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His Holiness Late 24th Mahasanghanayaka Visuddhananda Mahathero (3rd from right) and Ven. Suddhananda Mahathero (3rd from left) of Bangladesh sitting with some local monks at the Buddhist Discussion Centre (Upwey) Ltd. on 28 January 1989.

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**“The gift of Dhamma excels all other  
gifts.”**

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### Moon Phases 2000

### 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*.

Circumlocution	Roundabout speaking; the use of several words instead of one, or many instead of a few.
Diasyrmos	Figures expressing disparagement or ridicule.
Endosmosis	The passage of a fluid inwards through a porous septum, to mix with another fluid on the inside of it.
Eulogia	Blessing, praise.
Hegemony	Leadership; predominance of one state.
Kusala	Wholesome.
Locutionary	Expressionary.
Obduracy	Hardness; obstinacy.
Oxymoron	A rhetorical figure by which contradictory terms are conjoined so as to give point to the statement or expression.
Prolixity	Length of discourse; copiousness of detail, tedious or tiresome lengthiness.
Reify	To convert mentally into a thing; to materialise.
Obdurate	Insensible to moral influence; unyielding.
Thaumatolatriy	Excessive reverence for the miraculous or marvellous.

#### References

1. Buddhadatta, A.P., *Concise Pali-English Dictionary*, 1968, The Colombo Apothecaries Co. Ltd., Colombo.
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  3. Malalasekera, G.P. (ed.), *Encyclopaedia of Buddhism*, Vol. II, Fascicle 2, 1967, The Government of Ceylon, Ceylon.
  4. Onions, C.T. (ed.), *The Shorter Oxford English Dictionary*, 1973, Clarendon Press, Oxford.
- A.B.

#### **Erratum - BDDR Vol. 9 No. 2**

Orgon Monastery should read Ovgon Monastery (p. 61)  
 Gaudan Monastery should read Gandan Monastery (p. 65)  
 Pauchen should read Panchen (p. 66)

## **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	27 - 31 December 1999
Five Day Course	21 - 25 April 2000
Five Day Course	9 - 13 June 2000
Five Day Course	8 - 12 September 2000
Five Day Course	27 - 31 December 2000

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

For the December 1999 Bhavana Course, John D. Hughes will teach Members a method of Speed Learning. Francisco So will conduct two Sukhavati Sutra pujas of visualisation of Amitabha Pure Land - the medium length on 26 December, and the larger length on 2 January 2000.

### **PRAJNAPARAMITA TEACHINGS**

Master John D. Hughes will teach 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) Limited broadcasts Buddha Dhamma from Knox FM radio station at Bayswater, Victoria, 88.1 FM, every Sunday from 11am to 12pm. Broadcasts include teachings from our Master John D. Hughes and chanting of Buddhist Mantras.

Our Centre will broadcast from Knox FM from 12 midnight to 1am on 1 January 2000 to bring in the new Millenium.

### **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.

**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.

For fee details please contact the Centre. Some teachings and services at the Centre are free of charge. The operating costs of the Centre are covered by the generosity of the Members and Friends who wish to donate money, materials and services. Lessons in Ch'an methods have fee charges to cover materials.

Classes are held at the Buddhist Discussion Centre (Upwey) Limited. The beautiful Ch'an gardens and collection of rare calligraphy, Ch'an and Sumi-e paintings provide a peaceful environment for Students to learn the ancient Ch'an tradition. Students have the rare opportunity to purchase for themselves, or as a gift, original Ch'an paintings and painting materials.

Master John D. Hughes will teach Ch'an methods on the last weekend of each month. The classes will run from 1pm to 4pm at a cost of \$60.00 per day.

