

BUDDHA DHYANA DANA REVIEW

Volume 10 No. 2

*Registered by Australia Post
Print Post Publication No. PP 339637/00013*

2000

Ajarn Chanhphy Panyano Manivong performing blessings for the new Stupa in the Ch'an garden

Publication Details

BUDDHA DHYANA DANA REVIEW

ISSN 0818-8254

*Incorporating the Buddhist Discussion Centre (Upwey) Ltd.
Newsletter and the Ch'an Academy[#] Newsletter.*

Printed and Published by: Buddhist Discussion Centre (Upwey) Ltd

A.C.N. 005 701 806 A.B.N. 42 611 496 488

33 Brooking Street

UPWEY VIC 3158

AUSTRALIA

Tel/Fax: (+613) 9754 3334

Websites: www.bdcu.org.au; and

www.bdcublessings.one.net.au

Email: wbu@bdcu.org.au

Editor: John D. Hughes Dip. App. Chem. T.T.T.C. G.D.A.I.E.

Reprints

This Review is for Free Distribution.
It contains Dhamma material and is provided
for the purpose of research and study.
Permission is given to make reprints of this
publication for FREE DISTRIBUTION ONLY.
Please keep it in a clean place.

**"The gift of Dhamma excels all other
gifts."**

BUDDHA DHYANA DANA REVIEW

Volume 10 No. 2

2000

# Registered Trading Name * World Fellowship of Buddhists Regional Centre	
--	--

Table of Contents

Page No.

2	List of Contributors
3	Glossary
4	Coming Events at Our Centre
6	Editorial
8	Approaching Boundless Light By Remembering Our Heritage And Averting From Tarnished Light - Report on Five Day Bhavana Course 21 to 25 April 2000
20	Versak 2000
24	Ch'an Academy Autumn 2000 - Ch'an Classes With Master John D. Hughes and Sumi-e Classes With Master Andre Sollier
25	Training in Sumi-e Painting Techniques - A Series of Paintings by Master Andre Sollier
30	Eastern Wing Building Project
31	The Law Of Dependent Arising: An Extended Analysis Of The Second And The Third Noble Truths, by Palitha Mapatuna
70	What Mantra Are You Running From? - Radio Broadcast on 9 April 2000
80	Appeal for Buddha's Light Universal Welfare Society
81	Appeals for Others
82	Appeal for Funds - How You Can Help Our Centre



List of Contributors

Members of our Centre who write articles published in the Review are referenced at the end of each article by their initials. Contributors to articles published in Vol. 10 No. 2, including those who edited, typed and proof-read articles, are:

J.D.H.	John D.Hughes <i>Dip.App.Chem. T.T.T.C. G.D.A.I.E.</i> , Vice President World Fellowship of Buddhists, Editor		
A.B.	Arrisha Burling <i>B.A.</i> , Assistant Editor		
P.A.	Pam Adkins <i>B.Bus.</i>	J.B.	Julian Bamford <i>B.A.App.Rec.</i>
J.S.B.	Jan Bennett	T.B.	Timothy Browning
F.C.	Frank Carter <i>B.Ec.</i>	V.C.	Vincenzo Cavuoto
L.E.	Leanne Eames <i>B.A., M.A.</i>	E.H.	Evelin Halls
L.H.	Lenore Hamilton	I.H.	Isabella Hobbs
J.M.H.	Jocelyn Hughes <i>B.Bus.</i>	V.M.	Vanessa Macleod <i>B.A., M.A.</i>
L.S.	Lainie Smallwood <i>B.Bus., B.Comm.</i>	A.S.	Anita Svensson <i>RN, Div. 1</i>
P.S.	Philip Svensson <i>RN, Div. 2, ND</i>	P.W.	Pennie White <i>B.A., Dip Ed.</i>

Member Julian Bamford building the Stupa at the Northern side of the Centre's Ch'an garden

Glossary

In this edition the Buddhist Discussion Centre (Upwey) Limited is referred to as the BDC(U) Ltd. or the Centre. *The Buddha Dhyana Dana Review* is referred to as the *BDDR* or the *Review*.

Ambrosia	Elixir of life; the food, drink etc. of the Gods.
Amrita	An immortal; nectar; ambrosia.
Arūpa	Without form or body; incorporeal.
Cetasika	Belonging to ceto; mental, viz mind and all that belongs to it; mind and mental properties.
Collage	An abstract form of art in which photographs, pieces of paper, string match sticks etc. are placed juxtaposed and glued to a surface; a jumbled collection of impressions, events, styles etc.
Dhārin	Holding; wearing; keeping.
Holism	The theory or principle of a tendency in nature to form or produce organised wholes which are more than the mere sum of the component units.
Holistic	Pertaining to holism.
Mantra	A holy name or word, for inward meditation; a repeated phrase or sentence, a formula.
Piety	Devotion to religious duties and observance.
Schizophrenia	A psychotic mental illness characterised by a breakdown in the relation between thoughts, feelings and actions.
Yojana	A measure of length; as much as can be travelled with one yoke (of oxen), a distance of about 7 miles.

References

1. Buddhadatta, A.P., *Concise Pali-English Dictionary*, 1968, The Colombo Apothecaries Co. Ltd., Colombo.
2. Davids, T.W.R. & Stede, W. (Eds.), *Pali-English Dictionary*, 1979, Pali Text Society, London, ISBN 0 7100 7511 1.
3. Onions, C.T. (ed.), *The Shorter Oxford English Dictionary*, 1973, Clarendon Press, Oxford.

A.B., I.H., P.S.

Coming Events at Our Centre

BUDDHIST PRACTICES ENHANCE LIFE SKILLS

Buddhist practices, including bhavana, are given at our 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	8 - 12 September 2000
Five Day Course	27 - 31 December 2000
Five Day Course	13 - 17 April 2001
Five Day Course	8 - 12 June 2001
Five Day Course	7 - 11 September 2001
Five Day Course	27 - 31 December 2001

Courses run from 9.00am to 10.00pm each day. At least five precepts should be maintained. There is no charge for attendance, however donations are welcome.

PRAJNAPARAMITA TEACHINGS

Master John D. Hughes teaches the Prajnaparamita Sutta on the Perfection of Wisdom on Tuesdays from 7.30pm. The classes commenced on the New Moon day of 16 February 1999 and will be taught for three years and three moons. The recommended text book is *The Large Sutra On Perfect Wisdom With Divisions of the Abhisamayalankara*, translated from Sanskrit and edited by Edward Conze (1975, reprinted 1990, Motilal Banarsidass Publishers Pty Ltd, Delhi, ISBN 81-208-0752-9).

If you would like to attend the Teachings you are encouraged to become a Member of our Centre. Please contact the Centre on (03) 9754 3334 if you would like further information on the Prajnaparamita Sutta or Membership details.

KNOX FM RADIO BROADCASTS

The Buddhist Discussion Centre (Upwey) Ltd broadcasts Buddha Dhamma from Knox FM radio station at Bayswater, Victoria, 87.6 FM, every Sunday from 11am to 12pm. Broadcasts include Teachings from our Master John D. Hughes and chanting of Buddhist Mantras. The texts of recent broadcasts may be viewed on our website www.bdcublessings.one.net.au. Please contact the Centre on (03) 9754 3334 if you would like to help our broadcast teams.

FOUNDER'S DAY 2000

Founder's Day will be held at our Centre on Saturday 9 September 2000, to mark the occasion of John D. Hughes' 70th Birth Anniversary. Our Founder's dedication to the propagation of Buddha Dhamma has meant that our Temple is the oldest Buddhist Temple in Victoria in the same location. The celebrations will include the release of 70 birds, during which those in attendance may experience the liberation of mind that is attributed to viewing this act of liberation.



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, and visiting Teachers. Classes are held at the Buddhist Discussion Centre (Upwey) Ltd.

Lessons in Ch'an methods have fee charges to cover materials. The cost for classes is \$66.00, which includes \$6.00 GST.

Two senior students of Master John D. Hughes, Julian Bamford and Jan Bennett, will teach his Ch'an methods under his guidance, on the last weekend of each month. The classes will run from 1pm to 4pm. Master Andre Sollier teaches Sumi-e methods at our Centre. The classes will run from 10am to 3pm. The theme for Sumi-e for 2000 is 'Searching for the Ox'.

The following dates have been confirmed for 2000 and 2001:

CH'AN CLASSES 1pm - 4pm

**Taught by Julian Bamford and Jan Bennett
under the guidance of Master John D. Hughes**

Spring Sunday 24 September 2000
Sunday 29 October 2000
Sunday 26 November 2000

Summer Sunday 25 February 2001

Autumn Sunday 25 March 2001
Sunday 29 April 2001
Sunday 27 May 2001

Winter Sunday 24 June 2001
Sunday 30 July 2001
Sunday 27 August 2001

Spring Sunday 24 September 2001
Sunday 29 October 2001
Sunday 26 November 2001

SUMI-E CLASSES 10am - 3pm

Master Andre Sollier

Spring Saturday 30 September 2000
Saturday 21 October 2000
Saturday 18 November 2000

Summer Saturday 9 December 2000

Autumn Saturday 10 March 2001
Saturday 7 April 2000
Saturday 12 May 2001

Winter Saturday 9 June 2001
Saturday 8 July 2001
Saturday 19 August 2001

Spring Saturday 9 September 2001
Saturday 8 October 2001
Saturday 12 November 2001

Editorial

Our major objective has always been that the Dhamma be taught to those who can benefit from such teaching. Dhamma teaching, we know from experience, helps many persons to a large extent to reduce their suffering this life. For a few persons, who have done good things in the past and who come to the right view, we help them to attain nibbana at the various levels in accordance with the canonical texts of Lord Buddha.

To do this grand work, we need to develop our Members to work in teams that are self-financed and are flexible enough and patient enough to work through the problems by being an educated, credible, significant, professional person who can work in a team which has to deal with considerable pressures and who can stomach the risks and enjoy the art of conflict resolution that arises from dealing with different cultures in different countries.

In discussions of project management, it is sometimes useful to make a distinction between such terms as project, program, task and work practices. Our program is to work through our teaching objective on a project that we plan to have a lifetime of at least 500 years. Our task force dealing with International Dhamma Activities (“IDA”) has many elements that are unique and for this reason we have to develop our own work packages.

Project management provides an organisation with powerful tools that improve its ability to plan, implement, and control its activities as well as the ways in which it utilises its people and resources. Project management has emerged because the characteristics of our late 20th century society demand the development of new methods of management.

Of the many forces involved, three are paramount: (1) the exponential expansion of human knowledge, (2) the growing demand for a broad range of complex, sophisticated, customised good and services and (3) the evolution of worldwide competitive markets for the production and consumption of goods and services.

All three forces combine to mandate the use of teams to solve problems that used to be solvable by individuals.

We do not work on theoretical exercises - we work on actual projects. This work is practical and interesting and demanding, but it develops our Members and makes them more positive about life. Negative (akusala) minds are destroyed by this process.

Our Teacher invites selected Members to undergo rigorous training to see if they are suitable for induction into IDA Task Unit. In Public Relation terms, IDA persons are our front line troops bearing our good name and culture into the international forums. As a result of having to meet decision makers of other Buddhist organisations, the IDA program is very much the most intense “hands on” of all our activities. Being friendly and positive and helpful to all our clients is mandatory. We have no room in our IDA task unit for antisocial persons.

It is therefore important that all IDA team members have respect for scholarship and this is proven by their dedication to their university studies. This suits our lemma - Lifetimes of Learning. IDA team members who do not study at tertiary level have no credibility for an organisation such as ours that in the future will develop university level training programs.

Our most powerful method to get a range of experiences where we explain how our strategic plan that the Dhamma be taught is actualised into definite projects is to get IDA candidates to work on writing Knox FM Radio Broadcast Scripts. These require the candidate to use extensive data warehouse information and cover a range of events, programs, economic factors, geography and history of many countries over the last 2500 years since the Buddha Sasana has been running. Over one year or so, writing and broadcasting on air and chanting to a live audience matures the candidate towards our five styles.

Involvement in examining the size of e-business goals in our corporate strategy plan gives the candidates some feel for ensuring the need to publicise the link between e-business, strategic and financial plans to all Members and to the general public. To do this, candidates have to become involved in unraveling global trading issues and exploring methods of increasing loyalty to our clients by overcoming complications and difficulties that the technology appears to throw up.

Our maturing candidates for IDA are then given overseas correspondence and told to draft responses. These are then edited by our more experienced Members. Over a period of a year, dealing with different countries with a suitable cultural response gradually climatise candidates to the need for more reading about the history and background of the organisations with which they deal.

There are three critical, unsolved problems that arise when we treat IDA Members from this viewpoint. The first problem is the fundamental problem that as organisations grow they arrive at a fifth and highly developed stage which Greiner called 'Grow through collaboration'. It is characterised by a managerial focus on problem solving and innovation. The organisational structure is a 'matrix of teams and its managerial style is participative'.

There is a need for post project control and at times a need for a project history. Both are required so that project managers can learn from the success and failures of their peers, as well as their own experiences.

The project manager demands 'support from top management' and for 'a clear mission statement, with clear priorities'. We say such statements show a lack of clear planning and insufficient problem solving by the project managers. The project managers need to live within the uncertainty that we may withdraw support from one or other overseas groups at short notice or in extreme case withdraw support from an overseas country.

The project managers must learn to make a quantum leap in their planning in 3rd order thinking and stop trying to lower the mission statement of our organisation.

The third critical problem is what is called the Peter Principle. On this principle we have never learned how to reward persons who work on our enterprises without promoting them.

If an individual excels at a task, we promptly reward that persons by taking away that work. The more productive an individual is, the more likely it is that we will reduce the organisation's productivity by moving that individual into another job.

Project management is, at best, a middle-management function. Excellent project managers are rare and their worth exceeds that of rubies. We must find a way to reward them without removing them from the work that is so valuable.

J.D.H. (Editor)

**Approaching Boundless Light By Remembering Our Heritage
And Averting From Tarnished Light
Five Day Bhavana Course - 21 to 25 April 2000**

A five day Bhavana course was held at The Buddhist Discussion Centre (Upwey) Ltd. from 21 April to 25 April 2000.

1. Recognising Our Centre Is A Suitable Location

One of the highest blessings (Mangala blessings) is to live in a suitable location. Sometimes doubt arises in some students and visitors concerning whether our Centre, which is of modest size and construction, is a suitable location.

Our Teacher has built a suitable location in accord with the map laid down by Buddha for persons to develop concentration and practice Buddha Dhamma.

In Buddha's day, when he announced he was about to pass away, some of his Monks described the place where it was to happen as "this mean place, this uncivilised township in the midst of the jungle, a mere outpost of the province!". They thought the Buddha should go to a large rich city to pass away so there would be expensive arrangements made for the funeral.

The Buddha rebuked them:

'In times long past, Ananda, there was a king by the name of Maha Sudassana, who was a universal monarch, king of righteousness, a conqueror of the four quarters of the earth, whose realm was established in security, and who was endowed with the Seven Jewels. And that King Maha Sudassana, Ananda, had his royal residents here at Kusinara, which was then called Kusavati, and it extended twelve yojanas from east to west, and from north to south, seven.

'And mighty, Ananda, was Kusavati, the capital; prosperous and well populated, much frequented by people, and abundantly provided by food. Just, Ananda, as the Royal residents of the Deities, Alakamanda, is mighty, prosperous and well populated, much frequented by Deities and abundantly provided by food, so was the Royal capital of Kusavati.

'Kusavati, Ananda, resounded unceasingly day and night, with the ten sounds - the trumpeting of elephants, neighing of horses, rattling of chariots, beating of drums and tambours, music and song, cheers, clapping of hands and cries of "Eat, drink and be merry!"¹

The Buddha explained that persons should avoid a monastery unfavourable to the development of concentration and laid a map of the 18 faults of a monastery.

The 18 faults of a monastery are:

"Herein, one that is unfavourable has any one of eighteen faults. These are largeness, newness, dilapidatedness, a nearby road, a pond, edible leaves, flowers, fruits, famousness, a nearby city, nearby timber trees, nearby arable fields, presence of incompatible persons, a nearby port of entry, nearness to the border countries, nearness to the frontier of a kingdom, unsuitability, lack of good friends. One with any of these faults is not favourable. He should not live there. Why?

1. Firstly people with varying aims collect in a **large monastery**. They conflict with each other and so neglect the duties. The Enlightenment-tree, terrace, etc., remain unswept; the water for drinking and washing is not set out. So if he thinks, 'I shall go to the alms-resort village for alms' and takes his bowl and robe and sets out, perhaps he sees that the duties have not been done or that a drinking-water pot is empty, and so the duty has to be done by him unexpectedly. Drinking water must be maintained. By not doing it he would commit a wrongdoing in the breach of a duty. But if he does it, he loses time. He arrives too late at the village and gets nothing because the almsgiving is finished. Also when he goes into retreat, he is distracted by the loud noises of novices and young bhikkhus, and by acts of the Community (being carried out). However, he can live in a large monastery where all the duties are done and where there are none of the other disturbances.
2. In a **new monastery** there is much new building activity. People criticise someone who takes no part in it. But he can live in such a monastery where the bhikkhus say 'Let the venerable one do the ascetic's duties as much as he likes. We shall see to the building work'.
3. In a **dilapidated monastery** there is much that needs repair. People criticise someone who does not see about the repairing of at least his own lodging. When he sees to the repairs, his meditation subject suffers.
4. In a monastery with a **nearby road**, by a main street, visitors keep arriving night and day. He has to give up his own lodging to those who come late, and he has to go and live at the root of a tree or on top of a rock. The next day it is the same. So there is no opportunity (to practice) his meditation subject. But he can live in one where there is no such disturbance by visitors.
5. A **pond** is a rock pool. Numbers of people come there for drinking water. Pupils of city-dwelling elders supported by the royal family come to do dyeing work. When they ask for vessels, wood, tubs, etc., they must be shown where these things are. So he is kept all the time on the alert.
6. If he goes with his meditation subject to sit by day where there are many sorts of **edible leaves**, then women vegetable-gatherers, singing as they pick leaves nearby, endanger his meditation subject by disturbing it with sounds of the opposite sex.
7. And where there are many sorts of **flowering** shrubs in bloom, there is the same danger too.
8. Where there are many sorts of **fruits**, such as mangoes, rose-apples and jack-fruits, people who want fruits come and ask for them, and they get angry if he does not give them any, or they take them by force. When walking in the monastery in the evening he sees them and asks, "Why do you do so, lay followers?", they abuse him as they please and even try to evict him.
9. When he lives in a monastery that is **famous** and renowned in the world, like Dakkhimagire, Hatthikucchi, Cetiya giri or Cittalapabbata, there are always people coming who want to pay homage to him, supposing that he is an Arahant, which inconveniences him. But if it suits him, he can live there at night and go elsewhere by day.
10. In one with a **nearby city**, objects of the opposite sex come into focus. Women water-pot carriers go by bumping into him with their jars and giving no room to pass. Also, important people spread out carpets in the middle of the monastery and sit down.

11. One with nearby **timber trees** useful for making framework is inconvenient because of the wood-gatherers there, like the gatherers of branches and fruits already mentioned. If there are trees in a monastery, people come and cut them down to build houses with. When he has come out of his meditation room in the evening and is walking up and down in the monastery, if he sees them and asks, “Why do you do so, lay followers?”, they abuse him as they please and even try to evict him.

12. People make use of one with **nearby arable fields**, quite surrounded by fields. They make a threshing floor in the middle of the monastery itself. They thresh corn there, dry it in the forecourts, and cause great inconvenience. And where there is extensive property belonging to the Community, the monastery attendants impound cattle belonging to families and deny the water supply (to their crops).

Then people bring an ear of paddy and show it to the Community saying, “Look at your monastery attendants’ work”. For one reason or another he has to go to the portals of the king or the king’s ministers.

