.

With regard to Feeling, it should be understood, that, what is called happiness is Pleasant Feeling.

However, Feeling, whether Pleasant or otherwise, is dependently arisen, in that, it is born of Contact, which is Impermanent.

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Therefore, whatever Feeling which arises is unstable and, therefore, counts as Sorrow.

In this connection, the Buddha says as follows.

"There are, Bhikkus, three Feelings stated by me. Pleasant Feeling, Unpleasant Feeling, Neither Unpleasant nor Pleasant Feeling. These are the three Feelings stated by me.

But this, Bhikkus, has been stated by me. Whatever is Felt counts as Sorrow. But this, Bhikkus, was said by me in reference to the Impermanence of Determinants..."

(Vedanasamyutta of the Samyutta Nikaya)

This is the sign of Sorrow of the Five taken-up Aggregates.

Sign of Not-Self

For there to be a Self, an essential requirement which has to be fulfilled is the identifiability of something or other as Self. Otherwise the notion of Self would be meaningless.

For a thing to be identified as a Self, there must be things belonging to the Self, that is, things that can be regarded as Mine- that is, as belonging to Me, belonging to a Self.

The extract from a relevant sutta, given below, would indicate what is required for some thing to be regarded as Mine.

"...!What do you think about this...? Would a Noble anointed king, have mastery in his own territory to put to death one deserving to be put to death,...to banish one deserving to be banished?"

'...He would have...good Gotama...'

'What do you think about this...? When you speak thus: 'Form is Self', have you mastery over this Form..., 'Let my Form be thus, Let my Form be not thus?'

'This is not so, Good Gotama.'

'...have you mastery over Feeling...'

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'This is not so, Good Gotama.'

'...have you mastery over Perception...'

'This is not so, Good Gotama.'

'...have you mastery over Determinants...'

'This is not so, Good Gotama.'

'...have you mastery over Consciousness...'

'This is not so, Good Gotama.'

(Culasaccakasutta of the Majjima Nikaya)

In the sutta, under reference, the Buddha shows the relationship between Mine and Mastery by showing that the king had power over HIS subjects.

However, the king would not possess this power over the people of some other kingdom, because the people of that kingdom would not be HIS subjects.

Thus, to summarise the position, for there to be a Self, there would have to be things that belong to Self, as, otherwise, no identification of a Self is possible, just as much as there cannot be a chariot without there being things belonging to it, such as the wheels, the axle, and the floor-boards.

However, for anything to be rightly regarded as belonging to a Self, there must be mastery, power, over the thing so regarded.

However, any such assumed power, mastery, is undermined by the truth of Impermanence and the truth of Sorrow, constituted of such things as Sickness, Old-age and Death.

Therefore, with regard to each of the Five taken-up Aggregates, it was seen, that, the same is Impermanent, Dependently Arisen and Sorrow, and, therefore, to consider any of Form, Feeling, Perception, Determinants and Consciousness, or a combination of them, as a Self, or as belonging to a Self, or as in anyway connected to a Self is mere Delusion.

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Four Hallucinations

Accordingly, four hallucinations have been taught by the Buddha, as set out in the extract of a sutta, given below.

"...Bhikkus, there are these four hallucinations of Perception, four hallucinations of Mind and four hallucinations of View.

What four?

To hold that in the Impermanent there is the permanence is a hallucination of Perception, of Mind and of View.

To hold that in the Sorrow there is Not Sorrow is a hallucination of Perception, of Mind and of View.

To hold that in the Not-Self there is the Self is a hallucination of Perception, of Mind and of View.

To hold that in the Foul there is the Wholesome is a hallucination of Perception, of Mind and of View..."

(51 of II of Anguttara Nikaya)

Inevitable consequence of the non removal of the Delusion of Self with regard to the Five taken-up Aggregates

Thus, the inevitable consequence of the non removal of the Delusion of Self with regard to the Five taken-up Aggregates is given in the extract of a sutta, below.

"...the untaught many-folk have this view:

'This Form is mine; I am this; this is my self.' Of such a one Form alters and comes to be otherwise. Owing to the unstable and changeful nature of Form, grief, lamentation, pain, misery and despair arise in him.

'This Feeling...

'This Perception...

'These Determinants...

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'This Consciousness is mine; I am this; this is my self.' Of such a one Consciousness alters and comes to be otherwise. Owing to the unstable and changeful nature of Consciousness, grief, lamentation, pain, misery and despair arise in him..."

(8 of Khandhavagga of the Samyutta Nikaya)

Therefore, anyone who regards what is Impermanent, Sorrow, and Not-Self as Permanent, Happiness, and Self would come in conflict with what is True and Sorrow would be inevitable.

Thus, it is said in summary in a sutta as follows.

"...'Do you, Bhikkus, see a taking-up of a View of Self, by taking-up of which there would not arise Grief, Lamentation, Pain, Misery and Despair?'

'No Lord.'

'Good, Bhikkus. Neither do I, Bhikkus, see a taking-up of a View of Self, by taking-up of which there would not arise Grief, Lamentation, Pain, Misery, and Despair.'..."

(Alagaddupamasutta of the Majjima Nikaya)

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Date: 23.1.97.

To,
Mr. John D. Hughes.
Editor,
Buddha Dhyana Dana Review,
Buddhist Discussion Centre (Upwey) Ltd.
A.C.N. 005 701 806
33 Brooking Street, Upwey
Victoria Australia 3158

Dear in the Dhamma,

First of all I convey you my sincere thanks and greetings from International Brotherhood Mission at Dibrugarh. I have received your news letter. This noble news letter is the precious manifestation of your bountious merit and suitable elements to propagate the pious message of Lord Buddha different part of the world. You will be happy to learn that Last Month I undertook very pious journey along with the Indian Govt.

delegation Thailand, we also carry the holy bone relic of Lord Buddha. On the way back to India I also visited Myanmar and so many ancient auspicious Buddhist Temples there. Last November I was participated "Asian religion Conference in Japand auspices by World Buddhist Cultural

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Foundation. So many scholar and religious saint were congregated their broad the value of different religion and develop the Religious intigration and Global peace.