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:

**CH'AN CLASSES 1pm - 4pm****Master John D. Hughes**

**Summer** Sunday 30 January 2000  
Sunday 27 February 2000

**Autumn** Sunday 26 March 2000  
Sunday 30 April 2000  
Sunday 28 May 2000

**Winter** Sunday 25 June 2000  
Sunday 30 July 2000  
Sunday 27 August 2000

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

**SUMI-E CLASSES 10am - 3pm****Master Andre Sollier**

**Summer** Saturday 12 February 2000

**Autumn** Saturday 18 March 2000  
Saturday 1 April 2000  
Saturday 20 May 2000

**Winter** Saturday 17 June 2000  
Saturday 29 July 2000  
Saturday 19 August 2000

**Spring** Saturday 21 October 2000  
Saturday 18 November 2000  
Saturday 13 November 2000

**Summer** Saturday 9 December 2000

### Editorial

The conferring of the Visuddhananda Peace Award - 1999 to our Founder, John D. Hughes recognises the value of his "radical Buddhist Missionary activities belonging to upliftment and propagation of Dhamma, Peace, Harmony through Buddhist Philosophy and idea in Australia and different parts of the world".

Dr. Bhikkhu Sunithananda, President of the Visuddhananda Peace Foundation, has advised that a delegation of eight members will visit our Centre on 5 January 2000 to present the award. The Most Venerable U Pandito Mahathero, President of Bangladesh Rakhaing-Marma Sangha Council, will lead the delegation.

Our Teacher is very happy to receive this excellent award because it is a great blessing to the people of Australia, our brothers and sisters and all the people in Bangladesh.

Our Teacher met the late Most Venerable Visuddhananda Mahathero many times and he was privileged that the great sage visited and stayed at his Upwey Centre. It is an inspiration and a blessing to recollect the tranquil sight of the Most Venerable sitting in our Centre's heavenly garden on a pleasant afternoon surrounded by his disciples and good friends. During the visit, our Teacher helped translate into English the essence of what the Mahathero taught. The classic practice the Venerable taught at that time involved looking inside the forehead to identify the earth element nature of the front of the skull.

By recognising that something solid like "bone" in the human body is unsatisfactory, is lacking a permanent owner and must one day pass away, the truth *rupam anicca dukkha anatta* comes to "mind". With this in mind, objects provoke fewer conscious and unconscious fantasies. The danger with conscious fantasies is they give rise to speculative conjectures and pure fabrications. Pure fabrications supply the mythological background of many secular systems having underlying naivete of cause and effect.

It is not the function of the Dhamma to merely suggest that an increase in raw, undisciplined, undirected, lawless "pretend" compassion (karuna) or loving-kindness (metta) is "all you need", as one of the earlier mass marketed pop groups sang.

It can be worthwhile to discount some of the popular culture provided this is done without hate for its performers. Effort should be made to replace popular culture with skill in the Buddha Dhamma arts.

The main use of Buddhist art is to expose and then break the primary human fantasy in the virtual (nascent) minds which "pretend" that weak akusala (unwholesome) minds that give lip service about compassion are good enough.

Negative influences (akusala) masquerading as "useful" (kusala) forces guard these virtual minds, thus preventing a person from awakening and giving recognition of their real nature.

Buddha Dhamma discounts the notion that the troubles in the present world are about to be fixed by some redeeming, supernatural event.

Our Teacher insists our Members join in and work with the agenda set with our friends at the World Fellowship of Buddhists' Headquarters.

By right action and example, we help persons walk down a sane human path of action that leads to the good things and blessings (mangala).

Our Teacher shows the way to reduce our attachment to the akusala notions and then we stop joining with those ignorant human agents who live and drive their world with slander, hate, greed and lack of right work practices.

By a change of heart and clarity of mission, we move away from those who enjoy sowing the seeds of economic, social, cultural or religious crises in the human world.

By a change of heart and clarity of mission, we prepare concrete approaches that impact the mundane processes of the human world and help disadvantaged groups.

By a change of heart and clarity of mission, we cultivate the minds that can practice. We generate the will to do heroic right action and hold confidence and faith that when our kusala mind series come to fruition, then we cease to be enslaved by our akusala minds.

Living in such totality does not depend on being "chosen" or "called" by some divinity. For anyone who is not yet aware of this simple fact, such an interpretation would be novel and impressive. Our Teacher, the recipient of the Visuddhananda Peace Award 1999, has given this sound advice to one million persons in many countries.