13. **Presence of incompatible persons:** Where there are bhikkhus living who are incompatible and mutually hostile, when they clash and it is protested, “Venerable sirs, do not do so”, they exclaim, “We no longer count now that this refuse-rag wearer has come”.

14. One with a nearby water **port of entry** or land port of entry is made inconvenient by people constantly arriving respectively by ship or by caravan and crowding round, asking for space or drinking water or salt.

15. In the case of one **near the border countries**, people have no trust in the Buddha, etc., there.

16. In one near the **frontier of a kingdom** there is fear of kings. For perhaps one king attacks that place, thinking, “It does not submit to my rule”, and the other does likewise, thinking, “It does not submit to my rule”. A bhikkhu lives there when it is conquered by one king and when it is conquered by the other. Then they suspect him of spying, and they bring about his undoing.

17. **Unsuitability** is that due to the risk of encountering visible data, etc., of the opposite sex as objects or to haunting by non-human beings. Here is a story. An elder lived in a forest, it seems. Then an ogress stood in the door of his leaf hut and sang. The elder came out and stood in the door. She went to the end of the walk and sang. The elder went to the end of the walk. She stood in a chasm a hundred fathoms deep and sang. The elder recoiled. Then she suddenly grabbed him saying, “Venerable sir, it is not just one or two of the likes of you I have eaten”.

18. **Lack of good friends:** Where it is not possible to find a good friend as a teacher or the equivalent of a teacher or a preceptor or the equivalent of a preceptor, the lack of good friends is a serious fault.

One that has any of these eighteen faults should be understood as unfavourable. And this is said in the commentaries:

A Large abode, a new abode,
One tumbling down, one near a road,
One with a pond, or leaves or flowers,
Or fruits, or one that people seek:
In cities, among timber, fields,

Where people quarrel, in a port,
 In border lands, on frontiers,
 Unsuitableness, and no good friend -
 These are the eighteen instances
 A wise man needs to recognize
 And give them full as wide a berth
 As any footpad-hunted road.”²

2. The Ten Essential Conditions For Learning Dhamma

Having established a suitable location, there are ten fortunate conditions for Dhamma practice to occur. These are:

Internal - Five Personal Assets

1. To be born human;
2. To be born in a central place;
3. To have one’s faculties complete;
4. Not to have directed into the worst possible actions (e.g. heinous); and
5. To trust in the appropriate means - the Buddha Dhamma.

External - Five Assets Outside Oneself

1. The Buddha has come to one’s world;
2. The noble Dhamma has been taught;
3. The Teachings of noble Dhamma still exist;
4. There are those that maintain those existent Teachings; and
5. There exists others who inspire love and compassion.³

It became possible for the Teacher to instruct the students on expediently resolving and harmonising the practice of the Mind Only School and the No Mind Schools and develop the Supreme Buddha Dhamma Path.

3. Five Types Of Dhamma Families

Four family teams were formed: Padma, Ratna, Vajra and Karma. The ratio of students in each family was 5 : 7 : 7: 1 : 1.

The fifth family was Chakka (representing the turning of the Wheel of Dhamma) and appeared in the form of the Teacher’s transformation for the duration of the Teachings.

Persons wore protection shirts with the appropriate Bodhisattva for their nature and worked in groups on different projects.

On this course, persons without great faith and who rely on learning with the intellect were in the Vajra team.

Persons with faith, but without trust in the intellect, were in the Padma team.

Persons without faith, trust or intellect were in the Ratna team.

A single member team belongs to a fourth type of family called Karma. Karma family persons need to practice alone as a “solitary hippopotamus” as the ancient texts say.

Who decided to attend to the Teacher's needs?

The Padma family did not start with a goal of putting the Chakka family needs first.

How did the Teacher guide?

The Teacher was on retreat and was not speaking, except on the last day (Tuesday). Although on retreat, he taught by writing and example. It soon became obvious that the students had forgotten the Teacher's simple needs. The finest writing of Teachers is our heritage. Without the Teacher, persons have no strong Shower of the Way.

He or she cannot access the Right Path. He or she may lose access to the Dhamma. The Teacher brings the Dhamma from his or her world and builds a Temple and stocks it with written texts. The care of these texts is of highest importance in a Dhamma-ending age.

We access The Root Text under the Teacher's direction to hear true Dhamma. The Root Text gives a strong warning to us. All Teachers start with a problem that exists today.

4. The Practice Of View, Meditation And Action

A Discourse Virtuous in the Beginning, Middle, and End - Namō Lokeshvaraya.

1. If but a single drop of the nectar of your name were to fall upon my ears,
They would be filled with the sound of Dhamma for countless lives
Wondrous Three Jewels, may the brilliance of your renown
Bring perfect happiness everywhere!
2. Like some persimmons in the autumn
Which, though inside still unripe, look ripe outside,
I myself am just the semblance of a Dhamma practitioner,
And since my mind and the Dhamma haven't mixed, my Dhamma Teaching won't be up to much.
3. But since you, worthy friend, entreat me insistently,
I cannot refuse - I will speak out frankly.
Unusual though it is in this decadent age,
I offer you these words without treachery, so listen well.
4. The True Rishi, the Munindra, god of gods,
Attained the true level through the true path,
And truly showed this true and excellent path to others.
Isn't that why he's known as the True Rishi?⁴

We now have confidence in the texts.

Has our Teacher ever encouraged you to limit your thinking in such a way that your mind cannot grasp the 400 things we do and the 200 new things we will do in the next three years? What we do and how we do it has a half life.

So, that means you are becoming less useful to us every year.

"What does this mean?"

Model #1 - Moving Water Analogy

As a working model, we can think of our practice capacity like a body of flowing water which can be of different capacities. The first type of person's practice capacity is like a little creek - just a single fallen log may clog the creek. The second type of person's capacity is like a river. The "400 things we do and the 200 new things..." can jam the river over, so that it no longer flows well and becomes less useful. The third is like the ocean - plenty of space for the logs.

In a Dhamma-ending age, time for practice and effectiveness of practice are very important. It is better to be like the ocean.

"got it...?"

Model #2 - Freeing Up the Log Jam Analogy - Options

What are some of the options to free the log jam?

Option A: You could stop cutting down the logs and close the mill.

However, if you stop cutting down the logs and close the mill - your merit accumulation will cease. To mix metaphors - "how would you then build a raft to get to the other shore?"

Option B: You could widen the creek and the river until they become oceanic.

"got it...?"

Of course what we wanted is our own good, so we have to be honest with our own selves. If we don't accomplish the essence of the Dhamma for our own sake, won't we be ruining our own life?

Does your Teacher wish you to do this?

Now we have the confidence to ask the key question.

There are two types of members. One works only in one specialised area, be it computing, editing the BDDR, writing radio scripts, indexing the library. The other type of member (like our Teacher) works for decades in all those areas. Which of these two types of developments of mind is the more widespread?

If your Teacher insists on no sloth and torpor and you only partially remove it, when you make offerings to the Centre's main altar, your mind is tarnished with sloth and torpor, therefore making the offering weak.

If the Teacher insists on no sloth and torpor, the protector of our Temple is the Devata of Boundless Light.

Our Centre's altars are developed with the Boundless Light Devata. If you continue to make tarnished offerings, you will start to become fearful of the Boundless Light and will eventually leave the Centre.

"Well then, reverend Kaccana, I will make a simile for you. For it is by a simile that some intelligent man here understands the meaning of what is said. It is as though, reverend Kaccana,

the oil of a burning oil-lamp is foul and the wick is foul. Because of the foulness of the oil and the foulness of the wick, (the lamp) burns but tarnished light abides, suffusing and pervading (it in meditation); his bodily unchastity is not properly suppressed, his sloth and torpor are not properly removed, and his restlessness and worry are not properly disciplined. Because his bodily unchastity is not properly suppressed, and because his sloth and torpor are not properly removed, and because his restlessness and worry are not properly disciplined, he burns but dimly. At the breaking up of the body after dying he arises in companionship with the Devas of Tarnished Light.”⁵

Can you not see how you leave us to inflict your narrow mind on the world?

By this method and means, it is you bringing the Dhamma-ending age here.

If you refuse to remove the tarnish from your mind, the consequences of this are that you will leave this Centre to join a Centre which allows such conduct, thus becoming a protector for that Temple.

When the Teacher insists on no sloth and torpor, and persons follow the instructions:

“It is as though, reverend Kaccana, the oil of a burning oil lamp is pure and the wick is pure. Because of the purity of the oil and the purity of the wick, (the lamp) does not burn but dimly. Even so, reverend Kaccana, some monk here, thinking of pure light, abides suffusing and pervading (it in meditation); his bodily unchastity is properly suppressed, and his sloth and torpor are properly removed, and his restlessness and worry are properly disciplined. Because his bodily unchastity is properly suppressed, and because his sloth and torpor are properly removed, and because his restlessness and worry are properly disciplined, he does not burn but dimly. At the breaking up of the body after dying he arises in companionship with the Devas of Pure Light. This, reverend Kaccana, is the cause, this the reason that, although these devatas have uprisen into a single class of devatas, there are some devatas there of Tarnished Light, and other devatas there of Pure Light.”⁶

To leave the tarnished light and approach the boundless light we need widespread thinking to increase our stream of actions into an ocean of actions. The ‘logs’ of defilements will then easily float away.

Persons should be aware of the cause and consequence when making an offering on our altars. The Buddha gave a Discourse of the Analysis of offerings for persons to learn and practice.

The Buddha advised:

Whoever, moral in habit, gives to the poor in moral habit
A gift rightfully acquired, the mind well pleased, firmly believing in the rich fruit of kamma -
This is an offering purified by the giver.

Whoever, poor in moral habit, gives to those of moral habit
A gift unrightfully acquired, the mind not pleased
Not believing in the rich fruit of kamma-
This is an offering purified by the recipient.

Whoever, poor in moral habit, gives to the poor in moral habit
A gift unrightfully acquired, the mind not pleased,

Not believing in the rich fruit of kamma -
This is an offering purified by neither.

Whoever, moral in habit, gives to those of moral habit,
A gift rightfully acquired, the mind well pleased,
firmly believing in the rich fruit of kamma -
I assert this gift to be of abundant fruit.

Whoever, without attachment, gives to those without attachment,
A gift rightfully acquired, the mind well pleased,
firmly believing in the rich fruit of kamma -
I assert this gift to be a gift abundant in gain.⁷

When persons practising Dana follow the Buddha's advice, the mind becomes clear and cognates the process of cause and effect made by the offering. If at any stage in the process the mind falters, doubt can arise and the mind goes to error.

The Lord said to Anuruddhas, "Doubt has arisen in me; and because there was doubt, concentration fell away from me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes. So, I will act in such a way that doubt will not arise in me again. So I, Anuruddhas, living diligent, ardent, self resolute, perceived the light-manifestation as well as the appearance of material shapes...

When, Anuruddhas, there was developed in me the concentration that has initial and discursive thought, when there was developed the concentration that is without initial thought and has only discursive thought, when there was developed the concentration that is without initial thought and without discursive thought, and when there was developed the concentration that has rapture, and when there was developed the concentration that is without rapture, and there was developed the concentration that is accompanied by delight, and when there was developed the concentration that is accompanied by equanimity, then the knowledge and vision arose in me."⁸

According to Dr. Jayasuriya in *The Psychology and Philosophy of Buddhism*, "Doubt is the nature of shifting the mind from object to object, finding out what is true and getting fatigued in the attempt."⁹

"Doubt refers to a mental state in respect of eight things: the Buddha, The Teachings, The Order, The Precepts, The Before, The After, The Before and After and the law of Dependant Origination. It does not mean that the spirit of scepticism is a bad thing. For in the Suttas the Buddha says, "You have raised a doubt where you should" or "You have raised a doubt where you should not". Dogmatism is not encouraged in Buddhism, for to hold "that one's view alone is right" (Idam Saccabhinivesa), until the person has obtained the supramundane states, is a tie that binds one to samsara. But doubt which can exist only with restlessness (Uddhacca) should be resolved in order to let in its opposite nature of confidence...which is found in the serence and moral thoughts."¹⁰

The Buddha said that things never arise from one (eka) cause, they are multi-factorial.

To date, persons can not see that there are five or seven elements of the cetasika saddha (confidence) as described in the Abhidhamma. So, our kusula cetasikas are not one "mind-stuff", but are multi-factorial.

“Confidence is that nature in which there is self clarification in the spiritual object that should be believed. These objects are: the Teacher, the Teaching, the Order, Action (kamma), and its fruit (kamma vipaka). Confidence has four forms:

1. As agama saddha, it exists in those whose destiny has been declared by a Buddha (niyata vivarana);
2. As adhigama saddha, it is the state of confidence in those who have realised the four Noble Truths i.e. in the Supramundane thoughts;
3. As okappana saddha, it is that which cannot be shaken by anything said to the contrary;
4. As pasada saddha, it is the clarity of the thought in that object. This confidence may exist with a weak wisdom when it is called muddhappasanna saddha; and

Confidence is a state that is not easy to come by. It is an extremely important element in the attainment of higher lives.”¹¹

Until a person knows for himself or herself the building blocks of confidence and how to generate them, he or she does not know, in the sense of Bhumi, what is needed so that their confidence never fails them, because he or she neglected to assemble some of the five or seven elements to build saddha.

Then, if he or she has success in what they are trying to do and achieves it, slowly, over many instances, he or she gains confidence in the Teacher’s methods because of their experiences.

If persons can understand the complex process of five or seven elements in the cetasika of confidence and the building blocks of cause and effect that generates the cetasika saddha, then he or she can see very clearly, how beings are building their worlds the wrong way.

Like spectrum analysis of white light, white light is not one (eka).

The way in which each person develops confidence depends upon their personality type. Each person will develop confidence differently from the next person. Some persons are more inclined to develop confidence through faith while other persons develop confidence through analysis. It is not uncommon for some persons to learn through a combination of both, though with a strong natural bias toward one.

Those persons who learn to develop confidence through faith do not understand the means involved, but follow the process due to their faithful nature. This method of developing confidence is slower and weaker than by analysis and takes many lifetimes. This method of learning has fewer risks than by the way of analysis.

The higher risk method of developing confidence by analysis is offset by speed and strength when success is a result.

The analysis path is unsuitable for persons with weak discursive minds. It is also unsuitable for persons with strong minds who deny faith. One of our former Members had a strong mind and kept many precepts (sila). This person was unable to develop confidence by analysis because of a strong disposition towards the denial of faith. Such a person is not able to develop confidence by analysis or faith and misses their opportunity to practice Buddha Dhamma this life.

Such persons are characterised by their minds beginning to seek denial of pain in their body and practicing not to keep their minds within the volume of their body. Such a person denies that

they will get sickness, become old and die one day. Without this knowledge, a person is not able to develop confidence.

Other persons have faith in the Buddha Dhamma Teachings but do not understand that we are in a Dhamma-ending age and that a sense of urgency is needed to become established in the Buddha Dhamma. Some persons believe that faith alone is enough to get out of the suffering and that they do not need a Teacher to show them the way.

There are two errors that persons using faith can fall into.

One is to have faith with the mind inside and seek a soul or a God within.

Persons can fall into the delusion that they are a God or are an eternal soul, that is not subject to old age, sickness and death.

This is wrong view.

The other error is to have faith with the mind outside seeking an external God to worship. This is also error.

In *The Path of Discrimination (Patisambhidamagga)*, the question, ‘What is the faith power?’, is answered as:

“It is not shaken by non-faith, thus it is the faith power. It is the faith power in the sense of stiffening conascent ideas. It is the faith power in the sense of terminating defilements. It is the faith power in the sense of purifying the beginning of penetration. It is the faith power in the sense of steadying of cognisance. It is the faith power in the sense of cleansing of cognisance. It is the faith power in the sense of arrival at distinction. It is the faith power in the sense of higher penetration. It is the faith power in the sense of convergence upon actuality. It is the faith power in the sense of establishing in cessation. This is the faith power.”¹²

In the Surangama Sutra, we find “The Ten Stages of Bodhisattva Faith”.

1. (After realising the dry wisdom, if) they use their (progressive) mind to look into the innermost depth, the perfect and profound (essence of mind) will manifest. This state of absolute perfection leads to that of true absoluteness, resulting in the permanence of absolute faith and the total eradication of all false thinking. This is the Means in its true purity and is called the stage of Bodhisattva faith.
2. Their faith, thus genuinely achieved, ensures their complete understanding which is no more hindered by the (five) aggregates, (twelve) entrances (ayatana) and (eighteen) fields of senses (dhatu) and thereby embraces the past, present and future. Thus they are exposed the vicious habits which led to their countless incarnations in the past, the smallest details of which they can now remember. This is called the stage of remembrance (or unforgetfulness).
3. This absolute perfection in its purity causes the essential (wisdom) to turn all vicious habits contracted since the time without beginning into one bright essence which continues to advance towards the real and the pure. This is called the stage of zealous progress.
4. The essence of mind which now manifests is the wisdom (that destroys the darkness of ignorance). This is called the stage of wisdom.
5. This bright wisdom now shines upon its own substance in stillness and profundity, thus ensuring the permanent union (of function and substance). This is called the stage of dhyana.

6. The light of dhyana becomes brighter; it is now more penetrating and prevents all back-sliding. This is called the stage of non-retrogression.

7. The mind now advancing smoothly preserves all previous achievements and is aware of all Tathagatas in the ten directions. This is the stage of protection of the Dhamma.

8. The brightness of wisdom, thus preserved and strengthened, can now, by means of its transcendental power, reflect the light of the Buddha's compassion and thereby abide within His (body), like two bright mirrors facing and reflection each other to infinity. This is the stage of reflective powers.

9. The light of the mind then turns inwards and unites for ever with the unsurpassed absolute purity of the (inner) Buddha, thereby resting in the non-retrogressive state of transcendental non-activity (wu wei). This is called the stage of (unshaken) discipline (sila).

10. A great comfort derives from this rest in discipline which enables the mind to roam at will anywhere in the ten directions. This is called the state of the mind (of high) resolve.¹³

If you wish to learn Buddha Dhamma, you can hear it on our Buddhist Hour Broadcasts every Sunday from 11am until 12pm on Knox FM, 87.6FM in Victoria, Australia.

You can also read about Buddha Dhamma on our web sites www.bdcu.org.au and www.bdcublessings.one.net.au.

You can find on our website an English translation done by our Teacher John D. Hughes from a Laotian text. This text is called *The Way You Are Looking For*. There are 15 screen pages of introduction, 18 screen pages of text Part I and 14 screen pages for Part II.

You will traverse different levels of understanding over time.

If you have little faith or little trust in logic, you are unlikely to follow these instructions.

Some persons have trouble in remembering what they read.

It is as if their minds were jammed full of trivia and had no space to remember new knowledge presented to them.

There is not just one factor to be added to be capable of reading and learning well.

You can draw an analogy with providing extra storage space in your home.

You may decide you are sick of the clutter and desire to do something about it to reduce it. This is cetana - will to do.

You can give some cluttering things to other persons or a charitable organisation. This is dana - merit making by generosity.

You can readjust your shelf spacing to stop losing space above objects. This is like sila - morality.

You then work to create the space you need for the things you want to store.

Designing just for extra storage space is indicative of persons possessing narrow view. Plans must incorporate strategic thinking that encompasses the broader perspective or the total mandala of storage.

The broader view or functional mandala must be adopted as part of our strategic planning. This can not be achieved by the method of transactional processing which involves only data collection.

The sub mandala of storage can be inspected to assess whether it has reached its capacity. If so, there can be no further increase in storage efficiency and further improvements would not be possible.

If an analysis performed on a sub mandala reveals that it is full or complete, persons should not waste time thinking or dwelling upon it. If no gain is possible one must move to review the mandala of the next area.

John D. Hughes is aware that the storage system of the Buddhist Discussion Centre (Upwey) Ltd. can be improved because the storage mandala is not full.

J.D.H., N.P.