In this conclusion I have Cherished hope you will do more and more work to concerning people the teaching of Lord Buddha and get rid their problem of life.

Thanking you once again. May you all live long in the name of Lord Buddha.

Yours Sincerely,

(Ven. A. Bhikkhu Karuna Shastry)
General Secretary.

Please refer Graphical Image No: V7N1.72.1

Photo: His Holiness the Dalai Lama and Ven.
A. Bhikkhu Karuna Shastry.

Please refer Graphical Image No: V7N1.72.2

Photo: John D. Hughes and Phra Smien Phosrthong
from Thailand in front of the Acharn Boonpeng
Mahathero Temple Bell Altar at the Centre.

Buddhist Events in Victoria, Australia

TRUE BUDDHA BLESSING CEREMONY

The True Buddha Blessing Ceremony for Purification, Healing, Enrichment and Deliverance was held on 11th January 1997 at the Yen Ming Tang Buddhist Meditation Centre. The Ceremony was performed by Master Lian-Huo and included purification, healing and enrichment for those present or registered, and Bardo deliverance for those who registered. The Ceremony was followed by a Dharma

Lecture and an Empowerment.

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BUDDHIST FUNERAL

On Friday, 31st January 1997, a Buddhist Funeral was held for a deceased nine-month old baby in Warragul, Victoria. The service was performed by Venerable Dr. Viriyananda, Abbot of Buddha Vihara Temple, 939 Canterbury Road, Box Hill, Victoria (Tel: 03 9899 0638) and Venerable Sourinho Bounmy, Abbot of Wat Lao Melbourne, 8 Burnt Street, Nunawading, Victoria (Tel: 03 9878 8160).

The Venerable Monks were driven to Warragul by Member Paula Burling and offered lunch at the baby's home before the service. Venerable Viriyananda gave a Dhamma talk to the family and friends of the baby who are not practicing Buddhists, but were interested in Dhamma due to the generosity and assistance given by the Venerable Monks and Teacher John D. Hughes and Members of the Buddhist Discussion Centre (Upwey) Ltd.

The funeral service included the chanting of Namō Tassa and a Passing of Merit Ceremony.

SOGYAL RINPOCHE PUBLIC TALK

Sogyal Rinpoche, author of The Tibetan Book of Living and Dying, gave a public talk entitled "Awakening the Heart of the Enlightened Mind" in Melbourne on Thursday, 30 January 1997.

RHYTHMIC SONGS FOR PEACE

Rhythmic Songs for Peace was held at Monash University on Sunday 15th December 1996 to celebrate the richness of multi-cultural Australia. Groups from many ethnic and religious backgrounds joined together in a performance of music and song as a cause for peace between different cultures.

Three Members of the Buddhist Discussion Centre (Upwey) Ltd. performed Buddhist Chanting under the guidance of John D. Hughes, who summoned the assistance of Buddhist Dragons and Protectors using a Temple gong. He also used a dorje bell to prepare the minds of the audience for the Buddhist Chanting. The affect of John D. Hughes' skill in using the dorje bell was that the minds of the people in the audience became clearer and more receptive to the blessings of the chanting.

Members Julie O'Donnell, Lynette Lehmann and Paula Burling then chanted three Mantras - Tisarana, Namō Tassa and the Metta Sutta.

Please refer Graphical Image No: V7N1.74.1

Photo: John D. Hughes preparing the minds of the audience for receiving the blessings of Buddhist Chanting at Rhythmic Songs for Peace.

Please refer Graphical Image No: V7N1.74.2

Photo: Phra Smien Phosrthong and Member Frank Carter standing next to Buddha Lila at the BDC (U) Ltd.

Monash University Buddhism Study Day

On Saturday 26 October 1996 a Study Day was held at Monash University for persons interested in teaching Buddhism at Secondary Level in Victorian schools.

The program opened with chanting by Venerable Vijitha Thera of the Springvale Buddhist Temple and included talks by members of Buddhist organisations, Philosophy and History professors at Monash University and teachers from Victorian secondary schools who specialise in religious education and Buddhism.

The Study Day was an initiative of various Buddhist groups in Melbourne who perceived that although the Buddhist religious tradition is becoming more significant in Australia, it has not yet been taught as part of the Religion and Society program of the Victorian Certificate of Education (VCE).

The aim of the Study Day was to provide information to teachers and schools interested in offering Buddhism with the framework of the VCE Guidelines for Religion and Society.

Monash University will offer further Study Days relating to Buddhism in the future, and persons interested in attending can contact the Centre for Studies in Religion and Theology at Monash.

Following is a list of Buddhist Resources on the World Wide Web provided at the Study Day:

BuddhaNet:

<http://www2.hawkesbury.uws.edu.au/BuddhaNet/filelist.htm>

<http://www2.hawkesbury.uws.edu.au/BuddhaNet/hotlink2.htm>

The Journal of Buddhist Ethics:

<http://www.cac.psu.edu/jbe/jbe.html>

Buddhist Studies World Wide Web Virtual Library (ANU, Australia):

<http://coombs.anu.edu.au/WWWVL-Buddhism.html>

DharmaNet InterLinks:

<http://sunsite.unc.edu/dharma/defa.html>

Numata Centre for Buddhist Translations and Research

<http://www.slip.net/~numata>

Samatha and Vipassana - Part II

The following article is transcribed from a Dhamma dispensation given by Venerable Sayadaw Dipaloka at Bodhinyana Monastery, Perth, Western Australia on the 5th of December, 1995.