His advice is simple: follow Buddha Dhamma and help other persons, not because you are one of the "elect", but because you can see the senselessness of a merely functional existence driven by dependence on your ignorance.

Some divinities are very useful. Some divine heavenly beings operate at our Centre as DHARMAPALA (protectors). They share our merit and are taught Buddha Dhamma. They are not worshipped.

Our Teacher guides us to the best nudity - exposure to the true light of Dhamma.

Our Teacher stresses it is difficult to form a correct estimate of the significance of contemporary events and there is the danger that our snap judgements are biased. This insight gives us a sound motive to continue to help ourselves and others in practice.

*J.D.H. Dip.App.Chem. T.T.T.C. G.D.A.I.E.*



**Editor**

### **Visuddhananda Peace Award 1999**

John D. Hughes, Founder and resident Teacher of the Buddhist Discussion Centre (Upwey) Limited has been awarded the VISUDDHANANDA PEACE AWARD 1999.

He is the first person to be honoured with this important award by the Visuddhananda Peace Foundation, established in 1994 in Chittagong Bangladesh, in memory of His Holiness Late 24th Mahasanghanayaka Visuddhananda Mahathero.

John D. Hughes has during his lifetime visited His Holiness Late 24th Mahasanghanayaka Visuddhananda Mahathero three times in Bangladesh and the Late 24th Mahasanghanayaka Visuddhananda Mahathero has visited John D. Hughes at our Centre.

A delegation of eight persons from the Visuddhananda Peace Foundation will travel to Australia in January 2000 to present the Award.

The Award has been bestowed in recognition of the value of our Teacher's Buddhist Missionary activities belonging to the upliftment and propagation of Dhamma, Peace, Harmony and Amity through Buddhist Philosophy and Ideas in Australia and different parts of the world.

The Visuddhananda Peace Foundation has accorded the Award which will be conferred with a certificate in recognition of the broad value of his unparalleled contribution towards the spiritually hungry people of the world.

The delegation, led by The Most Venerable U Pandita Mahathero, the internationally reported Senior Buddhist Monk who is the President of the Bangladesh Rakhaing-Marma Sangha Council, will present the Award to John D. Hughes at the Buddhist Discussion Centre (Upwey) Ltd. on Wednesday 5 January 2000.

The eight members of the delegation are:

Ven. U Pandita Mahathero  
Sreemat Sharanada Thero  
Doctor Bikkhu Sunithananda  
Rev. Deva Priya Barua  
Rev. Kanchan Barua  
Rev. Sunada Bhikkhu  
Rev. Swapan Barua  
Rev. Khokan Sraman

May our Teacher live long with peace for the better upliftment of Dhamma and World Peace.

J.B.

### **Founder's Day 1999 & Convivium of Living Knowledge Heritage**

Founder's Day was held at our Centre on 9 September 1999 to celebrate the 69th Birth Anniversary of our Founder and Teacher, John D. Hughes.

This day was also the launch of our 1999 Convivium of Living Knowledge Heritage, held at our Centre from 9 to 11 September. The Convivium was a three day celebration of the John D. Hughes Collection Heritage Knowledge for Best Minds. The potency displayed by this collection is such that, when seen and understood, persons are gladdened they may read and follow the wisdom in our heritage abundance.

Our Centre has created a suitable Living Knowledge Heritage in Australia for:

- Learning Buddha Dhamma.
- Encouraging true generosity and morality.
- Training the minds.
- Practice and training for scholarship.
- Teaching and practice in the ancient tradition of Ch'an.
- Meeting with like-minded persons.
- Training in practicality and life skills.

Visitors were invited to meet our Founder and resident Ch'an Master, John D. Hughes; view our rare Ch'an art pieces; purchase from our Heritage Collection; and experience the beauty of our Centre's Ch'an Heritage Garden.

Members and Friends offered dana to visiting Sangha who chanted and gave birthday blessings to John D. Hughes. Pigeons were later released from our newly built Golden Pavilion whilst the Sangha chanted blessings.

Thank you to the Sangha for blessing our Centre, and to our Teacher and his Students who made this occasion successful.