References

1. Buddhist Sutta.
2. Nanamoli, Bhikkhu, *The Path of Purification - Vissuddhimagga*, Buddhist Publication Society, Sri Lanka, 1979, p.125.
3. Gampopa, Je, *Gems of Dharma, Jewels of Freedom*, Altea Publishing, Scotland, 1995, pp. 17-18.
4. Patrul Rinpoche, *The Heart Treasure of the Enlightened Ones*, USA, 1992, pp. 12-21.
5. Horner, I.B.M.A, (translator), *The Collection of The Middle Length Sayings (Majjhima - Nikaya) - Vol.III - the Final Fifty Discourses (Uparipannasa)*, Pali Text Society, Oxford, 1990, ISBN 0-86013-022-3, p.196.
6. *Ibid*, p.196.
7. *Ibid*, p.305.
8. *Ibid*, pp.202-208.
9. Jayasuriya, Dr. W. F., *The Psychology and Philosophy of Buddhism*, Buddhist Missionary Society, Malaysia, 1976, p. 73.
10. *Ibid*, p.73.
11. *Ibid*, p.75.
12. Nanamoli, Bhikkhu, (translator), *The Path of Discrimination (Patisambhidamagga)*, Pali Text Society, 1991, ISBN 0-86013-074-6, p.349.
13. Luk, Charles (Lu K'uan Yu) (translator), *The Surangama Sutra*, Rider & Company, London 1966, pp.166-167.

Versak 2000

Remembering The Heritage Of Our Friendship

Versak was celebrated at our Centre on 18 May 2000. One of our key Dhamma initiatives this Versak was to generate sustainable causes for our Centre to produce a repeat effect with a longer duration, and have the Sangha, our Members and Friends attend the Centre again and again and again.

This auspicious day began with paying respect to the Buddha, Dhamma and Sangha, and at 12.30am Master John Hughes, Julian Bamford, Jan Bennett and Anita Svensson secured three Buddha Relics in the Centre's newly built Stupa.

Julian Bamford led an early morning chanting session in our Hall of Assembly before the Centre was prepared for the arrival of guests.

Venerable Monks, Members and Friends were welcomed by John D. Hughes in the Opening Ceremony on the Golden Pavillion.

The Sangha in attendance included:

- Venerable Master Ru-Sun - Abbot, Inh Young Temple, Narre Warren North, Victoria.
- Venerable Thich Nguyen Tang - Vice-Abbot, Quang Duc Buddhist Temple, Fawkner, Victoria.
- Venerable Hara - Abbot, Wat Ongprey, Kampot Province, Cambodia.
- Venerable Leuw Suk Wanara - Wat Dhammaram, Springvale, Victoria.

Master Andre Sollier, Life Member and a regular teacher of Sumi-e at our Ch'an Academy also attended this special celebration.

Dana was offered to the Sangha, who then chanted special Blessings for the Members and Friends. This was followed by the releasing of 70 pigeons to freedom from the Golden Pavillion as part of a fundraising initiative for the Dhammarajika Orphanage in Bangladesh, organised by Julian Bamford. John D. Hughes presented a Ch'an painting to the owner of the pigeons, Audrey and John Hurley of Doves of Peace, Ringwood North, Victoria, Australia.

In the afternoon John D. Hughes and several Members were interviewed by SBS radio for a Vietnamese radio program.

Members then took part in a circumambulation of the eight auspicious signs and bundles of candles, flowers and incense around our Centre three times, under the guidance of John D. Hughes.

Ajarn Chanhphy Manivong attended the Centre to perform a Honey Blessing Water Ceremony to bring special honey blessings to John D. Hughes. The ceremony created amrita for our Teacher to give him long life, good health and happiness to help him continue to teach Buddha Dhamma.

Thank you to the Sangha, our Teacher John D. Hughes and Members and Friends who took part in these auspicious celebrations.

A.B., J.M.H.

Master Ru Sun (Right) and John D. Hughes (Left) at Versak Celebrations, 18 May 2000

John D. Hughes welcomes Sangha, Members and Friends at the opening of Versak Celebrations,
18 May 2000, on the Golden Pavillion

Venerable Monks, John D. Hughes, Members and Friends releasing the white doves during
Versak Celebrations, 18 May 2000.

John D. Hughes presents a Ch'an Painting to Audrey Hurley of Doves of Peace
during the Versak Celebrations, 18 May 2000

Members carrying the Eight Auspicious Signs whilst circumambulating the
Centre on Versak, 18 May 2000

The Asokha Lion Protector, newly painted in gold, in the Ch'an garden at our Centre.

Ch'an Academy Autumn and Winter 2000

Ch'an Classes With Master John D. Hughes and Sumi-e Classes With Master Andre Sollier

In March, April and June 2000, the our Ch'an Academy welcomed visiting Master Andre Sollier who taught Ch'an Academy students the Sumi-e tradition under the theme "Searching for the Ox". The ten ox herding paintings for this year's classes were published in the previous edition of the BDDR.

A student of the first class wrote that to gain the most from Sumi-e one has to be in a state of complete calm and clear concentration. To deviate from this state allows the ego to escape, which results in poor brush strokes and an ugly image which is a mirror image of the position your mind is holding at the time of painting. The student noted that the tradition of Sumi-e is an excellent form of meditation offering a visual interpretation of the your mind set at any particular moment.

The year's Sumi-e program shows in ten paintings the struggle with the ego (represented by the ox) leading the student through stages from recognition to submission, allowing the student to see for oneself and to experience the struggle oneself .

From the March class entitled 'Discipline Begun' one student noted that, "my mind was distracted by unwholesome and wholesome thoughts. The self talk of my mind made it extremely difficult to paint with the brush. Doubts arose before making each of the brush strokes, which in turn, translated into poor visualisation of the subject and consequently translated into poor brush strokes. The subjects I had painted were scattered and disproportionate, lacking in form and character."

When the student saw the effect of poor concentration, the mind became agitated making it easy to maintain unwholesome thoughts and wrong views.

Doubts or misconceptions held regarding the effectiveness of training the mind with Sumi-e disappeared. The student realised that, as Master Sollier had so powerfully taught, the Way of the Brush is not only an effective method for training the mind but it is beautifully elegant. It was more than fitting that the student's first Sumi-e class was about the struggle between the herder and the oxen, noting the battle is one the rages in the mind.

Another student commented that one must not become attached, to his or her painting. Painting is meditation in action in which your unattached mind will come to harmony. You must practice, practice, practice.

The first winter class, entitled 'Faced Round' introduced the students to 'the benefits of training that begin to show as the ox faced round'. Stroke by stroke the mind begins to clear, the stroke becomes clearer.

We wish to thank Master Sollier for teaching Sumi-e. His particular style of teaching Buddha Dhamma is not only comfortable but comprehensible. Thanks also to our Teacher John D. Hughes and the Members of the Buddhist Discussion Centre (Upwey) Ltd. who established the tranquil conditions for us to practise.

J.B., J.S.B.

Training In Sumi-e Painting Techniques
A Series of Paintings by Master Andre Sollier

The paintings appearing on the following pages were painted by Andre Sollier during a Sumi-e Class on 12 April 1997, to illustrate Sumi-e painting techniques to the students.

Eastern Wing Building Project

The construction of a new Eastern Wing at our 33 Brooking Street, Upwey premises commenced on Monday 24 April, 2000. Members of our Centre's Local Area Planning and Asset Management Task Unit (LAPAM) are constructing the Eastern Wing under the guidance of our Teacher John Hughes.

The completed building, which is owned by John Hughes, will comprise two rectangular rooms, the larger being a bedroom 6.6 metres long by 4.4 metres wide and the smaller being a storage room 3.1 metres long by 3.2 metres wide.

The larger room has been named "The Sariputta Room". A Sanscrit sandboard is on the south wall entrance. A Dragon King altar has been placed in this room. An image of the Dragon King is available on the website www.skybusiness.com/j.d.hughes/museum.html.

Before any construction work commenced, a small golden house was made for the Devata of the building. Offerings of water, incense and perfume were made to Buddha, Dhamma, Sangha, the Devata and the Naga Protectors. Offerings were also made by placing incense sticks at the beginning of each row of stump holes along the South side of the building site. Blessed water from a large brass altar bowl and perfume were poured into each stump hole.

Several builders, Life Member Jeff Radford, George Costas, and Luke Stoyanovich, donated their time and expertise to ensure the building works progressed rapidly. As a result of the builders' professional work practices, 47 concrete stumps were installed and cemented in place in two hours. The construction of all six external wall frames and one internal wall frame was completed in two and a half hours.

All building works meet the standard building regulations specified by our local Shire council.

We plan that the building will be completed in time for John Hughes' 70th birth anniversary celebrations on Founder's Day, 9 September 2000.

Our Teacher wishes to thank all Deva, Devata and humans who made the construction of this asset possible.

F.C.

The Law of Dependent Arising

AN EXTENDED ANALYSIS OF THE SECOND AND THE THIRD NOBLE TRUTHS

by Palitha Mapatuna

Acknowledgments

There are several individuals, both among the Sangha and lay-folk, too many to mention here, to whom my gratitude is due for having assisted me in whatever knowledge I may have acquired in the teaching of the Buddha, during the last thirty-eight years, or so. However, special mention has to be made of two of these individuals, viz., the late Venerable Nanavira thera of Bundala, Hambantota, Sri Lanka and the Venerable Kheminda thera of the Vajiraramaya, Bambalapitiya, Sri Lanka.

I have met the late Venerable Nanavira thera, (an Englishman, who became a Theravada Bhikku), face to face, just once. This was in, or around, 1964, when he had come down to Colombo from his forest dwelling in Bundala, for medical treatment. At the time he was residing in one of the rooms for monks at the Vajiraramaya temple in Colombo. This meeting took place because, during this time, I had happened to make one of my regular visits to see the Venerable Kheminda thera, and he, for a reason unknown to me at the time, insisted that I visit the Venerable Nanavira thera in his room and speak to him. In my close association with the Venerable Kheminda thera, which spanned a period of over three decades, I do not recollect any other occasion in which he has insisted that I meet a particular individual, whether a bhikku, or layman.

It was later that I understood why the Venerable Kheminda Thera was so insistent that I meet the Venerable Nanavira thera. According to a letter, left by the late Venerable Nanavira thera, he had attained in 1959, the first path (attainment of stream-winning) and its fruition. The attainment of the first path invariably leads, and in a limited period of time, to nibbana. I remember the Venerable Kheminda thera showing me this letter. A letter of the late Venerable Nanavira thera about his attainment had been published, later, in a book, 'Clearing the Path – Writings of Nanavira Thera (1960 – 1965)'. It is possible that it is the same letter that was shown to me by the Venerable Kheminda thera.

On meeting the Venerable Nanavira thera on that day, my conversation with him may have not lasted for more than ten minutes. As far as I recollect, I asked him what one should do to overcome sorrow and his reply was, that, one should destroy all relationships. Now, in this reply, made in a few words, is found the essence of the dhamma. In the article that follows, these relationships are examined.

Though, as mentioned above, I have met the Venerable Nanavira thera, face to face, only once, I have been fortunate enough to come across and read, and for the first time in, or around, 1965, his book, 'Notes on dhamma'. Thereafter, I have read this book several times over (and still do go through it, occasionally).

Speaking for myself, I find it difficult to remember any book, other than the suttas (discourses of the Buddha and some of his enlightened disciples), that I have read, which had been to me of greater profit than 'Notes on dhamma'. In this book, some serious errors in the traditional

interpretation of the dhamma have been pointed out and some difficult areas of the dhamma and of fundamental importance, have been clearly analysed and explained.

Subsequently, 'Notes on dhamma', along with several letters of the late Venerable Nanavira thera, have been published in a book of over 500 pages and titled *Clearing the Path - Writings of Nanavira Thera (1960 – 1965)* – Path Press, 1987. I was fortunate to receive later, as a gift, a copy of this book. This is an excellent work and appears to have been compiled, and with meticulous care, by a board of editors, composed of, judging by the quality of the extensive notes, very knowledgeable individuals (names not provided). This is a book which, in my view, should be closely studied by any serious student of the dhamma. In this connection, another book which is worthy of being studied is a book titled, 'The Buddha's Teaching and the Ambiguity of Existence', by R. G. de S. Wettimuny. This book had been written mostly on the lines of the works of the late Venerable Nanavira thera.

As stated above, the other individual to whom I must specifically express my gratitude is the Venerable Kheminda thera of the Vajiraramaya, Bambalapitiya, Colombo, Sri Lanka. I consider myself to have been fortunate to have met this venerable bhikku. I came to know him in or around 1962 and from that time, until I took up residence in Australia in 1994, I have had regular dhamma discussions with him. At several such discussions, he made it a point to earnestly advise me to rely on the suttas to know the teaching of the Buddha. This also implies that if one comes across an interpretation of the dhamma which is in variance with what is stated in the suttas, then, that interpretation should be considered as not the dhamma. This is sound advice and is in accordance with the criteria set out by the Buddha, to determine what is dhamma and what is not dhamma, in the Mahaparinibbanasuttanta (Digha Nikaya, Suttanta No. 16).

P. Mapatuna

10 June 2000
Victoria
Australia

CONTENTS

Part I	The Teaching of the Buddha and the Law of Dependent Arising.....	33
Part II	An Extended Analysis of the Second Noble Truth	34
Part III	An Extended Analysis of the Third Noble Truth.....	47
Part IV	General Comments.....	52
Appendix 1	The Five Taken-Up Aggregates	55
Appendix 2	Different Functional Modes of Consciousness	58
Appendix 3	Dependence of Consciousness on Name-Form	59

1. The Teaching Of The Buddha And The Law Of Dependent Arising

The teaching of the Buddha and the law of dependent arising¹ are not different things, but constitute one and the same thing. This position is sometimes mentioned specifically in the discourses of the Buddha and some of his enlightened disciples and, if not so mentioned, is evident in the study of these discourses.

The relevant extract of an example of a discourse wherein the equivalence of the teaching of the Buddha and the law of dependent arising is mentioned, specifically, is as follows.

“... Whoever sees dependent arising, sees the teaching², whoever sees the teaching, sees dependent arising...”³

What is this law of dependent arising? It’s principle is concisely given by the Buddha as follows.

“...When this is that is, when this arises that arises; when this is not that is not, when this ceases that ceases...”⁴

In this connection, it is essential to note carefully that, a thing which stands depending on another, would stand only so long as the latter is available. In other words, the determined thing stands or falls with the determinant of it.

Thus, this would suggest very strongly that the law of dependent arising, in the context of the arising of sorrow and its cessation, should be conceived as a vertical structure, with all items of it standing together, and not as a horizontal sequence, with its components arising in time.

However, this principle of dependent arising is also used to explain the working of intentional action⁵ and result⁶. The operation of the law of intentional action and result involves time. They are not concurrent things – intentional action takes time to mature into result.

Therefore, in the context of intentional action and result, dependent arising should be conceived differently to the way it should be conceived in the context of the arising of sorrow and it’s cessation.

This seems to suggest that the law of dependent arising operates at two levels – as a structural principle, where time is not involved, and as a sequence involving time.

The law of dependent arising, as a structural principle, is to be understood in the four noble truths, the summary of the teaching of the Buddha. The four noble truths are-

- 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 which leads to the cessation of sorrow

In the discourses of the Buddha, the definition of each of the four noble truths is given as follows.

The truth of sorrow

“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.”⁷ (see Appendix 1, for a brief explanation of the five taken-up aggregates)

The truth of the arising of sorrow

“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.”⁷

The truth of the cessation of sorrow

“It is the remainderless dispassion cessation, giving-up, relinquishment, abandonment, and release from that same craving.”⁷

The truth of the path leading to the cessation of sorrow

“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.”⁷

Thus, it would be noted that the definition of the second noble truth is stated as, “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”, while that of the third noble truth is stated as, “It is the remainder-less dispassion cessation, giving-up, relinquishment, abandonment, and release from that same craving.”

An extended analysis of the second and the third noble truths

However, there are many discourses of the Buddha, wherein an extended analysis of the second and the third noble truths is provided. Several of these are found, together, in a particular section of a book of discourses⁸ and the number of factors in the extended analysis sometimes varies from the usual twelve factors.

This article deals with an extended analysis of the second and the third noble truths, wherein -

- A twelve factored version of such analysis is used; and
- Of the two types of individuals who have won perfection, viz., the individual who is freed both ways and the individual who is wisdom freed (see also chapter 4), the sequence of stages involved in the attainment of the individual who is freed both ways is used in dealing with the relationship between ignorance and determinants and between determinants and consciousness.

2. An Extended Analysis Of The Second Noble Truth

It was indicated, in the previous chapter, that a twelve factored version of the extended analysis of the second noble truth would be used in this article. This version is as follows.

Depending on ignorance, determinants arise
 Depending on determinants, consciousness arises
 Depending on consciousness, name-form arises
 Depending on name-form, the six bases arise
 Depending on the six bases, contact arises
 Depending on contact, feeling arises
 Depending on feeling, craving arises
 Depending on craving, taking-up arises
 Depending on taking-up, being arises
 Depending on being, birth arises
 Depending on birth, old-age, death, grief, lamentation, pain, misery and despair arise. Such is the arising of this entire body of sorrow⁸⁻¹.

The extended analysis of the second noble truth provides the factors which are involved in the structure of sorrow (summarised as old-age, death, grief, lamentation, pain, misery and despair) and an examination is made, below, of the relationship that exists between factors adjacent to each other in this structure of sorrow.

Relationship between ignorance and determinants

Ignorance and determinants constitute the initial adjacent pair of factors in this extended analysis.

Ignorance is defined in the discourses as the ignorance, or the non-knowledge, of the four noble truths⁹.

Determinants are defined, in the context of an extended analysis of the second and the third noble truths, in two ways. One way is as determinants of body, determinants of speech and determinants of mind¹⁰ ('mind', here is 'citta' and not the internal base, 'mano' or 'vinnana', the general term for consciousness – see appendix 2). The other definition, in the context of the extended analysis of the second and the third noble truths, is as determinants of merit, determinants of demerit and as determinants of imperturbability¹¹. Incidentally, in the context of the five taken-up aggregates (see Appendix 1), the aggregate of determinants is defined as intention.

In this article, the definition of determinants which would be used would be the definition wherein determinants are defined as determinants of body, determinants of speech and determinants of mind (citta).

What are determinants of body, determinants of speech and determinants of mind (citta)? These are defined in the discourses as in and out breathing, thinking and pondering and perception and feeling, respectively¹². This is because the body depends on in and out breathing, speech depends on thinking and pondering (as it is what is thought and pondered upon which is expressed in the form of speech) and mind (citta) depends upon perception and feeling. Mind (citta) follows feeling and perception and enables intention (cetana) in the structure of experience (see Appendix 1 and 2) to arise.

Thus, it would be seen that-

- In and out breathing determine the body;
- Thinking and pondering determine speech; and

- Perception and feeling determine the mind (citta).

Therefore, these are called determinants.

Ignorance, as indicated earlier, is defined in the discourses as the non-knowledge of the four noble truths.

Now, how is it that these determinants depend on the ignorance of the four noble truths?

Let us consider the converse of the case, which is, that, when ignorance ceases, or with the knowledge of the four noble truths, determinants cease.

When the fourth noble truth, which is the path to the cessation of sorrow, is being developed, in the cultivation of the factor of concentration, when the second level of mental absorption, based on a wholesome form¹³, is attained, thinking and pondering, the determinants of speech, cease, and, when the fourth such level is attained, in and out breathing, determinants of body, cease¹³. Thereafter, having attained, successively, the four levels of mental absorption based on non-form¹⁴, when, subsequently, the cessation of perception and feeling is attained, the determinants of mind (citta) cease.

In this connection, the attainment of the state of cessation of perception and feeling is a supra-mundane attainment and is defined as wisdom.

With regard to the attainment of the state of cessation of perception and feeling and its equivalence to wisdom, the Buddha says as follows.