This is the second of two talks given by Sayadaw Dipaloka which are printed in the Buddha Dhyana Dana Review. The first talk can be found in Review Volume 6 No. 3 published during December 1996.

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA
NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA
NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

NAMO BUDDHASSA KHEMA DESA KASSA
NAMO DHAMMASSA KHEMAVARASSA
NAMO SANGHASSA KHEMATTHAYA SUPPATI - PANNASSA

JANITABBAM PAJANATI - DESITABBAMPI ASAYAM
DESAKO YENANANENA- DESETU TASSA TEJASA

Before I start my talk I would like to give some friendly advices. Please pay attention to the meaning, attha, but not pay too much attention to the word, sadda. Venerable Sariputta said he paid attention to attha and sadda, the word, is not important to him. It

is a tradition in Theravada Buddhism to pay much attention to pick up the right meaning of a Pali word.

There is a guideline, three parts in Pali to interpret Pali word correctly.

ATHA PAKARANA LINGA
OCITYA KALADESATO
SADDATTHA VIBAJIYANTI
NA SADDAYEVO KEVONAM

When one interprets a Pali word he must not pay attention to the word alone. He must take account of the essential facts of the word. Attha, the meanings that the word can convey and the proper meaning in that particular case. Pakarana, the context, the relationship of that word with the others in that sentence and in that paragraph. Linga, the characteristics of the word, itthilinga, pullinga, napunsakalinga. Ocitya, possibility or impossibility. Time and place, kala desa, one should pay attention to them too.

Please be careful when you accept an idea about a practical point. In Buddhism reading alone is not enough. If one reads a lot and he doesn't practice properly and systematically he may misunderstand and misinterpret the text and he may make dangerous proposals. Please don't mix terminology's and vipassana bhavana with those in modern science. It can make one confused.

Abhidhamma and vipassana are closely related to each other. The terminology in abhidhamma is unavoidable in vipassana. The English terms used in abhidhamma have different meanings from those in daily usage. For example, "life faculty" the translation for jivitindriya, cannot be defined in the ordinary sense. On the other hand the Buddha delivered his talk over two thousand five hundred years ago. At his time there was no modern science. A lot of people could realise the Noble Truths through his teachings. Today some senior monks are regarded as enlightened persons. They had only monastic educations.

Please try to see the ultimate realities according to the Buddhist ways. If you try to analyse the ultimate truths with the modern methods thoughts and terms, you will become confused. Teachings in science are usually in the field of conventional reality, sammuti sacca, pannatti sacca. In vipassana bhavana sammuti sacca or pannatti sacca is to be removed to see the underlying ultimate truths, paramattha sacca. Therefore during vipassana bhavana please forget the modern teachings. If you want the moonlight to enter your room you must switch off your electrical lights.

In my last talk I forgot to give information about the three uses of samatha or jhana. One is to live peacefully in this very life,

DITHADHAMMASUKHAVIHARA
CATUNNAM JANANAM ABHICETASIKANAM
DITTHADHAMMASUKHAVIHARAYA

To live in this very life peacefully. Another use is to use a jhana or the concentration power for the basis of vipassana. To use a jhana as the basis of vipassana bhavana, padaka jhana. Or sammāsita jhana, to use jhana or jhana citta or jhanāngas as the objects of vipassana bhavana. You can use your jhana citta, jhana consciousness or jhanānga, the mental factor, as the object of your vipassana bhavana. Jhana citta and jhanānga, jhana factors are ultimate truths. Therefore you can use those citta and cetasika, ultimate truths, as the object of vipassana bhavana.

If you practice jhana first your mind becomes concentrated, calm, serene and, if you start vipassana bhavana the concentrated power of jhana can support you to practice vipassana bhavana serenely, energetically. The third use of jhana is to gain, to acquire direct knowledge, abhinna, therefore if you possess samatha bhavana, jhana level, it is very advantageous for you and vipassana bhavana and for living peacefully in this very life.

Vipassana is Pali Magadhi word. It is a combined two words: "vi" and "passana". In many places vi and vipassana is defined as "vividhehi aniccadi akarehi" - in the various ways of anicca, dukkha, anatta, so forth, "vividhehi akarehi" - with many types of ways.

Moegoke Sayadaw, who was regarded as an enlightened person in Burma, defined vi as "visesato"; from a different point of view. In this talk I would like to use that definition of vi, "visesato"; from a different point of view, because it again highlights the nature of vipassana. Passana means view, to comprehend, to contemplate on, therefore vipassana means a different view, a view from a different point or a view from a different angle.

The complete definition of vipassana in Pali is

PANNATTIM THAPETAWA NIBBATTITA PARAMATTHAVOSENĀ
TEBHUMAKASAMKHARE
VISESATO, VIVIDHEHI ANICCADI AKAREHIVA PASSATI ETAYATI
VIPASSANA

Pannattim thapetawa, having pushed aside conventional reality; nibbattita paramatthavosena in the terms of the bare ultimate truth; tebhūmakasamkhare, the conditioned things in the three spheres; kama, rupa, arupa; visesato, from a different point; vividhehi aniccadi akarehiva, and the various ways of anicca, dukkha, anatta and so forth; passati, to contemplate on; etayati, with this panna, with this insight. Therefore vipassana is an insight, special insight, it is panna, it is a different view with which the meditator contemplates on the conditioned things, phenomena in the three spheres, kama, rupa, arupa, sense sphere, fine material sphere and immaterial sphere.