A.B.



Visiting local Sangha and John D. Hughes release pigeons during  
our Convivium of Living Knowledge Heritage, held on Founder's  
Day,  
9 September 1999.

Local Sangha visiting our Centre on Founder's Day, 9 September 1999, are welcomed by our Founder, John D. Hughes.

**Five Day Bhavana Course - 4 to 8 September 1999**  
**The Dasa Punna Kiriya vatthu**  
**The Ten Bases for Meritorious Actions**

This course was taught by John D. Hughes.

The key practices enunciated by the Buddha for us to practice as a group are:

1. **Dana** Giving  
*Dana-maya-punna-kiriya vatthu*
2. **Sila** Morality  
*Sila-maya-punna-kiriya vatthu*
3. **Bhavana** Making to arise the skilful states of the mind conducive to liberation.  
*Bhavana-maya-punna-kiriya vatthu*
4. **Apacayana** Reverence to the Triple Gem, one's parents, teachers, elders, and so on.  
*Apaciti-sahagata-punna-kiriya vatthu*
5. **Veyyavacca** Service to the Triple Gem, one's parents, teachers, elders, and so on.  
*Veyyavacca-sahagata-punna-kiriya vatthu*
6. **Pattidana** Sharing of merits  
*Pattanuppadana-punna-kiriya vatthu*
7. **Pattanumodana** Sharing in others' merits  
*Abbhanumodana-punna-kiriya vatthu*
8. **Dhammasavana** Listening to Dhamma  
*Savana-maya-punna-kiriya vatthu*
9. **Dhammadesana** Teaching the Dhamma  
*Desana-maya-punna-kiriya vatthu*
10. **Ditthijukamma** Rectification of one's views. Correcting one's own wrong views.  
*Ditthijukama-punna-kiriya vatthu*

Francisco So arranged a long life puja for our Teacher on 4 September 1999.

J.D.H.

**Ch'an Academy 1999 Spring Ch'an Classes With Master John D. Hughes  
and Sumi-e Classes with Master Andre Sollier**

Many Devas and Devatas protect and help our Teacher in developing and maintaining the Buddhist Discussion Centre (Upwey) Limited so it will last for 500 hundred years or more. The focus of the seventh Ch'an class for the year was on the importance of having protectors and opening your mind up to enable the Deva and Devata Protectors to help you in your practice.

Taught by John D. Hughes on Sunday 28 August, the class was held in the Centre's garden, where two Ch'an students, working with four other Centre Members, attended to the construction of the new South Gate. The work involved deconstruction of the old South Gate and incorporation of some components of the old with the new.

At the end of the day the two students were instructed to paint on paper the image of the gate they had been building, and for each to know the importance of having Protectors.

The Ch'an Academy program of Sumi-e classes continued through winter and spring with five classes over four months from August to November, taught by Master Andre Sollier, continuing with the theme of the Buddha and the Noble Eightfold Path.

Four students with the merit to attend most classes have each developed mindfulness and confidence in the Way of the Brush. In September, for the theme of 'Follow the Path of Right Means of Livelihood', the Teacher gave a short talk on the Basic Teachings of Buddha, and presented John D. Hughes with a number of illustrations, which are printed in this issue of the BDDR.

One student described his practice as "clearing the mind to become one with the Buddha, with simplicity of brush strokes, achieving not necessarily a pictorially correct copy of the Buddha, but a reflection of your mind, which appears in the image that you paint".

The Teacher spoke of the Zen approach to painting with the brush to simplify the brush strokes to produce an image perhaps in one, two or three strokes at the most. Another student explained the need for a totally clear mind to concentrate on every stroke painted, not getting attached and through practice perfecting your mind and therefore your paintings.

It was explained that no-one really knows what the Buddha looked like and therefore, each culture represents the Buddha with particular characteristics considered to be the highest qualities in that culture. The image of the Buddha for the August class was of Indian origin, depicted with long curly hair and a moustache.

The student needs to know that what he or she paints reflects his or her mind. Your practice gives you the means to continually improve your mind.