“... monks, a monk, by passing quite beyond the plane of neither perception nor non-perception¹⁵, enters and abides in the attainment of cessation of perception and feeling; and having seen by wisdom, his cankers are utterly destroyed.”¹⁶

In this extract, the phrase, “having seen by wisdom”, indicates the equivalence to wisdom of the attainment of the state of cessation of perception and feeling. It is this wisdom that leads to the destruction of the cankers¹⁶⁻¹.

Now, wisdom is defined in the discourses as the knowledge of the four noble truths¹⁷.

Therefore, the attainment of the state of cessation of perception and feeling implies that the four noble truths have been seen.

This is because the attainment of the cessation of perception and feeling is what is known as cessation (nirodha), which is the realisation of the third noble truth. In the discourses, it is said, that, if one of the four noble truths is seen, all are seen, simultaneously. This is because the four noble truths are integrated.

Thus, it is said in the discourses as follows.

“...’Monks, whoso sees sorrow also sees arising, the cessation, and the path leading to the cessation of sorrow. Whoso sees arising of sorrow sees also sorrow, its cessation and the path...Whoso sees cessation of sorrow sees also sorrow, its arising, and the path...Whoso sees the path... he also sees sorrow, its arising and its cessation...’...”¹⁸

This also implies that you cannot see any of the four noble truths unless you see all, and simultaneously. Thus, it is not possible to attain cessation of perception and feeling, which is the realisation of the third noble truth, without seeing the four noble truths, and simultaneously. Therefore, with the seeing of the four noble truths, determinants of mind (citta), which are perception and feeling, cease.

As indicated above, the cessation of the determinants of body and of speech have already occurred and as a pre-condition for the cessation of the determinants of mind (citta).

Thus, with the cessation of ignorance, that is, with the knowledge of the four noble truths, all three types of determinants, that is, those of body, of speech and of mind (citta) have ceased¹⁸⁻¹.

Therefore, the converse of this relationship is also true - depending on ignorance, or the non-knowledge of the four noble truths, determinants arise.

Relationship between determinants and consciousness

Determinants and consciousness constitute the next adjacent pair of factors of this extended analysis of the second noble truth.

The definition of determinants, to be used in this article, has been provided above. With regard to consciousness, there are six types of consciousness, namely, eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness¹⁹. Here, in mind consciousness, the term used in the discourses to denote 'mind' is 'mano' and not 'citta'. (See Appendix 2.)

How is the relationship between determinants and consciousness to be seen? In the case of this pair of factors, too, seeing the relationship will be approached by examining initially the converse of it – which is, the cessation of consciousness with the cessation of determinants.

Consciousness is always consciousness of something. It is inconceivable that there could be consciousness unless there is something to be conscious of. This 'something' is name-form, that is, a form with its appearance, wherein 'name' stands for appearance of the form²⁰ (see Appendix 3).

In name-form, name is constituted of feeling, perception, intention, contact and attention²¹, while form is constituted of the four great elements, viz. the element of earth, the element of water, the element of fire, the element of air and the derivatives of the four great elements²².

In this connection, the Buddha says as follows.

“...Were, monks, one to declare thus: Apart from form ...apart from feeling ...apart from perception ...apart from determinants (intention), 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.....”²³

In this connection, note that feeling, perception and determinants (= intentions) are constituents of 'name'.

Thus, consciousness depends on name-form and cannot stand on its own. (see Appendix 3.)

It would be seen that, in the stages involved in the cessation of determinants, when the yogi goes through the four levels of absorption, based on form, and attains to the levels of absorption, based on non-form, 'form' is transcended²⁴. At this stage, his consciousness stands dependent on 'name', that is, feeling, perception, intention, contact and attention.

When the yogi successively goes through the four levels of absorption, based on non-form²⁵, and attains to the cessation of perception and feeling, 'name' is transcended.

Here, the attainment of the cessation of perception and feeling implies that all constituents of name - feeling, perception, intention, contact and attention – are transcended, because these constituents are related to each other in a way that none can exist without the others. For example, attention is a part of the structure of feeling, perception and intention. Intention is structurally subsequent to feeling and perception (see Appendices 1 and 3) and, therefore, cannot arise without feeling and perception. With regard to contact, one cannot conceive of any experience wherein contact is available without one of the three possible feelings (pleasant, unpleasant, or neither unpleasant nor pleasant) having arisen simultaneously with it. Therefore, the cessation of feeling implies that contact, too, has ceased.

Therefore, the constituents of name stand and fall together.

Thus, in the attainment of the cessation of the three determinants, that is, determinants of body, determinants of speech and determinants of mind (citta), name-form is transcended. When name-form is transcended, consciousness has nothing to stand upon, no basis, and, consequently, it ceases²⁶.

Thus, when determinants cease, consciousness ceases.

Therefore, the converse of this relationship is also true – depending on determinants, consciousness arises.

Relationship between consciousness and name-form

The next relationship to be examined is that between consciousness and name-form.

A reciprocal dependency, or inter-dependency, is existent between name-form and consciousness. In this connection, it is said in the discourses as follows.

“...Dependent on consciousness name-form arises, dependent on name-form consciousness arises...”²⁷

The dependency of consciousness on name-form was discussed, earlier (see, also, Appendix 3). Let us examine, now, the dependency of name-form on consciousness.

In name-form, name, as indicated earlier, is constituted of feeling, perception, intention, contact and attention, while, form is constituted of, as also indicated earlier, the four great elements, viz., the element of earth (whatever is hard, solid), the element of water (whatever is liquid, fluid), the element of fire (whatever is fire, heat), the element of air (whatever is airy, windy) and the derivatives of these four great elements.

One of the constituents of name is contact. Contact is defined by the Buddha as the coming together, the meeting, of any one of the six internal bases (eye, ear, nose, tongue, body, or mind (mano)), the corresponding external base (from form, sound, smell, taste, tangible and image) and of the consciousness which arises dependent on the two²⁸. Thus, for example, the meeting of eye, form and eye consciousness is called eye contact.

Of the constituents of name; feeling, perception, intention and attention depend on contact, because each of these require an external base (see Appendix 3) and the external base comes to be a part of experience as one of the three constituents of contact.

As indicated earlier, contact is defined as the coming together, or meeting, of any one of the six internal bases, the corresponding external base and the consciousness which arises dependent on the two. Therefore, there would be no manifestation of contact in the absence of consciousness, because, it is one of the three constituents of contact.

However, it was indicated that feeling, perception, intention and attention depend on contact. Therefore, as feeling, perception, intention and attention depend on contact and contact cannot manifest without consciousness, the constituents of name, that is, feeling, perception, intention, contact and attention, depend on consciousness. In other words, name depends on consciousness.

With regard to form, which is the other component of name-form, the basic constituents of form, that is the element of earth, water, fire and air, cannot be said to exist (existence = being) by themselves. However, they get a footing in existence, a borrowed existence, become phenomenal, depending on consciousness, as name-form - that is, form with its appearance. (Appendix 3.)

However, it was shown, above, that name depends on consciousness. Therefore, as the four great elements can be phenomenal only as name-form, and as name depends on consciousness, name-form, too, depends on consciousness.

Therefore, depending on consciousness, name-form arises.

Relationship between name-form and the six bases

The next pair of adjacent factors to be examined would be name-form and the six bases. Here, the term, six bases, refers to the six internal bases, viz., the eye, ear, nose, tongue, body and mind (mano)²⁹.

Internal name-form and external name-form

The body is also referred to as internal name-form as opposed to name-form which are external to it, which are forms, sounds, smells, tastes, tangibles and images of these. In this connection, it is said in a discourse of the Buddha as follows.

“...there is just this body and name-form without – thus this pair...”³⁰

In this extract, the words, ‘thus this pair’, indicates, that, there is a common factor in the body and name-form without (external things). This common factor is that both are name-form. Why

this is so is because the body, like external name-form, is composed of the four great elements, viz., earth, water, fire and air, and their derivatives. These four great elements, as indicated above, get a footing in existence, depending on consciousness, as name-form. Therefore, the body, being constituted of the four great elements and their derivatives, is internal name-form (as opposed to external name-form). It should be appreciated that the body, just like any other form, is a form with its appearance (name).

Thus, the relationship between name-form and the six internal bases could be examined from two points of view - from the point of view of internal name-form and from the point of view of external name-form.

From the point of view of internal name-form

It is said in the discourses, that, the six internal bases are dependent on life and are grounded on the body itself³¹. This would mean, that, the six internal bases are dependent on the body, and, as the body is internal name-form, they would, therefore, be dependent on internal name-form.

However, it appears, that, some elaboration is necessary to indicate how the internal base, mind (mano), is grounded on internal name-form.

Mind (mano) is the internal base (Appendix 2), corresponding to the external base, image. Eye consciousness, ear consciousness, nose consciousness, tongue consciousness and body consciousness, which had arisen earlier, when they now give rise to images of forms, sounds, smells, tastes and tangibles, respectively, constitute mind (mano). In order that images of forms, sounds, smells, tastes and tangibles could now arise, there would have had to be, as a prior condition, consciousness of actual forms, sounds, smells, tastes and tangibles. Such consciousness would require the eye, ear, nose, tongue and body (body functioning as an internal base for consciousness). These are grounded on the body, which is internal name-form.

Therefore, in this way, the internal base, mind (mano), being dependent on the eye, ear, nose, tongue, and body, is also grounded on the body, which is internal name-form.

In regard to the dependency of consciousness on the body, it is said in the discourses as follows.

“.... ‘This my body is form, made up of the four great elements....and this my consciousness which is bound up with it and dependent on it.’....”³²

Thus, this is the dependency of the six bases on internal name-form.

From the point of view of external name-form

Each of the six internal bases is defined as that thing in the world dependent on which there arises perceiving and conceiving of the world³³. Therefore, perception and conceiving would be necessary for a functional thing called an eye, ear, nose, tongue, body, or mind (mano) to exist. This would require things to perceive and conceive, which are the six external bases, viz., forms, sounds, smells, tastes, tangibles, and images of these. These are external name-forms. For example, for the internal base, eye, to exist as a functional thing, there would have to be things to see – external name-form. Otherwise, the eye would be merely a lump of flesh and would not function as an eye.

In this way, too, the six internal bases depend on name-form.

With regard to the internal base, mind (mano), this, as indicated earlier, is consciousness itself, giving rise to images of actual forms, sounds, smells, tastes, and tangibles, of which there had been consciousness, earlier. (See Appendix 2.)

It was indicated above, that consciousness requires name-form to be conscious of. (Appendix 3.) This means that consciousness depends on name-form and mind (mano), being consciousness, would, therefore, depend on name-form.

Thus, this is the dependency of the six bases on external name-form.

Therefore, depending on name-form, the six bases arise.

Relationship between the six bases and contact

Contact, as indicated earlier, is defined as the meeting, the coming together, of an internal base, the corresponding external base and the appropriate type of consciousness which arises depending on the two. For example, the coming together of the eye, form and eye consciousness is known as eye contact. Thus, there are six types of contact, viz., eye contact, ear contact, nose contact, tongue contact, body contact and mind (mano) contact.

Thus, as an internal base is one of the three constituents of contact, the six types of contact would require the six internal bases to manifest.

Therefore, depending on the six bases, contact arises.

Relationship between contact and feeling

There are three types of feeling, which are pleasant feeling, unpleasant feeling and feeling which is neither unpleasant nor pleasant. The type of feeling, whether pleasant, unpleasant, or neither unpleasant nor pleasant, which would arise in a particular experience, depends on whether the external base of that experience is agreeable, disagreeable, or neither disagreeable nor agreeable, respectively. The external base comes into experience only as a constituent of contact (see definition of contact, given above).

Therefore, depending on contact, feeling arises.

Relationship between feeling and craving

There are six types of craving³⁴, which are craving for forms, sounds, smells, tastes, tangibles and images (that is, the six external bases).

In experience, consciousness arises dependent on an internal base and the corresponding external base. The meeting of the three is contact. In the structure of experience, the factor that arises immediately subsequent to contact is feeling. This is because, once contact arises, one of the three types of feeling, viz., pleasant, unpleasant, or neither unpleasant nor pleasant, has necessarily to arise. Therefore, there is no way in which, contact could be available without one of the three types of feeling having arisen, simultaneously with it.

Once feeling arises, the other factors of experience, such as perception, determinants (intention) and craving, converge on the province of this feeling, which would be the particular external base, itself, of the experience.

In this connection, an extract of a discourse, indicating this convergence, is as follows.

“...arising from contact are all things; converging on feeling are all things...”³⁵

Incidentally, this convergence of the rest of experience on feeling would provide specificity to experience.

This convergence would imply that feeling is structurally prior to craving, in that, craving, too, converges on the province of feeling. Thus, craving cannot arise without feeling.

Therefore, dependent on feeling, craving arises.

Relationship between craving and taking-up

Taking-up, in the context of the extended analysis of the second noble truth and the third noble truth, is often defined as –

- Taking-up of pleasure,
- Taking-up of views,
- Taking-up of various kinds of practices³⁶, and
- Taking-up of a belief in a self³⁷.

However, sometimes, in the extended analysis of the second noble truth and the third noble truth, taking-up is defined as the five taken-up aggregates (Appendix 1), that is, as experience itself³⁸.

However, in this article, the former definition would be used.

Relationship between craving and taking-up of pleasure

Craving is, as indicated earlier, craving for the six external bases, viz., forms, sounds, smells, tastes, tangibles and images of these.

Pleasure, according to the teaching of the Buddha, requires, depends on, the five strands of pleasure³⁹. These five strands of pleasure are defined in the discourses as forms, sounds, smells, tastes, and tangibles, which are agreeable, pleasant, liked, enticing, connected with pleasure, alluring⁴⁰.

It would be seen that the five strands of pleasure are merely particular types of forms, sounds, smells, tastes and tangibles, and are included in the six external bases.

Thus, delight and passion would be found in the five strands of pleasure, and these are found among the six external bases.

Delight and passion constitute equivalents of taking-up⁴¹.

However, it is not possible to conceive of delight and passion in the absence of craving. One craves for an external base and, then, finds delight and passion, that is, vehement happiness in it over and over again, in the attachment to it.

Thus, craving is structurally prior to delight and passion.

Thus, depending on craving for the six external bases, delighting in, and passion for, the five strands of pleasure arise.

Therefore, depending on craving for the six external bases, taking-up of the five strands of pleasure arises.

Depending on the taking-up of the five strands of pleasure, taking-up of pleasure arises.

Relationship between craving and taking-up of views

Worldlings may speculate about all kinds of things and form various views concerning them. For example, with regard to existence, there are two extreme views, which are the view of eternalism and view of nihilism⁴². However, whatever kinds of views that may arise have necessarily to be based on the six external bases. This is because there is nothing else available for there to be views about. Therefore, fundamentally, views have to be views about forms, sounds, smells, tastes, tangibles, and images of these.

The formation of various views about the six external bases is indicative of delight in, and passion for, the six external bases. Otherwise, one would not bother to be involved in forming various views about them. Formation of views in regard to the six external bases is part and parcel of finding passionate delight in them.

Delight and passion constitute equivalents of taking-up.

However, there is no delight and passion in the absence of craving.

Therefore, depending on craving, taking-up of views arises.

Relationship between craving and taking-up of various kinds of practices

In examining this relationship, let us consider an example of a kind of practice, a ritualistic one, described in a discourse of the Buddha. The relevant extract is as follows.

“... Here, Punna, someone develops the canine practice...the canine habits.... the canine mentality...the canine behaviour completely, and constantly. Having developed the canine practice...completely and constantly, he, at the break-up of the body, after death, arises in the companionship of dogs.... But, if he should have a view like this: ‘I, through this habit...practice...will become a deva⁴³....’, that is a wrong view on his part....”⁴⁴

Engagement in various kinds of practices, too, like in the case of views, would have to necessarily be concerned with the six external bases. This is because there is nothing else available for there to be various kinds of practices about. Therefore, fundamentally, engagement in various kinds of practices have to be concerned with forms, sounds, smells, tastes, tangibles,

and images of these. In this connection, among the external bases involved in the ritualistic practice, described in the specific extract above, would be included the forms of the various postures peculiar to dogs and sounds of dogs.

The engagement in various practices, concerning the six external bases, is indicative of delight in, and passion for, the external bases - this is one way in which such delight and passion can manifest. Otherwise, one would not bother to be involved in engaging in various practices concerning them.

Delight and passion constitute equivalents of taking-up.
However, there is no delight and passion in the absence of craving.

Therefore, depending on craving, taking-up of various kinds of practices arises.

Relationship between craving and taking-up of a belief in a self

The self, believed in, and taken-up, has to be identified, as, otherwise, the notion of self would be meaningless. The identification of a self requires that there are things that are called mine, things that belong to a self, things that constitute a self⁴⁵, just as much as the identification of a house requires that there are things that belong to a house, things that constitute a house, such as the roof, the walls and the floor.

Dependent on craving for the six external bases, viz., forms, sounds, smells, tastes, tangibles and images of these, there arises the appropriation of the six external bases, the regarding of the six external bases as 'mine', as belonging to a self, as constituents of a self. Depending on this appropriation, depending on the regarding of the six external bases as 'mine', there arises the delusion of a self, a master, on the basis that, if there are things that belong to a self, things that constitute a self, then, there has to be a self. The reason why this is a delusion is, that, if things are to be rightly considered as 'mine', as belonging to a self, then, mastery over the things so considered is required, as, otherwise, the notion of 'belonging to me', to a self, to a master, is meaningless. However, the implied mastery is undermined by impermanence, which manifests in such unwelcome things as old-age, sickness and death – in sorrow. Mastery and sorrow are mutually incompatible. Thus, the notion 'mine' merely turns out to be, in truth, a delusion. Consequently, the notion of self, too, turns out to be a false notion, a mere delusion⁴⁶.

In this connection, it should be noted, that, the very foundation of the extended analysis of the second noble truth - the truth of the arising of sorrow - is ignorance, which is another term for delusion.

Thus, the regarding of the six external bases as 'mine' is false and, therefore, the self, or master, that this regarding seems to superficially point to is also false - a mere figment of the imagination, a delusion.

However, as a consequence of craving for the six external bases, these are falsely appropriated as 'mine', as belonging to a self, as possessions of a self. From this appropriation arises the deluded notion of self. From the deluded notion of self arises the belief in a self. From the belief in a self arises the taking-up of a belief in a self.

Thus, depending on craving, taking-up of a belief in a self arises.

Therefore, depending on craving, taking-up arises.

Relationship between taking-up and being

Being is, essentially, being a 'self', that is, within inverted commas, because, as it was shown earlier, the notion of self is a delusion, arising from regarding falsely the six external bases as 'mine'. However, though there is in fact no self to be, the worldling, in his delusion, imagines that there is a self, and, accordingly, there is, for the worldling, a 'self' (that is a self within inverted commas). This, indeed, is the problem, as this gives rise to conflict with truth and truth will inevitably triumph. Thus, being a 'self' gives rise to sorrow. If not for this conflict with the truth, there would be no problem.

Being a 'self' always involves a mode, or a manner, of being a 'self', and there is no being a 'self' apart from this mode. If a self is existent in fact, then, it would be absolute, that is, independent, and would involve no mode.

Being a 'self' can also involve sub-modes. For example, there could be being, say, a farmer, as a sub-mode, within the main mode of being a 'self' in the human mode of being.

Here, an essential principle involved in being comes to be evident. This is that, to be a 'self' as, say, a farmer, taking-up farming is required. This would enable the individual, concerned, to identify himself as 'I am a farmer'(I, or his self = farmer)⁴⁶⁻¹. Here, it is important to note the role of taking-up farming in being a farmer. This indicates the essential relationship between taking-up and being.

Therefore, taking-up something is the determinant of being that thing. Thus, being depends on taking-up.

Being a 'self' can arise in one of three possible broad modes of being, modes of existence.