Having pushed aside conventional reality, in the terms of the bare ultimate truth his view is totally different from the ordinary view. This is the complete definition of vipassana. Vipassana is a different view. The view is totally different from an ordinary view because it pushes aside conceptual terms. It removes the conceptual coverings over the ultimate truths. It contemplates on the conditioned phenomena in the three spheres, kama, rupa, arupa, sankhata dhamma. Vipassana is the name of a special insight. There is a unique teaching of the Lord Buddha according to the Mahāparinibbāna Sutta.

In his work the artist conceives both animate and inanimate things as a collection of lines, curved lines, straight lines. For him everything consists of lines. In his thought, a nuclear physicist views everything as a collection of atoms, electrons, protons and neutrons. For him anything consists of atoms, everyone is a collection of atoms.

The vipassana meditator sees everyone or everything as a pile of ultimate truths, for him there is no beings, for him there is no human beings, no dogs, no cats, they are just a pile of ultimate realities. There are two realities which the Buddha used in the proper places. He accepted those two things according to the situations.

In Vinaya and Suttanta he used conventional reality. In Abhidhamma he used ultimate realities. Man, woman, dogs, cats are conventional realities, conceptual expressions. They cannot stand on their own right. They can be reduced to the very basic things, the ultimate truths. In Buddhism there are four ultimate realities. They are very basic things. They can stand on their own rights. They are irreducible.

In the Buddhist way of analysis the atoms can be analysed into a collection of eight matters. In the Buddhist way of analysis the atoms are reducible. They can be reduced into the eight matters. The Great Four Elements; pathavidhatu, apodhatu, tejodhatu, vayodhatu and vanna, gandha, rasa, oja, the other four matters or corporeality. They are extremely bound up, avinibbhoga rupa in Pali. Anything in the world, animate or inanimate, can be analysed into the ultimate truths. The animals are composed of three

phenomena; citta; consciousness, cetasika; mental factors or mental adjuncts and rupa; matter, corporeality. Citta and cetasika are called nama or mind.

The inanimate things are composed of only one ultimate truth; matter or rupa, corporeality. Citta, cetasika and rupa can be divided into five aggregates; panca khandha, or twelve sense bases; dwadasa ayatana, or eighteen elements; attharasa dhatuyo. The fourth ultimate truth is nibbana. It is beyond the khandhas. It is unconditional truth. It is absolute truth. The first three ultimate truths are conditioned things; sankhata dhamma. They are the objects of vipassana bhavana. They are dependant on the corresponding causes.

The supramundane consciousness and associated mental factors are not used in vipassana bhavana as object. Although they are conditioned things they are very different. During vipassana meditation the person tries to conceive everyone or everything as a pile of ultimate truths. He pushes conceptual expressions aside. For him there are no human beings or dogs but a group of five aggregates. He comprehends, he discerns nama and rupa clearly of himself and of others. It is called nama rupa pariccheda nyana.

He understands they are conditioned things and he tries to know the conditions and Buddhist ways of analysis. If he understands those conditioned things and the conditions it is called paccaya pariggaha nyana.

After that he tries to see any process as a dynamic process of ultimate truths. He discerns and he contemplates on the arising and passing away of every phenomena. If he clearly understands that process his view is totally different from an ordinary view. I would like to describe it. Suppose I have a lens in my hand. I focus the sun-rays on a cotton wool. After ten minutes or fifteen minutes the cotton wool catches fire, it ignites.

I present it in an ordinary way, such as "I have a lens in my hand, I focus sun-rays on the cotton wool, after a few minutes the cotton wool ignites. It is burnt out and only ashes are remaining." Like that. In a laboratory they present it in a different way. The same process but different presentation. "A carbon atom reacts with two or three atoms with the help of outside heat energy. The reaction produces a compound carbon dioxide and in that reaction heating light energy comes out as a by product." The same process but a different presentation.

When the meditator can conceive any body or any activity as the dynamic process of ultimate truths his view becomes totally changed. For him there is no one who does good deeds or bad deeds and there is no one who receives good or bad results.

KAMMASSA KARAKO NATTHI - VIPAKASSACA VEDAHO
SUDDHA DHAMMAVA VATTANTI - EVETAM SAMMADASSANAM

No one does karma, no one receives the results of the karma, only phenomena can happen, come to being. It is the right view, it is vipassana samma ditthi.

The object in vipassana is one of the five aggregates. Rupakkhandha is for kayanupassana satipatthana. Vedanakkhandha or the aggregate of feeling is for vedananupassana, the contemplation of feeling. Vinnanakkhandha is for cittanupassana. Vinnanakkhandha consciousness is for the contemplation of consciousness, cittanupassana. Dhammanupassana covers all five aggregates. Sannakkhandha usually is not used as the object in vipassana. It is not a prominent feature. In vipassana the meditator usually uses the prominent phenomena as the object, as his object in vipassana meditation.

When the meditator can attain insight of arising and passing away that insight is called udaya bbaya nyana, the insight into the arising and passing away of every phenomena. He is on the right path. If he follows that path he can attain enlightenment at the end. It is the only way.

EKAYANO AYAM BHIKKHAVE MAGGO SATTANAM VISUDDHIYA,
SOKAPARIDEVANAM
SAMATIKKAMAYA, DUKKHADOMANASSANAM ATTHANGAMAW,
NAYASSA
ADHIGAMAYA,
NIBBANASSA SACCHIKARANATTHAYA

If you can attain the insight of udaya bbaya nana one day you can attain enlightenment, one day you can realise nibbana. It is the only way, no branches, therefore you cannot follow a wrong way if you are still keeping that way.

The Buddha praised a person who has attained the arising and passing away, udaya bbaya nana, the comprehension of arising and passing away of phenomena. He praised him.