The theme of the October class was 'Following the Right Means of Mindfulness', and in November 'Following the Path of Right

Endeavour'. For one student this meant you must concentrate with the right mind set, and have the right endeavour whilst painting to be able to create the Buddha image. "If the mind was not quite centred, it showed in the way my brush moved on the paper." A second student noted, "I had to monitor what thoughts and feelings arose, whether they were anger or hate. I had to admit that I have these thoughts and must not get attached to these unwholesome cetasikas".

To conclude the lesson, students were guided in an exercise of producing the image of the Buddha in one single powerful brush stroke - a practice in right concentration and mindfulness.

Thank you Teacher.

J.B., J.S.B., L.L., H.A.

**Ed. note: the Buddhas painted by Andre Sollier for this year's Sumi-e classes were printed in BDDR Vol. 9 No. 2.**

Master John D. Hughes  
and Students during a  
Bell Puja held in the  
Hall of Assembly at  
the Buddhist  
Discussion Centre  
(Upwey) Ltd on Sunday  
24 October 1999.



**The Basic Teaching of the Buddha**  
**Presented to John D. Hughes by Andre Sollier on 9 October 1999**







**Majjhima Nikaaya Part 1.1**  
**Muulapariyaayasutta.m - Origin and Behaviour of All Thoughts**  
**Translated from Pali by Sister M. Uppalawanna**

Sister Uppalawanna was born on 20 September 1929. Her Teacher was Ven. Ayya Khema. Sister Uppalawanna lives in Munhena Maggone village, Sri Lanka. Sister Uppalawanna presented the following translation to John D. Hughes during her visit to Australia this year.

\*\*\*

**Majjhima Nikaaya I.**

**I.1 Muulapariyaayasutta.m - Origin and Behaviour of All Thoughts.**

I heard thus.

At one time the Blessed One was living in Ukka.t.tha, in the Subhaga forest, at the root of a huge Saala tree. From there the Blessed One addressed the bhikkhus. "O! Bhikkhus, I will preach the origin and behaviour of all thoughts, listen and attend carefully." Those Bhikkhus replied: "Yes, Venerable Sir," and the Blessed One said:

"Here, Bhikkhus, the not learned ordinary man, who has not seen Great Men<sup>1</sup>, not clever and not trained in the Noble Teaching, perceives earth, thinks it's earth, becomes earth, thinks it is mine, delights. What is the reason? I call it not knowing thoroughly. Perceives water, thinks it's water, becomes water, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives fire, thinks it's fire, becomes fire, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives air, thinks it's air, becomes air, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives the produced, thinks it's the produced, becomes the produced, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives gods, thinks gods, becomes gods, thinks they are mine, delights. What is the reason? I call it not knowing thoroughly. Perceives Lord of Creations, thinks it's Lord of Creations, becomes Lord of Creations, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives Brahma, thinks it's Brahma, becomes Brahma, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives Radiance, thinks it's Radiance, becomes Radiance, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives Supreme Good, thinks it's Supreme Good, becomes Supreme Good, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives power in the air, thinks it's power in the air, becomes that, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives the Vanquished, thinks it's the Vanquished, becomes that, thinks it's mine and delights. What is the reason? I call it not knowing thoroughly. Perceives the Sphere of Space, thinks it's the Sphere of Space, becomes that, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives the Sphere of Consciousness, thinks it's the Sphere of Consciousness, becomes that, thinks it's mine, delights. What is the reason? I

call it not knowing thoroughly. Perceives Nothingness, thinks it's Nothingness, becomes that, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives Neither Perception nor Non-Perception, thinks it's Neither Perception nor Non-Perception, becomes that, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives the seen, thinks it is the seen, becomes the seer, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives the heard, thinks it is the heard, becomes the hearer, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives the scented, tasted and touched, thinks they are the scented, tasted and touched, experiences them, thinks they are mine, delights. What is the reason? I call it not knowing thoroughly. Perceives the cognised, thinks it's cognised, delights in it. What is the reason? I call it not knowing thoroughly. Perceives Unity, thinks it's Unity, becomes Unity, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives Diversity, thinks it's Diversity, becomes Diversity, thinks it's mine, delights. What is the reason? I call it not knowing thoroughly. Perceives Omnipresence, thinks it's Omnipresence, becomes Omnipresent, thinks it's mine, delights in it. What is the reason? I call it not knowing thoroughly. Perceives Extinction, thinks it's Extinction, becomes Extinct, thinks it's mine, delights in it. What is the reason? I call it not knowing thoroughly.