These are-

- The mode of being of pleasure⁴⁷, wherein such a being is involved with the five strands of pleasure, referred to above,
- The mode of being of form⁴⁸, wherein such a being is involved in form, other than the five strands of pleasure, and
- The mode of being of non-form⁴⁹, wherein no form is involved, but, non-form, such as the concept of the infinity of space, is involved.

In connection with the mode of being of pleasure, it should be appreciated, that, the five strands of pleasure, the definition of which was indicated earlier as forms, sounds, smells, tastes and tangibles that are agreeable, pleasant, liked, enticing, connected with pleasure and alluring, would also necessarily involve forms, sounds, smells, tastes and tangibles which are of the opposite qualities – such as those that are disagreeable, unpleasant, disliked and repelling. The relative nature of these qualities implies that the existence of any of these qualities would require the existence of its opposite, too.

The three possible broad modes of being, given above, are comprehensive because one cannot conceive of a mode of being other than those indicated above. These cover all forms of matter

and non-matter as a possible base for consciousness to be stationed on⁵⁰. These are also the three possible broad planes of being, or existence.

The mode of being of pleasure involves taking-up of, and indulgence in, pleasure, while the mode of being of form and of non-form is a consequence of putting down, among other things, desire for pleasure⁵¹, and the taking-up and the development of the mental absorptions, known as form absorptions and non-form absorptions⁵², respectively.

Thus, the extent to which an individual has developed, or degenerated, qualitatively, in regard to consciousness, determines his, or her, mode of being.

Now, out of the four types of taking-up, what are essential for each of the three modes of being of a worldling?

In this connection, taking-up of a belief in a self is the most fundamental. The worldling is effectively and vigorously involved in this belief. This belief would be a common factor in all modes of being of a worldling.

Accordingly, the essential requirements for each of these three modes of being would be as follows.

- The mode of being of pleasure would require the taking-up of a belief in a self, the taking-up of appropriate views and taking-up of pleasure.
- The mode of being of form would require the taking-up of the belief in a self, taking-up of appropriate views and the taking-up of the practice of the development of one, or more, of the form absorptions.
- The mode of being of non-form would require the taking-up of the belief in a self, taking-up of appropriate views and the taking-up of the practice of the development of one, or more, of the non-form absorptions.

In this connection, it should be noted, that, views determine thoughts and action⁵³. Therefore, the taking-up of pleasure, or a particular kind of practice, as it involves the engagement in the relevant thoughts and actions, would require the taking-up of the appropriate views as a pre-condition.

Therefore, depending on taking-up, being arises.

Relationship between being and birth

The definition of birth, according to the discourses, is as follows.

".... whatever is the birth, the production, the descent, the coming to be of various beings in various groups of beings, the appearance of the aggregates (see Appendix 1), the acquisition of the bases, this, your reverences, is called birth...."⁵⁴

Thus, it will be observed that being is a part of the very definition of birth. This would mean, that, without a thing called being, there cannot be birth. How, indeed, could there be birth without a being to be born?

Therefore, depending on being, birth arises.

Relationship between birth and old-age and death

Being and birth involve life and life, according to the discourses, depends on heat⁵⁵. Thus, the determinant of life, viz., heat, would gradually consume the body, burn it up, and necessarily bring about old-age and death - it's destruction. The very thing that determines life would, in due course, destroy it. Therefore, to the being that is born, awaits old-age and death.

Therefore, depending on birth, old-age, death and grief, lamentation, pain, misery and despair arise.

Such is the arising of this entire body of sorrow.

In conclusion of the extended analysis of the second noble truth, it needs to be said, that, this analysis is, in fact, the structure of sorrow because it shows how old-age, death and grief, lamentation, pain, misery and despair, stand.

3. An Extended Analysis Of The Third Noble Truth

The extended analysis of the third noble truth would be the converse of the extended analysis of the second noble truth, given in chapter 2, above. This would be as follows.

When ignorance ceases, determinants cease

When determinants cease, consciousness ceases

When consciousness ceases, name-form ceases

When name-form ceases, the six bases cease

When the six bases cease, contact ceases

When contact ceases, feeling ceases

When feeling ceases, craving ceases

When craving ceases, taking-up ceases

When taking-up ceases, being ceases

When being ceases, birth ceases

When birth ceases, old-age, death, grief, lamentation, pain, misery and despair cease.

Such is the cessation of this entire body of sorrow⁵⁶.

The relationships of the extended analysis of the third noble truth

The relationship between each of the adjacent factors in regard to the extended analysis of the second noble truth, the arising of sorrow, has been provided in some detail, above. Therefore, a detailed analysis of such relationship in regard to the third noble truth, the cessation of sorrow, seems to be unnecessary. This is because it would be the converse of the former. Therefore, the discussion of the relationship between each of the adjacent factors in regard to the extended analysis of the third noble truth, unless it seems that more detail is required, would be confined to the main points.

Cessation of determinants with the cessation of ignorance

As indicated above, of the two definitions of determinants used in the context of the extended analysis of the second and the third noble truths, the determinants of body, of speech and of mind (citta), viz., in and out breathing, thinking and pondering and perception and feeling, respectively, would be used in this article.

In the development of the path, which is the fourth noble truth, in the cultivation of concentration, when the second and the fourth of the four form absorptions⁵⁷ are attained, thinking and pondering and in and out breathing cease, respectively.

Then, subsequent to having attained, successively, the four non-form absorptions⁵⁸, when the cessation of perception and feeling is attained, determinants of mind (citta) cease.

The attainment of cessation of perception and feeling is the seeing of the third noble truth. It is not possible to see any one of the four noble truths without seeing all, simultaneously. This means, that, in order to see any one of the four noble truths, all four would have to be seen, and simultaneously. Therefore, with the seeing of the four noble truths, which is cessation of ignorance, determinants of mind (citta), which are perception and feeling, cease.

Determinants of body and of speech have already ceased as a pre-condition for the attainment of the cessation of determinants of mind (citta)

Therefore, when ignorance ceases, all three types of determinants have ceased⁵⁸⁻¹.

Cessation of consciousness with the cessation of determinants

Consciousness requires something to be conscious of and this 'something' is form with its appearance, which is designated as name-form (Appendix 3).

Thus, consciousness depends on name-form.

In the stages involved in the cessation of determinants, culminating in the cessation of determinants of mind (citta), viz., perception and feeling, when non-form absorptions are attained, form is transcended. At this stage, consciousness stands on name, that is, feeling, perception, intention, contact and attention. However, with the attainment of cessation of perception and feeling, the other constituents of name also cease - the constituents of name, as indicated earlier, stand, or fall, together. Thus, with this attainment, name is also transcended.

Thus, both name and form are transcended with the attainment of the cessation of determinants. With this, there remains nothing for consciousness to stand on and, it, consequently, ceases.

Therefore, when determinants cease, consciousness ceases.

Cessation of name-form with the cessation of consciousness

A reciprocal dependency is existent between name-form and consciousness.

The constituents of name are feeling, perception, intention, contact and attention. Of these, feeling, perception, intention and attention depend on contact. This is because each of these

require an external base and an external base comes into experience only as one of the three constituents of contact.

There is no contact without consciousness. This would, therefore, mean that there would be no feeling, perception, intention, contact and attention without consciousness.

Thus, when consciousness ceases, name ceases.

Earth, water, fire and air and their derivatives, which are the constituents of form, get a footing in being, or existence, only as name-form, that is, form with an appearance. Name, as indicated earlier, depends on consciousness. Therefore, name-form, too, depends on consciousness.

Therefore, when consciousness ceases, name-form ceases.

Cessation of six bases with the cessation of name-form

Here, the six bases refer to the six internal bases.

Perception and conceiving are involved in the definition of each of the six internal bases. Perception is a constituent of name and conceiving is related to intention, which is also a constituent of name. Name implies form, as it is the appearance of form. Therefore, name-form would be a requirement for there to be a functional thing called an eye, ear, nose, tongue, body, or mind (mano), to exist.

In other words, if a thing called, say, an eye, is to exist, there would have to be things to see. Otherwise, the thing called an eye would turn out to be, functionally, non-existent and to be a mere lump of flesh.

The things to see, hear, smell, taste, touch and cognise, that is, the external bases⁵⁹, are name-form. Thus, in the absence of name-form, there will not be functional things called the eye, ear, nose, tongue, body and mind (mano).

Therefore, when name-form ceases, the six bases cease.

Cessation of contact with the cessation of the six bases

Contact is defined as the coming together of an internal base, the corresponding external base and the appropriate type of consciousness, which arises dependent on the two. Thus, it will be evident that the internal base is an essential component of contact.

Therefore, when the six bases cease, contact ceases.

Cessation of feeling with the cessation of contact

There are three types of feelings – pleasant feeling, unpleasant feeling and neither pleasant nor unpleasant feeling. The type of feeling which would arise in a given experience would depend on whether the external base of the particular experience is agreeable, disagreeable, or neither disagreeable nor agreeable, respectively. The external base comes into experience as one of the three components of contact.

Thus, contact that makes for a pleasant feeling, gives rise to a pleasant feeling, contact that makes for an unpleasant feeling, gives rise to an unpleasant feeling and contact that makes for a feeling which is neither unpleasant nor pleasant, gives rise to a neither unpleasant nor pleasant feeling. Thus, in the absence of contact no feeling can manifest.

Therefore, when contact ceases, feeling ceases.

Cessation of craving with the cessation of feeling

All things converge on feeling. Thus, factors of experience which are subsequent to feeling in the structure of experience, such as perception, intention and craving, would converge on the province of feeling, which, reflection would show, would, in fact, be the particular external base of the experience.

Thus, feeling is structurally prior to, and an essential stage in, craving.

Therefore, when feeling ceases, craving ceases.

Cessation of taking-up with the cessation of craving

Craving means craving for the six external bases, viz., forms, sounds, smells, tastes, tangibles and the images of these. Let us examine how, in the absence of craving, the four types of taking-up, indicated above, would be absent.

Cessation of taking-up of pleasure

Taking-up of pleasure would require the taking-up of the five strands of pleasure, which are forms, sounds, smell, tastes and tangibles, which are agreeable, pleasant, liked, enticing, connected with pleasure, alluring. The five strands of pleasure, it would be seen, are included in the six external bases, viz., forms, sounds, smells, tastes, tangibles and images of these.

Therefore, in the absence of craving for the six external bases, there would be no craving for, and the consequent taking-up of, the five strands of pleasure, whereby, there would be no craving for, and the taking-up of, pleasure.

Thus, when craving ceases, taking-up of pleasure ceases.

Cessation of taking-up of views

Whatever views that arise, arise in regard to the six external bases of experience. There is nothing else available for there to be views about. The formation of views with regard to the six external bases is indicative of, and an aspect of, delight in, and passion for, the six external bases.

Delight and passion are dependent on craving and are equivalents of taking-up. Thus, in the absence of craving, delight and passion, and, therefore, taking-up, would be absent.

Thus, when craving ceases, taking-up of views ceases.

Cessation of taking-up of various kinds of practices

Whatever practices that arise, do so in connection with the six external bases of experience. There is nothing else available about which various kinds of practices can be engaged in. The engagement in such practices concerning the six external bases is indicative of delight in, and passion for, the six external bases.

Delight and passion are dependent on craving and are equivalents of taking-up. Thus, in the absence of craving, delight and passion, and, therefore, taking-up, would be absent. Thus, when craving ceases, taking-up of various kinds of practices ceases.

Cessation of taking-up of a belief in a self

The belief in a self requires the identification of a self, as, otherwise, the notion of self would be meaningless. The identification of a self requires, that, there are things that are called 'mine', things that belong to a self, things that constitute a self, just as much as the identification of a house requires that there are things that belong to a house, things that constitute a house.

Depending on craving for the six external bases arises the appropriation of these as 'mine', as belonging to a self, as constituents of a self. With this appropriation as 'mine', arises the notion of self.

Therefore, when craving to appropriate the six external bases as 'mine' ceases, the deluded notion of self would cease. When the deluded notion of self ceases, taking-up of a belief in a self would cease.

Thus, when craving ceases, taking-up of a belief in a self ceases.

Therefore, when craving ceases, taking-up ceases.

Cessation of being with the cessation of taking-up

It is a principle of being anything that it requires taking-up. For example, being a farmer would depend on taking-up farming, being a teacher would depend on taking-up teaching. Thus, in the absence of taking-up, no being in any of the three possible modes of being, that is, in the mode of being of pleasure, in the mode of being of form, or in the mode of being of non-form, is possible.

Therefore, when taking-up ceases, being ceases.

Cessation of birth with the cessation of being

Being is a part of the very definition of birth. It is inconceivable that there could be birth in the absence of being. How can there be birth in the absence of a being to be born?

Therefore, when being ceases, birth ceases.

Cessation of old-age and death with the cessation of birth

To the being that is born, awaits old-age and death. In the absence of the birth of a being, there would be no being to grow old and die.

Therefore, when birth ceases, old-age, death, grief, lamentation, pain, misery and despair cease. Such is the cessation of this entire body of sorrow.

4. General Comments

Two Types of Individuals Who Have Won Perfection

As indicated, earlier, there are two types of individuals who have won perfection, viz., the individual who is freed both ways⁵⁹⁻¹, and the individual who is wisdom freed⁵⁹⁻².

The individual who attains form absorptions⁵⁹⁻³, the four non-form absorptions⁵⁹⁻³, the cessation of perception and feeling and, thereafter, due to seeing by means of wisdom, attains the destruction of the cankers⁶⁰, is designated as the individual who is freed both ways⁶⁰⁻¹. The individual who does not attain the non-form absorptions but, attains a form absorption and, thereafter, due to seeing by means of wisdom, attains the destruction of the cankers, is designated as the individual who is wisdom freed⁶⁰⁻².

As indicated at chapter 1, above, the sequence of stages involved in attainment of the individual who is freed both ways has been used in dealing with the relationship between ignorance and determinants and between determinants and consciousness in the extended analysis of the second and the third noble truths, given above.

Experience Of The Individual Whose Cankers Are Destroyed

When an individual emerges from the attainment of the cessation of perception and feeling, and his cankers, due to seeing by means of wisdom, are destroyed, his experience, which was formally constituted of the five taken-up aggregates, viz., the taken-up aggregate of form, feeling, perception, determinants and consciousness (see Appendix 1), would, henceforth, be constituted of the five aggregates, that is, without taking-up. This is called the element of nibbana with residue. After the break-up of the body of such individual, experience, not being delighted in, is extinguished. This is called the element of nibbana without residue⁶⁰⁻³.

Ignorance and its determinant

Is the first factor in this twelve factored version of the law of dependent arising determined, or does it stand on its own? It was indicated, earlier, that ignorance means the ignorance of the four noble truths. This is the non-knowledge of sorrow (which is the same as the non-knowledge of the five taken-up aggregates and its nature - see Appendix 1), the non-knowledge of the arising of sorrow, the non-knowledge of the cessation of sorrow and the non-knowledge of the path leading to the cessation of sorrow.

Are there things dependent on which this ignorance arises? There are. These are known as the cankers - the canker of pleasure, the canker of being and the canker of ignorance⁶⁰⁻⁴. Ignorance of the four noble truths depends on these cankers.

Now, do the cankers depend on anything? They do. The cankers depend on ignorance of the four noble truths.

Thus, a mutual dependency, a reciprocal dependency, an inter-dependency, is seen between the cankers and ignorance⁶¹.

There are certain important implications arising from the mutual dependency of ignorance and the cankers. These are as follows.

1. From the perspective of the dependency of the cankers on ignorance –

(a) For the reason that ignorance itself is one of the three cankers –

- Ignorance comes to be its own determinant - ignorance feeds on itself and breeds itself. This makes it an extremely difficult thing to destroy. Any layer of it is always protected by another.
- There would be no beginning to ignorance, because, any layer of it would always have one behind it. Thus, the Buddha says –

“... ‘The earliest point is not seen of the running on and faring on of beings blinded by ignorance and fettered to craving....’”⁶²⁻¹

- When knowledge of the four noble truths is realised, ignorance is destroyed, once and for all, with no layer of ignorance remaining to protect a subsequent one.

(b) When ignorance is destroyed, the canker of pleasure and the canker of being is also destroyed.

2. From the perspective of the dependency of ignorance on the cankers –

- As the three cankers function as a group, if the canker of pleasure is destroyed, the individual concerned has progressed to a stage⁶²⁻² from which the total destruction of ignorance is relatively near at hand. He has also abandoned the fetters that lead to birth in a mode of being of pleasure.
- As one of the three cankers is the canker of pleasure, it functions as a reinforcement of, a support for, ignorance. Therefore, in the work of destruction of ignorance, a technique is to, by way of developing calm⁶²⁻³, abandon, for the time being, the five hindrances⁶²⁻⁴, the first of which is desire for pleasure. This removes, for the time being, a support for ignorance and makes it more vulnerable for destruction by way of developing insight⁶³.

Time and the extended analysis of the second and the third noble truths

In dealing with this subject, the principle of the law of dependent arising is repeated below for convenience. It is-

“...When this is that is, when this arises that arises; when this is not that is not, when this ceases that ceases...”.

This principle very clearly indicates that there is no existence, even for a moment, of the thing that arises dependent on another thing in the absence of the latter. It also indicates the converse,

that, if the thing dependent on which something else stands ceases, the latter would cease simultaneously with it.

Therefore, in the twelve factored law of dependent arising, showing the extended analysis of the second and the third noble truths, each of the factors, which has a preceding factor, stands, or falls, together with the preceding factor. Therefore, all factors of the formula stand together with ignorance of the four noble truths and they cease together with the cessation of the ignorance of the four noble truths.

This position is in accordance with two of the qualities of the dhamma, indicated by the Buddha, which are that the dhamma is immediately visible and does not involve time.⁶⁴

The immediate cessation of birth, old-age and death with the cessation of ignorance and being

Accordingly, when ignorance ceases and, thereby, being ceases, the individual, who is called a perfected one (arahant), attains, simultaneously, cessation of birth, old-age and death. How is this to be seen?

Birth requires, as a condition, a being to be born. This condition is available in the worldling, as he has not attained cessation of being. Thus, the worldling is subject to birth and its consequences, old-age and death.

Furthermore, in regard to old-age and death, these have, as their attributes, things which are distasteful to the person who has not attained cessation of being. To the perfected one, as well as to the individual who has not attained cessation of being, in fact, old-age constitutes mere change in the body and death constitutes a mere break up of the body. However, unlike the perfected one, the worldling, because he has not attained the cessation of being a 'self', has not destroyed the latency to the conceit, 'I am', responds to this change in the body as 'I am' growing old and responds to the inevitable break-up of the body as 'I am' going to die, or 'I am' dying.

This identification of mere change in the body and a mere break-up of the body with a 'self' makes these extremely unpleasant things for the worldling and these are intensely disliked by the worldling. Thus, for the worldling, change in the body, which he sees as the aging of a self, and break-up of the body, which he sees as the death, or the destruction, of a self, determine unwelcome things called old-age and death, and result in grief, lamentation, pain, misery and despair.

In the case of the perfected one, all latencies to the conceits of 'I' making and 'mine' making⁶⁵, not to mention taking-up a belief in a self, have ceased. Thus, in his case, being has ceased. Accordingly, there is no being to be born, there is no being to grow old and no being to die. For him, growing old is merely a change in the body and death is merely the break-up of the body. These things, unlike in the case of the worldling, do not determine such unwelcome things called old-age and death and result in grief, lamentation, pain, misery and despair.

Thus, in the case of the perfected one, the words, birth, old-age and death are not applicable.

Therefore, there is the immediate cessation of birth, old-age and death with the cessation of ignorance and being.

Appendix 1

The Five Taken-Up Aggregates

Structure of experience

According to the teaching of the Buddha, there are six types of experience, which are experience based on –

- Eye and form;
- Ear and sound;
- Nose and smell;
- Tongue and taste;
- Body and tangible; and
- Mind and image.