YOCA VASSASATAM JIVE - APASSAM UDABBAYAM
EKAHAM JIVITAM SE YYO - PASSATO UDAYABBYAM

One lives for a hundred years but he cannot acquire the insight of udaya bbaya, arising and passing away of phenomena. The other one lives for only one day. He sees, he claims, he acquires the insight of udaya bbaya, the arising and dissolution of

phenomena. The one day is better than the one hundred years without gaining the

udaya bbaya nyana. At that stage he can feel a lot of joy and happiness and some people experience the ten defilements of vipassana nyana.

OBHASO PITI PASSADDH
ADHIMOKKHOCA PAGGAHO
SUKHAM NANAM UPATTHANAM
UPEKKHACA NIKANTICETI

Some meditators experience light coming out from their body and another one is piti, zest or joy, rapture, passaddhi; peace of mind, the adhimokkho; the decisive power is very high. Paggaho, viriya or energy, it is also very sharp, very high, sukha, pleasant feeling, very significant, nyana. Panna at that state is very powerful, very sharp. Upatthana sati or mindfulness in that state is very powerful. The neutrality of mind is also very prominent. Nikanti really the last one is the defilement of vipassana nikanti, attachment.

Some meditators who have less experience think they have attained enlightenment when they experience those lightness and rejoice and peace and very high intelligence and very high power of mindfulness.

They misunderstand they have attained enlightenment and some meditators become attached to those feelings and those significances, qualities, and this attachment is very subtle craving, lobha, tanha or raga. Therefore it is a real defilement for vipassana. If a meditator is attached to those things he cannot make any progress.

At that state his saddha, faith, becomes saddhindriya. The faculty of faith, and his viriya also viriyindriya, sati also satindriya, samadhi also samadhindriya, panna also pannindriya. That means these factors of enlightenment - saddha, viriya, sati, samadhi, panna, become very powerful.

They are not ordinary saddha, viriya, sati, samadhi, panna. They can be called, they can be entitled as indriya, faculty.

His work, his meditation becomes very interesting and very pleasant, his mind becomes clear and concentrated.

YATO YATO SAMMASATI
KHANDHANAM UDAYBBAYAM
LABHATE PITIPAMOJJAM
AMATAM TAM VIJANATAM

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Whenever he sees the arising and passing away of aggregates of his body or outside he gains zest and happiness. That zest and happiness is the cause of deathless for a

wise person.

At the advanced level of vipassana, vitikka; initial application, vicara; sustained application, piti; zest, sukha; joy, ekaggata; one object state of mind are also very powerful. They are like those in rupavacara jhana. They can help to contemplate on the object very closely and they can burn five hinderances too. They are also jhanangas of vipassana therefore at the advanced level of vipassana the person can closely contemplate on the object and can remove five hinderances temporarily like rupavacara jhana labhi, the winners of rupavacara jhana. Rupavavara; mental absorption.

As I earlier said, vipassana is one type of jhana, lakkhana jhana. The object is the characteristic of ultimate truths, impermanence; anicca, suffering; dukkha, and non soul; anatta. It is different from the rupavacara jhana. In the rupavacara jhana the object is usually conventional truth and the person does not comprehend the characteristics anicca, dukkha, anatta. He can feel higher bliss than that in the five sensuous pleasures.

In fact many consciousnesses arise together with jhanangas; vitakka, vicara, piti, sukha, ekaggata; five mental factors, cetasika, but they are not trained and not developed and weak, they are not entitled to be jhanangas. We have the same body parts as athletes and belly dancers but we are not trained and our muscles are not developed and we cannot perform like them. A vipassana meditator can start his work straight and when he attains enlightenment his magga and phala is first jhana magga and phala. It is lokuttara jhana.

Those noble disciples are called sukkha vipassaka. In Samyutta Nikaya , you can study the sukkha vipassaka arahantas. They are all lokuttara pathama jhana labhi. The winners of first supramundane jhana. Their jhana's consist of five jhanangas; vitakka, vicara, piti, sukha, ekaggata. Samatha yanika aria pugalas do not necessarily mean that they practice only samatha. They started with samatha and later changed to vipassana. Without vipassana or satipatana bhavana; satipatana bhavana is vipassana bhavana, no one can attain enlightenment. The main task of a Lord Buddha is to teach vipassana. Samatha can be practiced whether the Lord Buddhas are present or not. Vipassana can be practiced under the guidance of the Lord Buddha.

When you ask me "How do you come here?", I can answer "by flight". You understand that I came to the airport by plane, drive the car to the carpark and walked to the hall. I do not need to describe my way in detail. For a samatha yanika his samatha is the basis

for vipassana and sometimes he can use his jhana citta or jhanangas as the object of

vipassana. They are ultimate truths.

When he clearly understands the arising and dissolution of five aggregates the meditator can temporarily remove sakkaya ditthi, the belief in an inherent self or personal entity or ego entity or ego illusion. Sassata ditthi; eternalist view and uccheda ditthi, annihilationist view are derivatives of sakkaya ditthi therefore, he can temporarily remove eternalist view, annihilationist view too. He can comprehend continuous passing away of phenomena and he cannot accept eternalist view. He can discern all conditions and the arisings of new phenomena resulting from those conditions, therefore he cannot accept annihilationist view too.

Contrary to it, almost all non Buddhist jhana labhi, the winners of jhana, rupavacara jhana or arupavacara jhana, have sakkaya ditthi and sassata ditthi. Samatha alone cannot remove these two wrong views because they cannot see the arising and passing away of phenomena.

One important fact is that all persons comprehend and contemplate on the arising and passing away of phenomena but their manifestations or interpretations are different depending on their tendencies or inclinations; ajjasaya in pali. Some interpret as anicca, impermanence; some as dukkha, suffering and some as anatta, non-soul. The underlying object is the same; arising and passing away. Therefore if one can see one characteristic he can easily see the other two.