[End of the first level of thinking of the not learned ordinary man.]

Bhikkhus, that bhikkhu who is a trainer not attained to his aim yet, abiding desirous of attaining the end of the yoke, he too knows well earth, knowing earth and becomes earth, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well water, knowing water and becomes water, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well fire, knowing fire and becomes fire, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well air, knowing air and becomes air, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the produced, knowing the produced and becomes the produced, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the Lord of Creations, knowing the Lord of Creations, becomes the Lord of Creations, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well Brahma. Knowing Brahma, becomes Brahma, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well Radiance. Knowing Radiance and becomes Radiance, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well Supreme Good. Knowing Supreme Good, becomes Supreme Good, should not think it's mine and delight. What is the reason? I say, should thoroughly

understand it. Knows well power in the air. Knowing power in the air and becomes power in the air, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the Vanquished. Knowing the Vanquished, becomes the Vanquished, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the Sphere of Space. Knowing the Sphere of Space, becomes the Sphere of Space should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the Sphere of Consciousness. Knowing the Sphere of Consciousness and becomes the Sphere of Consciousness, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the Sphere of Nothingness. Knowing the Sphere of Nothingness, and becomes the Sphere of Nothingness, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the Sphere of Neither Perception nor Non-perception, knowing it, becomes the Sphere of Neither Perception nor Non-Perception, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the seen. Knowing the seen, becomes the seer, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the heard, knowing the heard, becomes the hearer, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well the scented, tasted and touched. Knowing them with feelings, should not think they are mine and delight. What is the reason? I say, should thoroughly understand them. Knows well the cognised. Knowing the cognised, and cognising, should not think they are mine and delight. What is the reason? I say, should thoroughly understand it. Knows well Unity. Knowing Unity, becomes Unity, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well Diversity<sup>2</sup>. Knowing Diversity, becomes Diversity, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well Omnipresence. Knowing Omnipresence, becomes omnipresent, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it. Knows well extinction. Knowing extinction, becomes extinct, should not think it's mine and delight. What is the reason? I say, should thoroughly understand it.

[End of the second level of thinking of a trainer who has turned back.]

O! Bhikkhus, that bhikkhu, who is worthy, destroyed desires, lived the holy life, has done what should be done, the weight put down, come to the highest good, the bindings 'to be' destroyed, and rightly knowing is released. He thoroughly knowing earth, does not think it's earth, becomes earth, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing water, does not think it's water, becomes water, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing fire,

does not think it's fire, becomes fire, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing air, does not think it's air, becomes air, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the produced, does not think it's the produced, becomes the produced, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing gods, does not think gods, becomes a god, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing Lord of Creations, does not think Lord of Creations, becomes Lord of Creations, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing Brahma, does not think Brahma, becomes Brahma, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing Radiance, does not think Radiance, becomes Radiance, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing Supreme Good, does not think Supreme Good, becomes Supreme Good, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing power in the air, does not think power in the air, becomes power in the air, does not think and take delight in it. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the Vanquished, does not think Vanquished, becomes Vanquished, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the Sphere of Space, does not think the Sphere of Space, becomes the Sphere of Space, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the Sphere of Consciousness, does not think the Sphere of Consciousness, becomes the Sphere of Consciousness, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the Sphere of Nothingness, does not think the Sphere of Nothingness, becomes the Sphere of Nothingness, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the Sphere of Neither Perception nor Non-Perception, does not think the Sphere of Neither Perception nor Non-Perception, becomes that, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the seen, does not think its the seen. Seeing, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the heard, does not think the heard. Hearing, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the scented, tasted and touched, does not think they are that and that. Experiencing them, does not think and take delight in them. What is the reason? I say, he thoroughly knows it. Thoroughly knowing the cognised, does not think the cognised. Cognising, does not think and delight they are mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing Unity, does not think Unity, becomes Unity, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing Diversity, does not think Diversity, becomes Diversity, does not



think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing Omnipresence, does not think Omnipresence, becomes Omnipresent, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it. Thoroughly knowing Extinction, does not think Extinction, becomes Extinct, does not think and delight it's mine. What is the reason? I say, he thoroughly knows it.