These are known as the six internal-external bases and are fundamental to any experience.

The structural analysis of each of the six types of experience would be as follows.

- Depending on eye and form, eye consciousness arises
Meeting of the three is eye contact
Depending on eye contact, feeling arises
Depending on eye contact, perception arises
Depending on eye contact, determinants (intentions) arise
Depending on eye contact, consciousness arises
- Depending on ear and sound....
- Depending on nose and smell....
- Depending on tongue and taste....
- Depending on body and tangible....
- Depending on mind and image, mind consciousness arises
Meeting of the three is mind contact
Depending on mind contact, feeling arises
Depending on mind contact, perception arises
Depending on mind contact, determinants (intentions) arise
Depending on mind contact, consciousness arises⁶⁶.

With regard to the structure of experience

- Contact, once arisen, is available throughout experience. This means that the internal base, the corresponding external base, and the appropriate type of consciousness that arises dependent on the two, are available throughout experience (see the definition of contact in the structure, above).
- There are three types of feeling, pleasant, unpleasant, and neither pleasant nor unpleasant. Of these, only one type can arise, at a particular time, in a given experience, and the type which arises depends on whether the external base of the experience is agreeable, disagreeable, or neither disagreeable nor agreeable, respectively.

- Perception is the arising, dependent on contact, of the distinctive signs and marks of the external base of experience.
- Determinants are the arising, dependent on contact, of significances of, or the options available with regard to, the external base with those distinctive signs and marks. These constitute the potential intentions in regard to the specific external base and a selection of a significance, or an option, is the intention with regard to it. This intention leads to action by body, speech, or mind.
- In each of the six types of experience, consciousness is shown at the commencement, as arising from an internal base and the corresponding external base, and at the end. This is done in order to indicate the dependency of consciousness on name-form. At the initial stage of the experience, consciousness would be that of a mere form and, at the end, it would be that of, say, the form of a chair – a form with a designation. (Appendix 3.)

Composition of the five taken-up aggregates from the factors of experience

In the structure, given above-

- The eye, ear, nose, tongue, body and form, sound, smell, taste, tangible and image (of form, sound, smell, taste and tangible), whether of the past, future, or present, internal, or external, gross, or subtle, high, or low, far, or near, would constitute the taken-up aggregate of form,
- Feeling, whether pleasant, unpleasant, or neither unpleasant nor pleasant, born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact, whether of the past, future, or present, internal, or external, gross, or subtle, high, or low, far, or near, would constitute the taken-up aggregate of feeling,
- Perception, born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact, whether of the past, future, or present, internal, or external, gross, or subtle, high, or low, far, or near, would constitute the taken-up aggregate of perception,
- Determinants (intentions), born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact, whether of the past, future, or present, internal, or external, gross, or subtle, high, or low, far, or near, would constitute the taken-up aggregate of determinants, and
- Consciousness, viz., eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness, whether of the past, future, or present, internal, or external, gross, or subtle, high, or low, far, or near, would constitute the taken-up aggregate of consciousness.

With regard to the five taken-up aggregates

- The aggregate of form is constituted of the four great elements, viz., the element of earth (whatever is hard, solid), the element of water (whatever is fluid, liquid), the element of fire (whatever is fire, heat) and the element of air (whatever is airy, windy) and their derivatives

- Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness, would include consciousness in its special functional modes (termed ‘citta’ and ‘mano’ in pali), too. (See Appendix 2.)
- The five taken-up aggregates would be constituted of whatever experience that has arisen in the past, that may arise in the future and that may have arisen in the present with regard to an individual. It covers the world, in its entirety, of an individual – and of all three periods of time.

The nature of the five taken-up aggregates

Sign of impermanence

The five taken-up aggregates are impermanent, in that, in each, arising is seen, dissolution is seen and change while standing is seen. Their instability could also be seen from the fact that they are determined and dependently arisen, in that-

- Form depends on food;
- Feeling depends on contact;
- Perception depends on contact;
- Determinants (intentions) depend on contact; and
- Consciousness depends on name-form. (See Appendix 3.)

Sign of sorrow

Thus, the impermanence, and the determined and dependently arisen nature of the five taken-up aggregates manifest in unwelcome things like old-age, sickness and death and the resultant grief, lamentation, pain, misery and despair, all of which constitute sorrow. Thus, in the four noble truths, the noble truth of sorrow and the five taken-up aggregates are equated.

Sign of not self

Now, the prevalence of sorrow in relation to the five taken-up aggregates gives rise to an unavoidable implication. This is, that, any one of the five taken-up aggregates, or the combination of some, or all, of them, cannot be regarded, in truth, as a self, a master. This is because a self, a master, requires mastery and the existence of sorrow and mastery are mutually incompatible. The notion of mastery is undermined by impermanence and sorrow.

Thus, the notion of self is a false notion, a delusion.

Being, or existence, is a series of these five taken-up aggregates.

Appendix 2

Different Functional Modes Of Consciousness

In the discourses, consciousness is referred to, according to the context, either as *citta*, *mano*, or *vinnana*. In this connection, there are at least two discourses of the Buddha, wherein, the use of these words by the Buddha indicates, that, they refer to the same thing, viz., consciousness⁶⁷. The difference among them is a functional one. The difference of these words in usage is examined, below.

Vinnana

In experience, consciousness, arising, initially, on the basis of an internal base and the corresponding external base, and when referred to in general, is called *vinnana*.

Citta

In the structure of experience, when consciousness is determined by perception and feeling (see Appendix 1), it is called *citta*. Thus, in the discourses⁶⁸, it is said that perception and feeling are the determinants of mind (the word used here is ‘*citta*’). Here, a special term is used to denote consciousness, because, at the stage when it is determined by perception and feeling, it is focused on a particular external base (from among several potentially available at the time to function as an external base) and enables an intention (*cetana*) to arise in regard to that external base. This focusing is due to the reason that whatever stages of experience which come subsequent to feeling, converge on feeling.

Mano

The six internal bases are the eye, ear, nose, tongue, body and mind (*mano*) and the corresponding external bases are form, sound, smell, taste, tangible and image, respectively. (Appendix 1.)

In regard to the six internal bases, the eye, ear, nose, tongue and body are constituted of form, or matter, while the internal base mind (*mano*) is consciousness, itself (note that the word used for mind, in the context of an internal base, is *mano* and not *citta*, or *vinnana*).

The external base corresponding to the internal base, mind (*mano*), would be an imaginary form, sound, smell, taste, or tangible. It should be seen, that, what enables images of forms, sounds, smells, tastes, and tangibles, to arise would be the consciousness of actual forms, sounds, smells, tastes, and tangibles.

Accordingly, eye consciousness, ear consciousness, nose consciousness, tongue consciousness, and body consciousness, each, would also constitute, in this sense, an internal base, because, each of them would enable images of forms, sounds, smells, tastes, or tangibles, respectively, to arise. Thus, the internal base, mind (*mano*) and the external base, image, give rise to mind consciousness. (Appendix 1.)

If the internal base, ‘mind’ (*mano*), is consciousness itself, then why is the term, ‘mind’ (*mano*), used to designate it instead of the term, ‘consciousness’? The reason is that if a different term is

not used, then, to refer to the consciousness that arises dependent on consciousness and an image, the term, ‘consciousness consciousness’, would have to be used, just as much as to refer to the consciousness that arises dependent on the eye and form, the term ‘eye consciousness’ is used. The term, ‘consciousness consciousness’, would be confusing. Thus, by using the term, ‘mind’ (mano), to designate the internal base, corresponding to the external base, ‘image’, the consciousness that arises dependent on the two can be termed ‘mind consciousness’ instead of ‘consciousness consciousness’, thereby, avoiding the possible confusion.

Thus, consciousness, depending on its function, is designated either as citta, mano or vinnana.

In this connection, the functional difference between ‘citta’ and ‘mano’ should be carefully distinguished.

In this article, in the absence of appropriate equivalents in English to provide different terms for ‘citta’ and ‘mano’, the term ‘mind’ has been used to denote each. However, the relevant Pali equivalent, too, has been provided within brackets, to indicate the sense in which the word ‘mind’ has been used.

Appendix 3

Dependence Of Consciousness On Name-Form

Name-form

Name is constituted of feeling, perception, intention, contact and attention⁶⁹, while form is constituted of the element of earth (whatever is hard, solid), the element of water (whatever is fluid, liquid) the element of fire (whatever is fire, heat) and the element of air (whatever is airy, windy) and their derivatives⁶⁹.

With regard to the six internal-external bases of the five taken-up aggregates (see Appendix 1), the six internal bases, other than the internal base mind (mano), which is consciousness (see Appendix 2) and the six external bases would pertain to form (see Appendix 1)⁷⁰.

Consciousness

There are six types of consciousness, viz., eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness⁷¹. (See Appendix 1.)

Dependence of consciousness on name-form

It is said in the discourses, that, consciousness depends on name-form. The dependence of consciousness on name-form may be seen by way of an illustration of the sequence of the stages of the structure of experience, pertaining to the internal base, eye. This is as follows.

Dependence of consciousness on form

Depending on eye and form, eye consciousness arises.

Thus, there arises, depending on eye and form, consciousness of a mere form.

This is dependency of consciousness on form.

Contact

Meeting of eye, form and eye consciousness is eye contact.

Dependence of consciousness on feeling

The form would be either agreeable, disagreeable, or neither disagreeable nor agreeable. This would manifest, depending on eye contact, as pleasant feeling, unpleasant feeling, or neither unpleasant nor pleasant feeling, respectively.

Thus, there arises, depending on contact, consciousness of a form, manifesting a particular feeling.

This is dependency of consciousness on feeling.

Dependence of consciousness on perception

The form would possess distinctive signs and marks, which would distinguish it from other forms. These distinctive signs and marks would manifest, depending on contact, and the consciousness of them would be perception.

Thus, there arises, depending on contact, consciousness of a form manifesting a particular perception.

This is dependency of consciousness on perception.

Dependence of consciousness on intention

The distinctive signs and marks of the form will give rise to certain significances of, possibilities with, or choices, or options, available with regard to, the form, in that they would indicate what one may do with, to, or with regard to, that form. These are the possible intentions that could arise with regard to the form.

At this point, a selection, or a choice, of a particular significance, from the several significances, or possible intentions, available, would have to be made.

The selection of one of these significances, or possible intentions, would be the manifestation of intention with regard to that form.

Thus, there arises, depending on contact, consciousness of a form manifesting a particular significance, or intention.

This is dependency of consciousness on intention.

Dependence of consciousness on contact and attention

Attention⁷² is a part of the structure of feeling, perception and intention and none of these, including attention, can arise without contact.

Thus, in this way, consciousness comes to be, subsequent to the stage of consciousness of a mere form, indicated above, dependent on contact and attention, too.

This is dependency of consciousness on contact and attention.

Thus, consciousness would depend on name-form.

Designation of form

Form is essentially behaviour and has the sign and mark of inertia, resistance, persistence⁷³, whereas, name is appearance of form.

Depending on appearance, behaviour acquires a designation⁷⁴ and depending on behaviour, appearance acquires a persistence.

Thus, there is appearance of behaviour and behaviour of appearance.

In this connection, an extract of a discourse of the Buddha to the venerable Ananda is as follows.

"Those modes, features, signs and marks by which name-body manifests itself - if all these were absent, would there be a manifestation of a corresponding form-body designation contact?"

'There would not, Lord.'

"Those modes, features, signs and marks by which form-body manifests itself - if all these were absent, would there be a manifestation of a corresponding name-body resistance contact?"

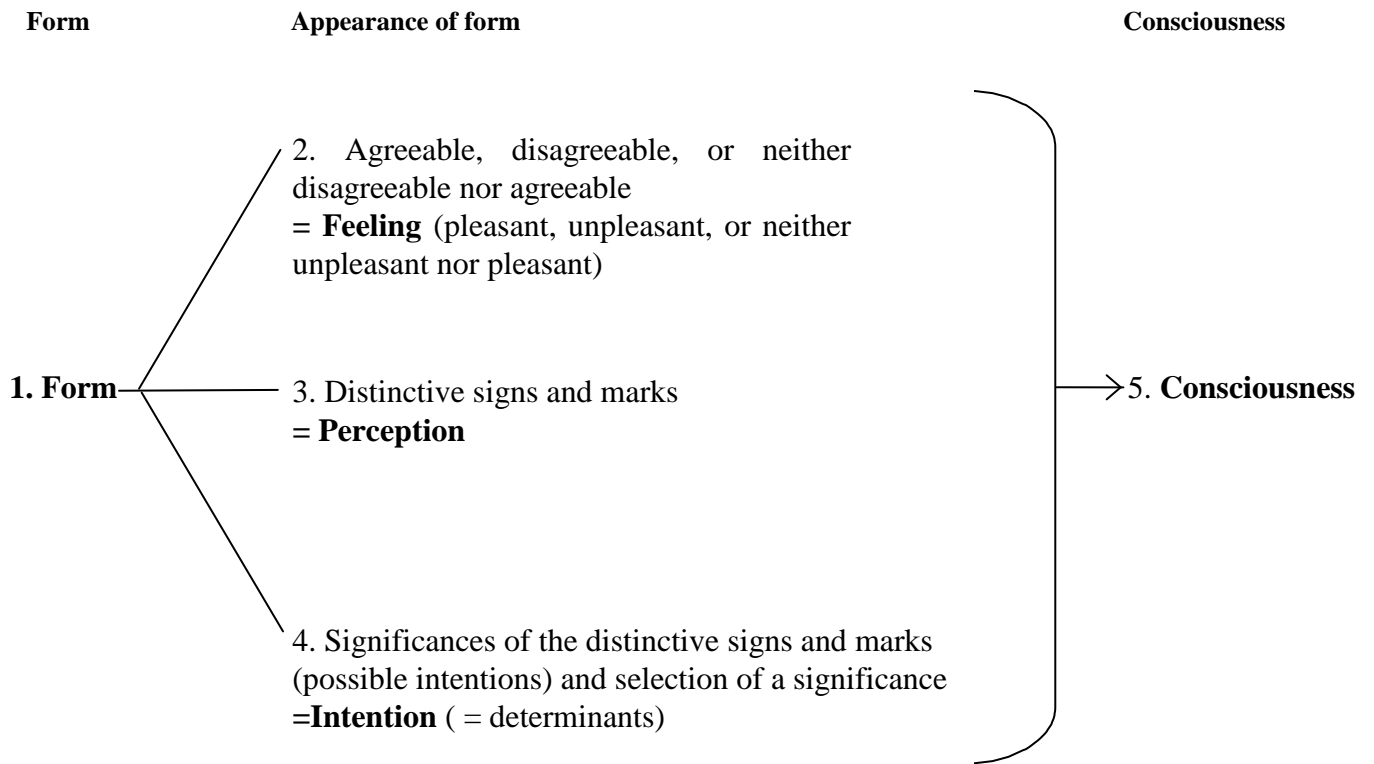
'There would not, Lord.'⁷⁵

Thus, the constituents of name, give rise to, as the word 'name' implies, a designation to the form, functioning as the external base of a particular experience.

As indicated above, consciousness, at the initial stage of an experience, would be that of a mere form but, subsequent to the manifestation, due to contact of the specific signs and marks, it would be consciousness of that form with a designation, say, consciousness of the form of a table.

The position of the dependency of consciousness on name-form is shown graphically below.

Dependence Of Consciousness On Name-Form



Notes-

A. Name-form and consciousness

- 1 = form
- 2, 3 and 4 = name
- 5 = consciousness

B. Five taken-up aggregates

- 1, 2, 3, 4
and 5 = five taken-up aggregates (Appendix 1)

Endnotes

References to the Digha Nikaya, Majjima Nikaya and Itivuttaka are to discourse (sutta). References to the Samyutta Nikaya are to samyutta and discourse and references to the Anguttara Nikaya are to nipata and discourse.

¹ Paticca-samuppada

² The word used is dhamma. This word, in the context of this extract, may be rendered as ‘the teaching’, as ‘the nature of things’ or as ‘the truth’.

³ Majjima Nikaya, 28

⁴ Samyutta Nikaya, XII 22

⁵ Kamma – Pertains to the law of moral causation taught by the Buddha.

⁶ Vipaka – Pertains to the law of moral causation taught by the Buddha.

⁷ Samyutta Nikaya, V 424

⁸ Samyutta Nikaya, Nidana vagga

⁸⁻¹ Samyutta Nikaya, XII 61

⁹ Majjima Nikaya, 9

¹⁰ Majjima Nikaya, 9

¹¹ Samyutta Nikaya, XII 51

¹² Majjima Nikaya, 44

¹³ These are known as the second rupa-jhana and the fourth rupa jhana, two of the four levels of the development (bhavana) of mental absorption, of calm (samatha), of concentration of the mind (samadhi), born of intensive mindfulness on a wholesome type of form, such as in and out breathing, as the basis. A wholesome form, here, means, a form which would not give rise to liking, or disliking. For the attainment of this absorption, five things, known as the five hindrances (panca-nivarana), have to be put down and, in the first of the four levels of this absorption, the five hindrances are replaced by five other things, called factors of the first absorption (jhana-anga). The five hindrances are desire for pleasure, ill-will, sloth and torpor, restlessness and worry and doubt and the five factors of the first level of absorption are thinking, pondering, joy, happiness and unification of mind. Note that of the five hindrances, the first two, viz., desire for pleasure and ill-will, correspond to liking and disliking, respectively. Thus, a basis of concentration which does not give rise to these have to be used to get rid of the five hindrances and attain the absorption (jhana). The reason why these are called the five hindrances is that they hinder insight (vipassana) and the arising of wisdom – the knowledge of the four noble truths.

¹⁴ These are known as arupa-jhanas and entered into subsequent to the attainment of the four levels of form absorptions based on a wholesome form (see note 13, above). These arupa-jhanas, too, have four levels and are based on non-form, such as the concept of infinity of space. The bases for the four levels of non-form absorptions are-

- The concept of infinity of space;
- The concept of infinity of consciousness;
- The concept of nothingness; and
- Neither perception nor non-perception.

In the non-form absorptions, the internal base would be the mind (mano) and mind consciousness would depend on that internal base and one of the bases for the four levels of non-form absorptions, indicated above, as the external base.

¹⁵ The fourth of the four arupa-jhanas (see note 14, above).

¹⁶ Majjima Nikaya, 26

¹⁶⁻¹ Asavas = cankers. These are three in number - the canker of pleasure, the canker of being and the canker of ignorance (Majjima Nikaya, 9). With the destruction of the cankers, the goal, nibbana, is attained. The individual who has attained the destruction of the cankers is called an Arahant, a Perfected One.

¹⁷ Majjima Nikaya, 43

¹⁸ Samyutta Nikaya, V 436

¹⁸⁻¹ This is equivalent to the realisation of the fourth noble truth, that is, the attainment of the path to the cessation of sorrow. This is because, this path is composed of the three major categories of virtue, concentration and wisdom. Of these three categories, as the form and non-form absorptions have already been attained, the category of concentration has been fulfilled. However, the attainment of concentration implies that the required level of virtue had been established prior to that, as, otherwise, concentration as a category of the path is not possible. The attainment of the cessation of the determinants of mind (citta), as explained in the main article above, is wisdom. Thus, with the attainment of the cessation of perception and feeling, all three major categories of the path - virtue, concentration and wisdom - have been fulfilled. Note that the destruction of the cankers, indicated in the extract of the specific discourse, given in the main article above, is known as the fruition (phala) of the path (magga).

¹⁹ Samyutta Nikaya, XII 2

²⁰ The name, or the appearance, of a particular form, depends on the signs and marks, the characteristics, of that form. These signs and marks give rise to feeling (depending on whether the form is agreeable, disagreeable or neither), perception (the distinctive signs and marks of it) and intention (the significance of these distinctive signs and marks).