ETESU TISULAKKHANESU EKEKASAMIN DITHE ITARADWAYAMPI
DITTHAMEVA HOTI
TENHA BHAGAVA ANICCASANNINO MEGHIYA ANATTASANA
SANTHATITI

In English, "if one of the three characteristics is seen the other two are easily seen". Therefore the Lord Buddha said, "Oh Meghiya, who can perceive anicca can perceive anatta too".

Another important fact is that although the meditator contemplates on one aggregate he can understand the characteristic of the other four and he can attain the final enlightenment. After one has comprehended impermanence of mind, nama or the impermanence of body, rupa, he can comprehend impermanence of another one because he can understand the interdependence of the two. After one has comprehended the impermanence of pathavidhatu, one of four great elements, pathavidhatu he can comprehend that of the other three, because he understands the mutual dependence of the four.

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SAVAKAHI CATUNNAM MAHABUTANAM
EKADESAMEVA SAMMATITWA ARAHATTAM PAPUNANTI

"The noble disciples attained arahantship after contemplating on some parts of the great four elements". In the Samyutta Nikaya Sutta you can study how some arahants could attain the final enlightenment after contemplating on some aggregates, not all.

Therefore you can attain the final enlightenment with one foundation of mindfulness; kaya, vedana, citta or dhamma. You can choose one of the four depending on your tendency or inclination.

After acquiring the insight of arising and passing away one is on the right path. If he follows this path he becomes detached from the conditioned things; five aggregates. It is called nibbata nyana, and the seven factors of enlightenment appear; sati-sambojjhango, satidhammawijira sambojjhango, viriyasambojjhango, pitisambojjhango, passaddhisambojjhango, samadhisambojjhango, upekkhasambojjhango. He also has all jhana factors like in lokiya jhana; vitikka, vicara, piti, sukha and ekaggata or upekkha ekaggata. His vipassana culminates in magga and phala therefore in the magga and phala level good samatha and good vipassana go side by side like a pair of oxen joined together with a yoke. In Pali it is called yuganaddha; all five faculties are equally strong, indriya samatha. At the lokuttara moment samadhi and panna are at the same level. The function of panna is more significant, more predominant;

PANNAHI SETTHA LOKASAMIN
YAYA NIBBANAGAMINI
YAYA SAMMA PAJANATI
SABBADUKKHA PAMOSAYAM

Panna is the highest Dhamma in the world, it leads to the nibbana. It can realise nibbana, the cessation of all sufferings.

Now the meditator can make a final decision; firmly, definitely and definitively that all five aggregates are surely dukkha. It means he clearly understands dukkha; dukkha saccam pariyanati in Pali. The meditator clearly understands the Noble Truth of dukkha. His mind leaves from the dukkha and it takes nibbana as its object. That means dukkha nirodha saccam sacchikaroti. He realises nibbana the absolute truth. His mind is endowed with the Noble Eightfold Factors. That means magga saccam phaveti. He develops the Noble Eightfold Path.

At that moment craving, the corresponding lobha, or tanha or raga is killed by the magga. It has no chance to appear again. It is totally eradicated. For example, in the

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first magga craving associated with ditthi is totally eradicated, it is rooted out. That means samudayam saccam pajahati, samudayam saccam pahinam. It is called that he

penetrates into the Four Noble Truths. He clearly understands the saccam. True practice it implies to attain enlightenment. After magga consciousness he attains, he acquires the resulting consciousness, phala consciousness; supramundane phala consciousness, resulting consciousness.

After that he goes over his experience. It is also another type of insight, panna, wisdom, nyana; paccavakkhana nyana. Paccavakkhana nyana means he thinks over his recent past experience, magga and phala and nibbana. Magga, phala and paccavakkhana nyana are called enlightenment. He attains enlightenment at that moment.

EVAM PASSAM BHIKKHAVE SUTAVA ARIYA -
SAVAKO RUPASMIMPI NIBBINDATI - VEDANAYAPI NIBBINDATI -
SANNAYAPI NIBBINDATI - SANKHARESUPI NIBBINDATI -
VINANASMIMPI NIBBINDATI

That means nibbitat nyana, vipassana nyana. He became detached from all five aggregates. Nibbinam virajjati, that means he attains magga, path consciousness; viraga vimuccati, that means he attains the resulting supramundane consciousness, phala citta; vimuttasmim vimuttamiti nanam hoti, that means he thinks over his recent past experience, magga, phala, lokuttara; khina jati vusitam brahmacariyam katam karaniyam naparam itthattayati pajanati, that means he has attained final enlightenment. These are pali words for the arahants, not for lower ariya pugalas, noble disciples.

Now you can compare the samatha bhavana with vipassana bhavana by yourselves. Kotthasakammatthana, thirty two body parts and anapana; the breath in, breath out meditation are taught by the Buddha by two ways; as samatha and as vipassana. In the Mahasatipatthana Sutta they are taught as vipassana. At the conclusive sentences you may notice "samudayadhammanupassiva vayadhammanupassiva samudayayadhammanupassiva", comprehending the arising, comprehending the dissolution, comprehending both arising and passing away or dissolution, these are indications of vipassana bhavana.

If you want to practice anapana as vipassana bhavana you must try to comprehend the arising and passing away. You must change your object from pannatti to paramattha, the ultimate truth. That means you must get rid of the term "air" and you must try to see vayodatu. Or you may use your consciousness as a meditational object.