²¹ Samyutta Nikaya, XII 2

²² Majjima Nikaya, 28

²³ Samyutta Nikaya, XXII 53

²⁴ It should be noted that when form is transcended, the eye, ear, nose, tongue and the body, five of the six internal bases of consciousness, would also cease to function as internal bases. This is because these five pertain to form and form has been transcended at this stage. Consciousness that remains is mind consciousness (Appendix 1) and is based on the internal base, mind (which is consciousness itself – see Appendix 2) and non-form (for example, the concept of infinity of space - the base for the first non-form absorption), as the external base, together with the constituents of name pertaining to that external base, viz., feeling (equanimous feeling, at this stage), perception, intention, contact and attention.

²⁵ See note 14, above.

²⁶ This implies that the internal base, mind (*mano*), being consciousness itself (see Appendix 1 and 2) and mind consciousness (see Appendix 1) also cease. The cessation of mind (*citta*) was already indicated in the cessation of the determinants of it, viz., perception and feeling. It should be seen that when mind (*citta*) ceases, all consciousness, whether it is designated, due to functional differences, as *citta*, *mano*, or *vinnana* (Appendix 2), cease simultaneously – time is not involved.

²⁷ *Digha Nikaya*, 14

²⁸ *Majjima Nikaya*, 147

²⁹ *Majjima Nikaya*, 9

³⁰ *Samyutta Nikaya*, XII 19

³¹ *Majjima Nikaya*, 121

³² *Digha Nikaya*, 2

³³ *Samyutta Nikaya*, XXXV 116

³⁴ *Tanha* = craving, thirst

³⁵ *Anguttara Nikaya*, X 58

³⁶ *Silabbata-upadana* – this is often rendered as ‘taking-up of rituals’. Considering it as ‘taking-up of various kinds of practices’ seems to fit in better with the next relationship, that is, between taking-up and being. However, it should be appreciated that rituals, too, are a kind of practice, and would, therefore, be included in the term, ‘various kinds of practices’.

³⁷ *Majjima Nikaya*, 9

³⁸ “...In taking-up it was merely form that I had taken-up...merely feeling...merely perception...merely determinants...merely consciousness that I had taken-up...From taking-up arises being; from being arises birth; from birth arises old-age and death and grief, lamentation, pain, misery and despair. Thus, arises this entire body of sorrow...” (*Majjima Nikaya*, 75)

³⁹ *Pancakamaguna*

⁴⁰ Majjima Nikaya, 145

⁴¹ The relevant extracts from the discourses which indicate the equivalence of delight and passion

with taking-up are as follows.

"...Whatever....is desire and passion for the five aggregates, that is the taking-up of them...."
(Majjima Nikaya, 44)

"...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....He delights in determinantsHe delights in consciousness, welcomes it, and stands attached to it...From the arising of delight is the arising of taking-up...."(Samyutta Nikaya, XXII 5).

⁴² Digha Nikaya, 1

⁴³ Deva - the being, meant here, is a being among a class of beings of a mode of being of pleasure, to whom are available the five strands of pleasure in a more refined form than those available to beings of the human mode and who enjoy a span of life very much longer than that of a human being.

⁴⁴ Majjima Nikaya, 57

⁴⁵ An extract from a relevant discourse of the Buddha to the monks is as follows –

“.... ‘if, monks, there were self, could it be said, ‘it belongs to my self?’

‘Yes, lord’

‘Or, monks, if there were what belongs to self, could it be said: ‘it is my self?’

‘Yes, lord’’(Majjima Nikaya, 22)

⁴⁶ The position regarding a self could be stated as follows -

‘Self requires ‘mine’, things that belong to, that constitute, a self for identification, just as much as a house requires things that belong to, that constitute, the house, such as the roof, the walls and the floor, for identification of a house as a house.

‘Mine’ requires mastery over the things considered as ‘mine’.

Mastery and sorrow are incompatible.

Impermanence and its manifestation in various forms of sorrow, such as old-age, sickness and death, are facts of experience.

Thus, the implied mastery in the notion of ‘mine’ is undermined by impermanence and the prevalence of sorrow.

Therefore, the notion of things being ‘mine’, as belonging to a self, as being constituents of a self, is a false notion.

Therefore, the notion of self is a false notion, a delusion.’

⁴⁶⁻¹ Am = to be, to exist. Therefore, I am a farmer = I exist, or myself exists, as a farmer. Farmer is the description of, or coincides in identity with, ‘self’.

⁴⁷ Kama bhava (Majjima Nikaya, 9)

⁴⁸ Rupa bhava (Majjima Nikaya, 9)

⁴⁹ Arupa bhava (Majjima Nikaya, 9)

⁵⁰ In the Digha Nikaya, 15, are given seven stations of consciousness and two spheres. All modes of being implied in these would fall within the three modes of being – viz., mode of being of pleasure, mode of being of form and mode of being of non-form.

⁵¹ The things put down are known as the five hindrances. These are desire for pleasure, ill-will, sloth and torpor, restlessness and remorse and doubt. These are put down by the development (bhavana) of mindfulness and concentration on a subject appropriate for the purpose, prescribed by the Buddha. An example of such a development would be the development of the mindfulness of in-and-out-breathing. (See note 13, above).

⁵² Rupa-jhanas and arupa-jhanas (see note 13 and 14, above).

⁵³ In this connection, it may be noted, that, in the arrangement of the noble eightfold path, which is the fourth noble truth, right view comes first, followed by right thought. This indicates, that, right view determines right thought. Right view and right thought constitute wisdom and wisdom is one of the three major categories, viz., virtue, concentration and wisdom, of the path. Immediately following right thought come, successively, right speech, right action and right livelihood and these constitute virtue. All three factors of virtue involve action by speech and body. Action by speech and body depend on thought and, therefore, are indicated in the path, subsequent to thought. Virtue is followed, successively, by right effort, right mindfulness and right concentration, which constitute concentration. This indicates that virtue is a pre-condition for concentration and, also, that within the three factors of concentration, a preceding factor would determine the next.

⁵⁴ Majjima Nikaya, 9

⁵⁵ In this connection of the dependency of life on heat, the Venerable Sariputta, in answer to certain questions put to him, says as follows.

“...‘And on what does life depend, your reverence?’

‘Life depends on heat’

‘And on what does heat depend, your reverence?’

‘Heat depends on life’

‘...as when an oil lamp is burning, the light is seen because of the flame and the flame is seen because of the light, so, your reverence, life depends on heat and heat depends on life’....”

(Majjima Nikaya, 43)

⁵⁶ Samyutta Nikaya, XII 61

⁵⁷ See note 13, above.

⁵⁸ See note 14, above.

⁵⁸⁻¹ See note 18-1, above.

⁵⁹ Forms, sounds, smells, tastes, tangibles and images of these are called external bases, while their corresponding internal bases are the eye, ear, nose, tongue, body and mind, respectively. These are called bases because they function as the bases for consciousness (see Appendix 1).

⁵⁹⁻¹ Ubhato-bhaga-vimutto

⁵⁹⁻² Pannavimutto

⁵⁹⁻³ See note 13 and 14, above

⁶⁰ There are three cankers - the canker of pleasure (kamasava), the canker of being (bhavasava) and the canker of ignorance (avijjasava) - Majjima Nikaya, 121

⁶⁰⁻¹ This individual attains destruction of the cankers by way of the eight liberations (vimokkhas), which is constituted of three kinds of form absorptions, the four non-form absorptions and the attainment of cessation of perception and feeling (Majjima Nikaya, 70), or by way of the nine successional attainments - the four form absorptions, the four non-form absorptions and the attainment of cessation of perception and feeling (Majjima Nikaya, 25)

⁶⁰⁻² Majjima Nikaya, 70

⁶⁰⁻³ Itivuttaka, 44

⁶⁰⁻⁴ See note 60, above

⁶¹ Majjima Nikaya, 9

⁶²⁻¹ Samyutta Nikaya, XV 3

⁶²⁻² The individual who has attained this stage is called a non-returner (anagami). He does not acquire, again, a mode of being of pleasure and return to the world of the five-strands of pleasure. The non-returner (anagami) is the third of the four noble (ariya) individuals. The four noble individuals, in the order of attainment, are the stream-winner (sotapanna), the once-returner (sakadagami), the non-returner (anagami) and the perfected one (arahant). Of the four noble individuals, the first three have won to the assurance of attainment of nibbana, while the fourth has completed his work and attained nibbana – the complete cessation of being.

⁶²⁻³ Samatha bhavana (development of calm)

⁶²⁻⁴ See note 13, above. It is said by the Buddha that the five hindrances are the sustenance of ignorance. The extract of the particular discourse is as follows.

“...’What is the sustenance of ignorance....?’

‘The five hindrances are the sustenance of ignorance.’

‘...of the five hindrances....?’

‘...The three bad ways of conduct*....?’

‘...of the three bad ways of conduct....?’

‘...non restraint of the faculties....?’

‘...of the non restraint of the faculties....?’

‘...non-mindfulness and awareness....?’

‘...of non-mindfulness and awareness....?’

‘...improper attention....?’

‘...of improper attention....?’

‘...not hearing the teaching (saddhamma)....?’

‘...of not hearing the teaching?’

‘...not associating with good individuals....’” (Anguttara Nikaya, X 61)

*By body, speech and mind

⁶³ Vipassana bhavana (development of insight)

⁶⁴ Sanditthiko, akaliko =immediately visible and does not involve time

⁶⁵ Samyutta Nikaya, XXXV 69

⁶⁶ Based on Majjima Nikaya, 147

⁶⁷ Samyutta Nikaya, X11 61 and Digha Nikaya, 1

⁶⁸ Majjima Nikaya, 44

⁶⁹ Majjima Nikaya, 9

⁷⁰ This has to, however, be qualified to the extent that in the case of non-form absorptions, the external base is constituted of non-form, such as the concept of space (see note 14, above). Incidentally, it may be noted that non-form implies form, in that, for there to be non-form, there have to be things called form. Without form, the question of non-form cannot arise. Hence, in this way, non-form depends on form.

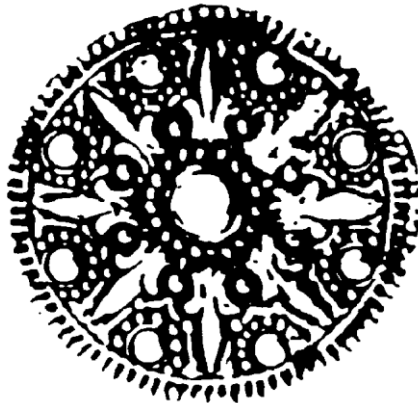
⁷¹ Majjima Nikaya, 9

⁷² Manasikara = work of mind, but, may be rendered as attention

⁷³ Patigha. This word, when used to indicate the essential characteristic of form, means inertia, resistance (Digha Nikaya, 15)

⁷⁴ Adhivacana – Digha Nikaya, 15

⁷⁵ Digha Nikaya, 15



**What Mantra are you Running From?
Radio Broadcast on 9 April 2000**

(Our radio scripts are available at www.bdcublessings.one.net.au)

Printed mantras can be found in many Buddhist Temples, including our own. It is probable at first meeting with us at our Temple you would see them around in the form of printed prayer flags or a Dharin blanket with a Chinese or Sanskrit mantra printed on it.

Initially, we would not go out of our way to translate these mantras because at first hearing they seem beyond all reason. And in a sense, they work because they are just that.

For such reasons, we do not introduce mantras to those beginning to inquire about Buddha Dhamma at our Centre. We do introduce many other things before we suggest mantra practice.

At times, the Buddha guided a person away from what appeared to be a mantra. Some of our Members of 15 years standing have not been introduced to a mantra.

A proverb states:

“Without comprehension, you should not be a hermit.

Without passing the ‘second pass’ you should not live on the mountain.

Without passing the third pass, you cannot get the whole fruit”.

Until you have gotten the first pass, you should not even meditate; to do so would be a waste of your time.

There is a very clever application of what looks like mantra in Buddha’s day. One of Buddha’s Monks was very stupid. He could not learn anything but had great faith in Buddha. Buddha told him to sweep the Temple regularly and repeat: “cleaning the floor, cleaning the floor”.

Years passed and nothing seemed to happen to this dull Monk.

One day, the thought occurred to the Monk - the problem is not the dirt on the floor- it is the dirt clouding my mind. Then the Monk attained nibbana and became very wise. The Buddha confirmed that this Monk had attained a high level of practice.

It was saddha (confidence) and persistence that did it.

As you can imagine, there are very few persons with such saddha living today - so this method would not succeed today.

Mantras that gave success in the past times were written down and regarded as valuable. Very few persons could afford writing materials. The invention of affordable paper was one of the world’s great inventions.

Because writing became affordable, mantra could be transmitted from generation to generation in written form. The most valuable thing a family could own was a mantra passed down from their ancestors. Getting affordable paper plus printing meant more and more mantra could be passed around a given society.

These words were precious as was the European equivalent of a coat of arms bearing the family motto in Western court culture.

School lemma are like mantra - passed on from generation to generation. Most would agree such traditions are valuable to train the minds and like generations.

Such things represent what we would term collage and holistic approaches to observation. Many young professionals start out with a holistic approach, because in their early careers they are assigned to and work closely with only one person.

As they encounter a greater number of senior colleagues, many take a collage approach.

Psychologist Hazel Markus coined the phrase “possible selves” to illustrate the range of identities a person can have. Because they see more possible selves, collage observers are more likely to find behaviours that fit who they are, who they want to be, and what they can do. That becomes especially helpful as professionals begin to move from observation to experimentation.

In other words, professionals run their lives on many mantras. We become the mantra.

The invention of paper was reported to the Emperor in China in the year AD 105 by Tsai Lung, a court steward in the province of Lei Yang.

The Chinese kept the secret of papermaking very successfully, and it was not until over 500 years later, in about AD 610, that the process was introduced into Japan, probably by Dokyo, a Buddhist Monk.

In those days, mantra printed on paper was a highly valued article of commerce and it can be imagined there was a vast international trade in the spread of mantra on paper. In time, drawings of Deva and Devati were added to the mantra - and notes were made to the effect that this mantra is the mantra of some (named) god or goddess. Mantra bearing the names of various past Buddhas proliferated in this trade.

In time, persons learnt to read the writing and began to chant the mantra if they were too poor to buy the printed version. Limited editions became collectors items and they still are today.

Most of us today have had the experience of seeing beautifully written old manuscripts, inspired by both the penmanship and illumination. However beautiful these manuscripts may be, they cannot be considered a true representation of the manuscript work of that time.

Throughout the centuries, beautiful objects have been preserved, whilst more commonplace articles have been put to every day use and become worn out and forgotten. In addition to these fine volumes, there was a mass of other manuscript material, such as public records, text books, etc, in which the standard of craftsmanship was inferior.

Scribes often made mistakes, and this led to variations between different manuscripts copied from the same original. Although we are of the opinion that an original manuscript may be beautiful, the beauty of copies made from it depended upon the skill and interest of individual scribes, and the speed at which they were expected to work.

Thus, both in content and quality, manuscripts tended to lack uniformity.

The following has been taken from *Japanese Paintings, From Buddhist Shrines and Temples* by Philip. S. Rawson, first printed in 1963. Visual Art is a language in its own right, not interested in making the same sort of assertions as verbal statements of doctrine. Art conveys other things that go beyond the reach of words and belong to the realms of intuition or feeling.

Buddhists themselves have always realised that the forms of words used in texts can imprison the mind in a sterile idolatry of words, and that words must be regarded merely as useful devices, helping the mind towards its goal.

The meaning behind the form of words, reached by meditation, is what matters. It is exactly the same with art. The forms of art are useful devices pointing to a meaning which lies beyond the forms. The meaning of these pictures is complex, but can be seen from two main points of view, which we shall discuss in turn, the religious, and the artistic.

This week, a Lama who is a great Master and who was visiting Melbourne, chanted some mantra over our new Buddha Rupa. The purpose of his traditional mantra is to wish that this magnificent image stays in its present location at 33 Brooking Street for a very long time. We are of the firm view that the venerable Monk was successful and that will happen.

Earlier in the week, another Monk chanted some mantra with the wish the image would not be destroyed by bushfire.

These Monks were offered dana for their luncheon. We are privileged to have such Monks come to our Centre at their own expense to perform such a service for us.

In many cases in history, Monks were paid precious gifts to bless a site such as ours, but we are fortunate we do not have to pay religious officials to chant for us. This is our merit in action caused by years of our Members chanting for others at no charge.

These days, it seems that many persons are running around using mantra, often accompanied with some form of bowing down to some deity or the other. Yet, some religions believe that chanting mantras is the work of the devil. What is a balanced and reasonable view on this contentious subject?

This is what we intend to discuss today.

To begin, let us start with a frame of reference you may agree upon. The Socratic method finds favour with many persons because it belongs in the Western European systems of culture. *The Works of Plato*, written by Irwin Edmen, states the following:

“The Socratic method is partly one of irony. Pretending to complete ignorance, Socrates queries all and sundry concerning those traditional virtues about which for one reason or another they might be expected to know and which, indeed they prided themselves on knowing.

Thus in the *Euthyphro*, Socrates, meeting Euthyphro, who is on the verge of prosecuting his father for killing a slave, is confident that Euthyphro must be perfectly certain of the nature of Piety before undertaking such a prosecution so lightly.”

He first gives an instance of piety, “Doing as I am doing,” but Socrates persists in asking for a general definition.

Euthyphro replies that piety is what is dear to the gods, and Socrates points out that there may be disagreement among the gods. Euthyphro hazards two further definitions and each is wrecked on the reefs of Socrates’ unyielding dialectic. Socrates treats similarly the definitions offered of friendship in the *Lysis* and of courage in the *Laches*.

His aim is not to win a debater's victory over an opponent, but to clear the atmosphere of false or irrelevant definitions and to arrive at the essential character or essence of a virtue or idea.

How can we explain this desire of persons to mutter some strange sounding words believing they will get us what we want and, alternatively, that a combination of words can purify either our bodies or minds of some previously committed or supposed sins?

Suppose we had treated our mother or father badly when we were younger. Would it not be better to do kind actions towards them, rather than just mutter some words?

If you were to use mantra as a mask to cover-up a wrong action is it possible the mantra may re-enforce your wrong action and preserve the status quo, so you do not have to change and so avoid doing decent real action?

In Buddha Dhamma, great stress is laid on action but it is specified and conditional on the action being right action.

It may be that the lifestyle of a person is out of balance due to a work overload caused by an insatiable ambition to right problems for a fee.

The anger, the insomnia, the desire to escape - those are signs of depression. Someone feeling like this needs help. People can get help from many sources, such as friends or by paying a psychotherapist or joining a program aimed at people in similar situations.

Oscar Wilde once said that there are two tragedies in life: one is to be unsuccessful, the other is to be successful. How can one ever be happy? The natural response might be to want to control something - to make something permanent in a time of great.

If a mantra is taken on for any of these reasons it is most likely a slower way of coming to the first Noble Truth - that life may give us what we do not want as well as giving us what we do want. In this sense, it is unstable.

It is suggested that some persons ought not to use mantra that only blocks their recognition of the First Noble Truth.

The first thing we advise for persons who ask us is that, somehow, they must see worth in the good things they do and increase the rate of doing them.

The search for affirmations is a long, tiring process, and it becomes increasingly tiresome as time passes. You should not, therefore, use a mantra for "mere" affirmations.

In some Buddhist schools, such as Pure Land, great stress is placed on mantra. In some Buddhist schools, such as Ch'an, mantra is not used.

Isshu Miura and Ruth Fuller Sasaki in *The Zen Koan*, write that two schools of Zen arose in China, which were the Ts'ao-tung (Soto) and the Lin-chi (Rinzai). In the former, the use of the koan took a secondary place, the first place being assigned to the practice of zazen, or meditation as practiced in Zen. In the Lin-chi school, both zazen and the koan were considered of equal importance. When Ts'ao-tung (Soto) and Lin-chi (Rinzai) Zen were transmitted to Japan, they brought with them these individual characteristics.