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In the thirty two body parts if you want to practice vipassana bhavana you must change those conventional thoughts; kesa, head hair; loma, body hair; nakha, nails, like that; you must change those things into the ultimate truths, you must change those

thirty two body parts into the Great Four Elements; pathavidhatu, apodhatu, tejodhatu, vayodhatu. As long as you keep those conventional terms, conceptual expressions; body hair, head hair, nail; you are still practicing samatha bhavana. You are not practicing vipassana bhavana. If you want to practice vipassana bhavana you must try, you must learn to change those thirty two body parts into the Great Four Elements, or you can use your consciousness or mental factors as meditational objects to practice vipassana bhavana. This is the outline of vipassana bhavana.

The culmination of vipassana bhavana, the highest point of vipassana bhavana, is supramundane truths; magga consciousness, the resulting consciousness; phala consciousness and the object nibbana. Vipassana takes sankhata dhamma, conditioned things, as its object. Magga and phala takes nibbana as their object. Magga consciousness and phala consciousness; supramundane consciousnesses always take nibbana as their object. May you all be able to practice vipassana bhavana systematically and may you all be able to understand the dukkha ariya-sacca. May you all be able to realise nibbana; dukkha nirodha ariya-sacca, the total cessation of all suffering. May you all be liberated from all sufferings. Thank you.

Now let me add some omissions to this talk. First, in vipassana bhavana you must choose the present ultimate realities for the objects. Those which are coming to you at every moment are your objects. The ultimate truths are like waters and currents; they are in flux, they are changing continuously. The old ones have gone, the new ones appear and disappear immediately. You must contemplate on the two facts, the beginning and the end. The arising and the dissolution; udaya and vaya. You must not follow the past, you must not expect, you must not anticipate the future. It is a very important practice. On the other hand you must neither be attached nor be averse to the object. Some objects are agreeable and some are not agreeable. You must not be agitated by any object.

The Buddha taught

ATITAM NANWAGAMEYYA
NAPPATIKAMKHE ANAGATAM
YADATITAM PAHINAMTAM
APATTAMCA ANAGATAM

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PACCUPPANNAMCA YO DHAMMAM
TATTHA TATTHA VIPASSATI
ASAMHIRAM ASAMKUPPAM

TAMVIDWA MANUBRUHAYE.

(MAJJHIMANIKAYA BHADDEKARATTASUTTA)

That means you must not follow the past, you must not anticipate the future. The past has gone, the future has not come yet. You must contemplate on the present ultimate realities. At that very moment they appear, without both attachment and aversion.

The second omission; some noble disciples, especially anagami; non-returners and arahants, can gain lokiya jhanas, abhinna, the direct knowledge of psychic powers without making deliberate effort. For them the jhana and abhinna are the companions of their enlightenment. They can win the two types of jhanas; lokiya jhanas and lokuttara jhanas simultaneously. Anagamis, non-returners, have rooted out the two worst hinderances; sensuous desire, kamacchanda nivarana and ill will, vyapada niverana. When they die they are always reborn in the brahma world. Arahants have rooted out all hinderances and if they wish they can easily attain the lokiya jhana.

In the time of the Lord Buddha many lay persons, many lay disciples attained the first enlightenment without lokiya jhana before. It is said that even pancavaggiya bhikkhus did not attain lokiya jhana before they attained first enlightenment, therefore we can start vipassana meditation straight before we start samatha meditation. As I earlier said the jhana factors vitakka, vicara, pita, sukha and ekaggata are already developed and an advanced vipassana meditator, araddhavipassako in pali, every vipassana meditator, araddhavipassako, can attain first lokuttara jhana at minimum, when they attain enlightenment.

The third omission: the advanced vipassana meditator, araddhavipassako, during his meditational period conceives everything from a different point of view. His view is totally different from an ordinary view. The ariyas have opposite view after enlightenment. Their view is diametrically opposite to that of worldly persons.

RUPASADDAGAMDHARASA
PHOTTHABBACA MANORAMMA
ITTHAKAMTAMANAPACA
YAVATATTHITI VUCCATI

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SADEVAKASSALOKASSA
ETE VO SUKHASAMMATA
YATTHACETE NIRUJJHANTI
TAMTESAM DUKKHASAMMATAM

SUKHAM DITTHA MARIYE BHI
SAKKAYASSA NIRODHAMAM
PACCANIKAMIDAM HOTI
SABBALOKENA PASSATAM

(SAMYUTTANIKAYA RUPARAMASUTTA)

In English in brief, there are desirable objects; beauties, musics, perfumes, delicious flavours, attractive tangibles, the whole world regards them as bliss. They regard nibbana as trouble or terrible because in nibbana there is no desirable objects.

On the otherhand, contrary to it, the ariyas regard the total cessations of aggregates, that means nibbana, as the highest bliss. The ariyas regard the nibbana as the highest bliss. In the nibbana there is no aggregates, there is no desirable objects. Therefore the ariyas view is diametrically opposite to that of the whole world, the views of ariyas are diametrically opposite to those of the worldly persons. At the time of vipassana the meditators view is different from the ordinary view. After he has attained enlightenment, especially the final enlightenment, his view becomes totally opposite to that of the whole world.

May you all be able to attain the opposite view of ariya pugas, may you all be able to attain enlightenment. Thank you again.

Should any error in transcription or Pali have occurred, we apologise to Sayadaw Dipaloka and wish that no misunderstanding arises in the reader as a result.

We thank Sayadaw Dipaloka for his clear explanation of the samatha and vipassana teachings. We have gratitude to Sayadaw for his kind gift of Dhamma for reproduction in the Buddha Dhyana Dana Review.

May the merit of this work help all meditators know the correct path, realize the correct path and follow the correct path of Buddhist samatha and vipassana bhavana.

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Coming Events

MONASH LUNAR FESTIVAL 1997

Monash University is holding its sixth Annual Lunar Festival on Friday, 7th February 1997 to celebrate the Chinese New Year. The program includes Lighting of

Firecrackers, Lion Dance, Martial Arts Display, Chinese Costume Parade and a Chinese Cultural Exhibition.