Japanese Soto Zen continues to consider the practice of zazen to be the sole means of realisation. It has never, however, discarded the koan, though employing it in its own way. Soto masters lecture on koans, and their students study koans outside their practice of zazen.

The method of Rinzai Zen is different. In this school, zazen is, first of all, the preliminary practice through which mind and body are forged into a single instrument for realisation.

Only the student who has achieved some competency in zazen practice is, or should be, permitted to undertake the study of a koan. Proficiency in zazen is the basic ground for koan study. During the practice of zazen, the koan is handled. To say that it is used as a subject of meditation is to state the fact incorrectly.

The koan is taken over by the prepared instrument, and, when a fusion of instrument and device takes place, the state of consciousness is achieved which is the intent of the koan to illuminate and in this instant the koan is resolved.

This experience may take place during formal zazen practice; it may as well be under any condition and at any time of the day or night. The experienced practitioner of zazen does not depend upon sitting in quietude on his cushion.

States of consciousness at first attained only in the meditation hall gradually become continuous, regardless of what other activities you may be engaged in.

The Buddhist Yogi C.M. Chen states the following:

“The Second Essential of the Ch’an School is a distinguished comprehension beyond mind.

While living in Berkeley I have heard many advertisements from the various Buddhist business groups, talking loudly and proudly about mind and psychology, actually the final truth in Buddhism never falls within a one sided view as Mind.”

But just what are these groups referring, many kungans (koans) say Mind in the Buddha. Once a monk named Fa-Shen, having heard this guru exclaim that the Mind is the Buddha, decided to follow this teaching and to practice it as a mountain hermit.

After some time, this guru wanted to test him to make sure he understood the teaching, so he sent another monk to call on the hermit.

He said, “What kind of comprehension have you got enabling you to become a hermit here?” The hermit replied, “Mind is the Buddha, I always remember this.”

The visitor replied, “Oh no!, your guru said that I must bring you a new message. Nowadays he says that there is neither Mind nor Buddha.”

“It does not matter to me. I know this matter quite well.” The visiting monk returned and reported to his guru.

The guru replied, “Really, the plum has matured”, as Fa-Shen was living on the Plum Mountain.

According to Dr. Eric Berne MD, all games have an important and probably decisive influence on the destinies of the players under ordinary social conditions; but some offer more

opportunities than others for lifelong careers and are more likely to involve relatively innocent bystanders.

This group may be conveniently called Life Games.

It includes 'Alcoholic', 'Debtor', 'Kick me', 'Now I have got you', 'You son of a bitch', 'See what you made me do', and their principal variants.

'Corner' illustrates more clearly than most games their manipulative aspects and their function as barriers to intimacy. Paradoxically, it consists of a disingenuous refusal to play the game of another. The key words used to wound are played onto the hidden mantra.

Dr Eric Berne discussed a case where Mrs White suggests to her husband that they go to a movie. Mr White agrees. Mrs White makes an 'unconscious' slip. She mentions quite naturally in the course of conversation that the house needs painting.

This is an expensive project, and Mr White has recently told her that their finances are strained; he requested her not to embarrass or annoy him by suggesting unusual expenditures, at least until the beginning of the new month.

This is therefore an ill-chosen moment to bring up the condition of the house, and Mr White responds rudely. Mr White goes to the movie (or out with the boys), leaving Mrs White at home to nurse her injured feelings.

In such a case, the winner's position is, from a naive standpoint, irreproachable; all he or she has done is take the other literally. The most obvious gain here is the external psychological gain. Both of them find movies sexually stimulating, and it is more or less anticipated that after they return from the theatre, they will make love. The 'wronged' party can, of course, make a good case for not wanting to make love in a state of justifiable indignation, and the cornered spouse has no recourse.

Experience in treating adult schizophrenics with game analysis bears this out - that is, if the family game 'Corner' is analysed to demonstrate that the schizophrenic behavior was and is specifically undertaken to counter this game, partial or total remission occurs in a properly prepared patient.

A homely example is 'damned if you do and damned if you don't'. This 'double-bind' may be called the Dilemma Type of 'Corner'. So a mantra that can destroy the game of 'Corner' would be a blessing up to a point.

When one partner does not react to the form of the game, the other partner who was used to control by this game has lost control of the other person. It does not necessarily follow that the appearance of family "togetherness" is the highest good for a person. In any case, it is unlikely we would meet as the same family in future lives.

However, the reason we stress why friendliness and cultural adaptability should be taught first makes sense.

Since there are cases where the game of 'Corner' can be so destructive, professional help may need to be sought.

Patients Rights, A Self Help Guide, produced by the Mental Health Legal Centre Inc, 4th Edition, May 1999, talks about what is not a mental illness.

Under the *Mental Health Act*, a person cannot be considered mentally ill only because they refuse or fail to express a particular political or religious belief or opinion, or a particular philosophy, sexual preference or sexual orientation, or because they engage in, or refuse to engage in a particular political or religious activity, or because they engage in sexual promiscuity, immoral or illegal contact.

Neither can they be considered mentally ill solely because they are intellectually disabled, they drink alcohol or take drugs or have an antisocial personality. Finally, they cannot be considered mentally ill simply because of their economic or social status or their cultural or racial grouping.

As a general rule, staff of a mental health service are obliged to keep patients' personal information confidential. If they want to release some of this information, they must ask for permission. However, there are some exceptions to this in the law.

We do not teach persons who have severe mental problems, take illegal drugs, or have problems with using alcohol. We advise all new Members to consult with their family doctors before commencing a course with us.

As we do not charge for teaching religious information, we are very selective about who we teach.

Since Buddha Dhamma is based on the understanding of cause and effect, we would like to give you an idea of the outcomes of using a mantra in an improper way:

- Do not use mantra as protection from animals as it makes them get headaches.
- Do not use mantra to seduce women or men or you will end up as a slave.
- Do not use mantra to make horses run fast as it shortens their life.
- Do not use mantra to send babies to sleep or you will get sick and paralysed.
- Do not use mantra to prevent your own sickness, it will come in future in a more severe form.
- Do not pay money to buy a mantra, it reduces your degrees of freedom and you imprison your minds, and you cheapen Dhamma or religions (the mind shrinks).
- If you use mantra to make clothing fit on your body better, you will grow up with a distorted body. Many models do this as they vibe into their clothes as do men and women who wear uniforms.
- Do not use mantra to ripen fruit, or you age prematurely.
- If you use mantra for money, be prepared to work hard and long hours for several lives, and know you will work in an underground office, mine or sewer, because money is placed in ground for safety.

When you die, the wrong mantra you used comes to your broken memory to torment you and the result is a poor rebirth, so mantras are not just toys to joke about. In this sense, the types of mantra we have just described is the work of mara to cloud the minds of persons. We agree with other religious persons that such mantra use should be avoided.

We should, therefore, not seek to take refuge in mantra or use it as a quick fix approach.

Beginners are not taught mantra unless they have been learning Buddha Dhamma for many years and they have developed a clear and unattached mind capable of penetrating the subtleties of the Buddha's Teachings.

A wholesome mind is needed which takes many years of dedicated practice.

We will now chant the mantra which is called Vandana and is considered safe and suitable for all persons:

Namo Tassa Bhagavato Arahato Sammasambuddhassa
 Namō Tassa Bhagavato Arahato Sammasambuddhassa
 Namō Tassa Bhagavato Arahato Sammasambuddhassa

The English translation of this mantra is:

Honor to him The Blessed One, The Worthy One, The Fully Awakened One
 Honor to him The Blessed One, The Worthy One, The Fully Awakened One
 Honor to him The Blessed One, The Worthy One, The Fully Awakened One

This mantra must be chanted three times, however, persons can decide how many more times they would like to chant it.

Good karma can be accumulated by an individual by living a morally just life. A person can also gain merit by concentrating on sacred words and meditating. This concentration is not reserved for Monks, but can be practiced by all laypeople.

The Buddha taught 84,000 different ways to train and calm the mind. One of these ways is the use of mantras. The Shorter Oxford English Dictionary defines mantra as an "instrument of thought" (Sanskrit).

According to Sogyal Rinpoche, in his book *The Tibetan Book of Living and Dying*, the word mantra means "that which protects the mind". Protection from what? Protection from negativities arising from an unwholesome (in Pali: akusala) mind.

The Buddha describes the untrained mind as a rampaging elephant destroying everything in its path. It is because of these undisciplined minds that beings have the capacity to create miserable lives for themselves.

Mantras are vocal expressions of an awakened state of consciousness. They are both concise and symbolic, and are usually in a form of Sanskrit.

Although mantras have a literal meaning which can be translated into English, their primary function is to transmit to the practitioner a particular type of consciousness through the mere sound of the syllables.

As described by Janice D Willis in the text, *The Diamond Light*, mantras are "a repeated mental or oral utterance of a spiritual sound". As the sound has religious meaning, it is not equivalent to the mere repetition of sounds or words.

Willis explains that, "Mantras work on many levels: It is quite true that most mantras can, more or less, be rendered into literal translations, which are more or less meaningful according to grammatical rules; but it is certainly not true that the mantra's power has any close connection, and certainly no dependence upon, this literal meaning."

If mantra is practised just before lying down to sleep, it is believed to have an immediate effect as well as helping the person to sleep soundly without evil dreams. A person who sleeps in this manner awakens refreshed in the morning and their general health improves in daily life. Some Buddhist laypeople chant during the morning as a start to their day.

It is sometimes said that it is not necessary for the person using the mantra (which may be in Pali, Sanskrit or other languages) to understand the meaning of the mantra for some benefits to be achieved. However, for maximum benefit, it is better they do understand.

The proper use of mantras belongs to a type of absorption of the mind which is technically known as the third arupa jhana - "Sphere of Nothingness". If a person is unable to maintain this third arupa jhana, which is a transcendence of the ordinary modes of consciousness, the practice will not be very strong and effective.

The difficulty is that only people who can themselves attain third arupa jhana level would have any knowledge that the mantra practitioner was in fact being of great value. It is estimated that only about one person in 50,000 in Australia can access third arupa jhana for any length of time.

Accordingly, most people would be unable to distinguish the difference between a true creative transformation and a person chanting mantra as a passive pawn.

In many of our meditation courses, students were instructed to apply their minds to the visualisation method whilst chanting a sutta.

Having recited a sutta for one hour, circumambulation of the Centre's premises was performed, followed by circumambulation inside the Hall of Assembly using the mantra 'Namo Amita Fo'. Through the practice of turning the mind toward the Buddha, under the ideal conditions normally found at our Centre, wholesome minds are developed and vast merit is accumulated. The merit accumulated is usually dedicated to our precious Teachers so that they may have long life and good health.

Mantra practices must be approached as a precious opportunity to accumulate vast merit. Furthermore, this great opportunity, being the result of lifetimes of wholesome actions, may never appear again due to impermanence.

With a mind of vast respect for the Buddha, the Dhamma and the Sangha, the Five Training Precepts should be applied to your every day life. These are: No Killing; No Stealing; No Sexual Misconduct; No Lying; and No Intoxicants.

Once a certain level of moral purity permeates the mind, the mantra can be expected to bring many benefits.

Vajrasattva practices could be viewed as one method by which the student can come to the end of hate, greed and ignorance in this very life.

Mantras are used by many religions including Orthodox Christianity, Sufism and Hinduism, as well as Buddhism. In addition to mantras of a religious nature, many people have a mantra running on in their minds - often without being aware of it.

Certain mantras might be described as "misery mantras". Such a mantra could appear as a continual litany of self-pity or some other negative emotion running on and on flavoring the

thoughts, perceptions of events and actions of that individual. This is not a healthy situation to be in.

Therefore the wise thing to do would be to consciously change your mantra and stop the continual construction of a miserable future.

Our Centre's underpinnings are based on a foundation of five styles. These are: Friendliness; Practicality; Professionalism; Cultural Adaptability; and Scholarship. These styles were on show a number of years ago when our Members chanted on board a float on the Yarra river for the Moomba celebrations. The purpose of the participation of our members at the Moomba celebrations was to generate good will, for the benefit of all beings.

Chanting is also used for our radio program each week.

Hopefully, this long discussion on "What Mantra are you running from?" should be finished with a question. What mantra should we be running away from?

Out of ignorance, before our minds are exposed to Buddha Dhamma, we all run our lives according to all sorts of mantras which contribute to our individual perception of reality.

We have shown you the results of improper use of mantras and the subsequent unpleasant consequences.

So stop looking for the quick fix mantra, and start making merit, which can pave the way to find the proper teachings which in turn will allow you to receive the mantra by the appropriate qualified teacher which is right for you.

V.C., J.D.H., A.S., P.S.

References

Berne, E Dr., *The Games People Play*, 1978, Penguin Books, Great Britain.

Chen, Yogi C.M., *Booklet No. 90, The Essentials of the Ch'an School*, in *A Systematised Collection of Chenian Booklets*, Published by Dr C.T. Chen, USA.

Dean Willis, J. (ed.), *The Diamond Light, an introduction to Tibetan Buddhist Meditations*, Simon & Schuster, NY, USA.

Edman, I. (ed.), *The Works of Plato*, 1956, The Modern Library, NY.

Gyalbo, J. (translator), *A Technique for Developing Enlightened Consciousness - traditional Buddhist meditation on Avoliketishvara by the Tibetan Saint Tangtong Gyalbo*, 1980, Buddhist Society USA.

Mental Health Legal Centre Inc., *Patients Rights, A Self Help Guide*, 4th Edition 1999, Australia.

Miura, I. & Fuller, R., *The Zen Koan: Its History and Use in Rinzai Zen*, 1st edition 1965, Harcourt, Brace & World Inc., NY.

Onions, C.T. (ed.), *The Shorter Oxford English Dictionary*, 1973, Clarendon Press, Oxford.

Rawson, P.S., *Japanese Paintings: From Buddhist Shrines and Temples*, 1963, Collins.

Sogyal Rinpoche, *The Tibetan Book of Living and Dying*, 1992, Rider, UK.

Appeal for Buddha's Light Universal Welfare Society

Buddhism is an ancient and glorious religion. The message of love, peace and compassion of Lord Buddha is still evershining in the world. The necessity of His teaching is being felt very keenly in today's world torn with violence and hatred.

Bangladesh is an independent country, where Buddhists have been living together with followers of other religions for over the last 2000 years. For centuries, Buddhism has influenced greatly the history, culture and civilization of Bangladesh. It is to be mentioned that most of the Buddhists live in Chittagong, Rangamati, Bandarban, Khagrachari and Cox's Bazar Districts, the south-east part of Bangladesh.

I, the under signed, beg to draw your kind attention in this regard that an orphanage is being needed urgently in our locality in order to teach the Buddhist scripture among the orphans and the others together. There are 500 houses of families in our locality, most of which are poor and illiterate, thus they are deprived of getting the knowledge about the Buddhist scripture and religion. They must be given light in this regard, otherwise we shall remain liable to our great Buddha.

Comprising an area of four acres of land has already been localized and kept reserve for the establishment of the said orphanage by naming "Golden Hill" in our locality. But due to our poverty, we are quite unable to start this tremendous task and for this reason we have been compelled to seek your financial help for the purposes.

The position of our communication is shown below for favour of your kind information.

Under the above circumstances, I hope and pray that your kind honour world be gracious enough as to help us with a financial grant and for which act of your kindness we shall remain ever grateful to your honour and sympathy.

Thanking you for your kind co-operation as earliest as possible.

With best regards to you,
Yours sincerely,

Ven. S. Progha Lankar Sraman (Buddha pala Bhikkhu), President
Mr. Anomadarshi Barua, General Secretary
Buddha's Light Universal Welfare Society
Dharmangkur Vihara
Vill: Kutu Palong
P.S. & P.O.: Ukhiya
Dist: Cox's Bazar
Bangladesh

Appeals For Others

BUDDHA BHARATI

Ven. Bigghananda Bhikkhu, High Priest of Buddha Bharati, has requested assistance for this Temple. Venerable Dr. Rashtrapal Mahasthavir is the Founder and President of the Temple. The Temple plans to construct a meditation and prayer hall; Buddhist library; guest house; rooms for residential Monks and Novices; an orphanage; and an office. Construction has started but has been halted due to lack of financial assistance. Please send your donations to the address below to assist this worthy cause:

Buddha Bharati
Mahanandapara, P.O. Siliguri - 734401
Dist. Darjeeling (W.B.) INDIA

BUDDHA'S LIGHT UNIVERSAL WELFARE SOCIETY

Ven. S. Progha Lankar Sraman, President of Buddha's Light Universal Welfare Society in Bangladesh, has written to us requesting donations towards the building of an orphanage at "Golden Hill" in the Cox's Bazar district. The orphanage will be of assistance to the 500 families in the district who have poor literacy and are therefore unable to obtain knowledge about Buddhist scripture and religion. If you can assist this project, please write to:

Buddha's Light Universal Welfare Society
Dharmangkur Vihara
Vill : Kutu Palong
P.S & P.O : Ukhiya
Dist : Cox's Bazar
BANGLADESH

DHAMMARAJIKA ORPHANAGE

The Dhammarajika Buddhist Monastery has been based in Dhaka, Bangladesh, since 1960. The Monastery has implemented many very important social service programs, including setting up an orphanage, primary and secondary school, technical school and a free health clinic. In addition, the Monastery has provided emergency assistance during crises caused by natural disasters. If you are able to support this worthy cause, please send your donation to:

Dhammarajika Orphanage
Dhammarajika Buddhist Monastery
Atisa Dipankar Sarak
Kamalapur, Dhaka-1214
Bangladesh

PROFESSOR DR. DIPAK KUMAR BARUA

Professor Dr. Barua has been elected Fellow of the Asiatic Society, Calcutta, for his lifetime achievements in Pali and Buddhism. He recently completed a tenure as Director of Nava Nalanda Mahavihara, Nalanda, and is now working to complete three projects - *Encyclopaedia of Buddhist Literature*; *History of Buddhist Literature*; *Pali-Bangla-Hindi-English: A Multilingual Dictionary*. Professor Dr. Barua would like the latest bibliographical information on texts, originals and translations, published in Australia for inclusion in his works on Buddhist literature. Please write to:

Professor Dr. Dipak Kumar Barua
Block No.L/1, Flat No.1
Government Housing Estate
40/1 R N Chowdhury Road (Tangra Road)
Calcutta 700 015 West Bengal INDIA

Appeal for Funds - How You Can Help our Centre

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 a meritorious action and will set many good causes. We are delighted to invite you to support these worth-while and important activities.

Appeal Number 1 - Publication and Printing of *Buddha Dhyana Dana Review*

The annual cost of publishing and distributing the *Buddha Dhyana Dana Review* is over \$12,000. It is published three times per year and is sent 'free of charge' to over 40 countries and some 1,000 organisations and individuals. Costs in this area are increasing. So too is 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

A major project for 2000 is the construction of a new bedroom and storage facility. This project commenced during April 2000 with final completion due by 9 September 2000. We request your assistance to help us meet the projected building costs of \$10,000.

The Shire of Yarra Ranges has issued Planning Permit No: PE99/1720 and Building Permit No: BS-1482/1999/2769/0 for this new building, which is to be located at the front of our existing premises.

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:

Appeal 1 - <i>Buddha Dhyana Dana Review</i>	\$-----
Appeal 2 - Building Extensions	\$-----
Appeal 3 - General Funds	\$-----
TOTAL	\$-----

Name / Organisation -----

Address -----

Do you require a receipt? Yes No

BUDDHA DHYANA DANA REVIEW
Print Post Approved
Print Post Publication No. PP 339637/00013

If undeliverable return to:

Buddhist Discussion Centre (Upwey) Ltd.
33 Brooking Street
UPWEY VIC 3158
AUSTRALIA

**Surface
Mail**

**POSTAGE
PAID
AUSTRALIA**