The Buddhist Discussion Centre (Upwey) Ltd will be represented by Members Paula Burling and Alex Serrano who will provide a Buddhist Altar for visitors to make offerings on and a stand to sell Dhamma books and artifacts.

May all beings share in the Blessings for the coming year.

JOHN D. HUGHES PUBLIC TALK IN TASMANIA

On Wednesday 12th February 1997, John D. Hughes will be giving a Buddha Dhamma talk entitled "Life Wasn't Meant to be Easy" at the Theosophical Society in Launceston, Tasmania. The talk will address the four tactics for changing Dukkha into Sukha which are expounded in the Editorial of this Review.

ORDINATION CEREMONY

On Sunday 6th April 1997, one hundred Monks will be ordained in a Ceremony at the Inh Young Temple, 6-10 Reservoir Road, Narre Warren, Victoria (Tel: 03 9796 8079). Ajaan Dr. Viriyananda, Abbot of Buddha Vihara Temple, Box Hill, Victoria (Tel: 03 9899 0638), will be a Preceptor at the Ceremony which begins at 9.00am. Persons wishing to take robes are invited to attend the Ordination Ceremony by arrangement with Ajaan Dr. Viriyananda.

HIS HOLINESS THE 41ST SAKYA TRIZIN 1997 AUSTRALIAN TOUR

His Holiness Sakya Trizin, a lay person and great living lama, is head of the Sakya order, one of the four major traditions of Tibetan Buddhism.

His Holiness' principal task in Australia is to give the teaching of Lam Dre Lobshey which is a complete explanation of all levels of the Buddhist path and is based on the Hevajra tantra. The Lam Dre Lobshey will be conferred between 26th April and 5th June 1997 at Vajradhara Gonpa retreat centre in northern New South Wales. For further information contact Sakya Tharpa Ling, 18 Dobroyd Lane, Habberfield, Nsw, 2045 (Tel: 02 9716 9710).

His Holiness will be in Melbourne from 13th to 15th June 1997 to give the initiations of Medicine Buddha and Manjushri and other teachings, accompanied by meditation

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practices. For further information contact the Melbourne Visit Committee, PO Box 341 Ferntree Gully, Victoria, 3156 (Tel: 03 9817 6765).

Appeal for Funds for Others

BODHI CITTA BUDDHIST CENTRE INC.

The Bodhi Citta Buddhist Centre Inc. has opened a Land and Stupa Fund as part of its strategy for building the first stupa in the Far North Queensland area.

Bodhi Citta was founded in February 1996 by Dharma Teacher Laurence Mills. Mr Mills was a Buddhist Theravada monk from 1959 to 1991 (known as Phra Khantipalo) and his achievements include being the author of many Dhamma books and founding several Dhamma Centres in Australia.

Bodhi Citta is a small group existing in isolation from other Buddhist Centres which aims to make available in the region all traditions and lineages of Buddhism. It offers Dharma teachings, meditation courses and retreats and encourages Buddhist devotion and celebrations. Sunday classes are held for children.

The Centre currently hires its premises and would greatly appreciate donations toward gaining land on which to build a meditation hall, stupa, accommodation for resident teacher and visiting teachers, retreat cabins, retirement complex, library and kitchen/dining area.

Persons able to assist Bodhi Citta to fulfil its aims can send donations to PO Box 8177, Cairns, QLD 4870, Australia (Tel: 070 568 253).

NAMO BUDDHAYA

Namo Buddhaya is a Regional Centre of the World Fellowship of Buddhists in Dar es Salaam, Tanzania. This Temple and meditation centre was the first Buddhist centre established in Africa seventy years ago.

The Centre plans to build a multi-purpose hall to be used as a vocational training centre to train unemployed school leavers in various trades, in an effort to relieve some of the suffering caused by economic problems in Africa.

To assist this meritorious project please send your donation to the Buddhist Temple, Bank account No. 01-10-001061-000, Greenland Bank, Tanzania Limited, Dar es Salaam, Tanzania.

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Namo Buddhaya's address is P.O. Box 6665, Dar es Salaam, Tanzania (Tel: 255-51-152786).

Appeal for Funds - How You Can Help

The Buddhist Discussion Centre (Upwey) Ltd. is pleased to announce three fundraising appeals. These cover a variety of Buddha Dhamma activities in this

Dhamma ending age. To assist with any of these, by way of donation or other support, is indeed a meritorious action and will set many good causes for your future lives. We therefore are delighted to invite you to support these worthwhile and important activities.

Appeal Number 1

Publication and printing of the Buddha Dhyana Dana Review.

The annual cost of publishing and distributing the Buddha Dhyana Dana Review is over \$6,000 a year. It is published three times a year and is sent 'free of charge' to over 35 countries and some 1,000 organisations and individuals. Our costs in this area continually increase - and so too the number of people and organisations requesting to receive it. In order to continue at this level we request your support.

Appeal Number 2

Building extensions.

One of our major projects for 1997 is the construction of a new bedroom and Library and housing for the Padmasambhava Image. This project has been planned to commence in 1997 and we request your assistance to meet the building costs of \$12,000. Fitout costs for the Library are estimated at \$5,000.

Appeal Number 3

General funds.

Please Return ...

To make your donation for any of these appeals please complete and return this form to: The Secretary, Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey, Victoria, 3158. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Ltd."

Thank you for your kind contribution. The gift of Dhamma excels all others. May you be well and happy.

I/we wish to contribute funds as follows:

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Appeal 1 - Buddha Dhyana Dana Review	\$.....
Appeal 2 - Building Extensions	\$.....
Appeal 3 - General Funds	\$.....

	TOTAL

Name/organisation

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