[End of the third level of thinking. The first level of thinking of one who has destroyed desires.]

O! Bhikkhus, that bhikkhu, who is worthy, destroyed desires, lived the holy life, done what should be done, put the weight down, come to the highest good, the bindings 'to be' destroyed, and rightly knowing released, thoroughly knowing earth, does not think it's earth, becomes earth, does not think and delight it's mine. What is the reason? Destroying greed, is the reason. Thoroughly knowing water, does not think it's water, becomes water, does not think and delight it's mine. What is the reason? Destroying greed is the reason. Thoroughly knowing fire, does not think it's fire, becomes fire, does not delight it's mine. What is the is the reason? Destroying greed is the reason. Thoroughly knowing air, does not think it's air, becomes air, does not delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing the produced, does not think it's the produced, becomes the produced, does not delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing gods, does not think gods, becomes a god, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing Lord of Creations, does not think Lord of Creations, becomes Lord of Creations, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing Brahma, does not think Brahma, becomes Brahma, does not think or delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing Radiance, does not think Radiance, becomes Radiance, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing Supreme Good, does not think Supreme Good, becomes Supreme Good, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing power in the air, does not think power in the air, becomes power in the air, does not think and take delight in it. What is the reason? Because greed is destroyed. Thoroughly knowing the Vanquished, does not think Vanquished, becomes the Vanquished does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing the Sphere of Space, does not think the Sphere of Space, becomes the Sphere of Space, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing the Sphere of Consciousness, does not think the Sphere of Consciousness, becomes the Sphere of Consciousness, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing the Sphere of Nothingness, does not think the Sphere of Nothingness, becomes the Sphere of Nothingness, does not think and delight it's mine. What is the

reason? Because greed is destroyed. Thoroughly knowing the Sphere of Neither Perception nor Non-Perception, does not think the Sphere of Neither Perception nor Non-Perception, becomes that, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing the seen, does not think the seen. Seeing, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing the heard, does not think the heard. Hearing, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing the scented, tasted and touched, does not think they are that and that. Experiencing them, does not think and take delight in them. What is the reason? Because greed is destroyed. Thoroughly knowing the cognised, does not think the cognised. Cognising, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing Unity, does not think Unity, becomes Unity, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing Diversity, does not think Diversity, becomes Diversity, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing Omnipresence, does not think Omnipresence, becomes Omnipresent, does not think and delight it's mine. What is the reason? Because greed is destroyed. Thoroughly knowing Extinction, does not think Extinction, becomes Extinct, does not think and delight it's mine. What is the reason? Because greed is destroyed.

[End of the fourth level of thinking, the second level of thinking of one who has destroyed desires.]

O! Bhikkhus, that bhikkhu, who is worthy, destroyed desires, lived the holy life, done what should be done, put down the weight, come to the highest good, the bindings 'to be' destroyed, and rightly knowing released, thoroughly knowing earth, does not think it's earth, becomes earth, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing water, does not think it's water, becomes water, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing fire, does not think it's fire, becomes fire, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing air, does not think it's air, becomes air, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the produced, does not think it's the produced, becomes the produced, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing gods, does not think gods, becomes a god, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing Lord of Creations, does not think Lord of Creations, becomes Lord of Creations, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing Brahma, does not think Brahma, becomes Brahma, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing Radiance, does not think Radiance, becomes

Radiance, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing Supreme Good, does not think Supreme Good, becomes Supreme Good, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing power in the air, does not think power in the air, becomes power in the air, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the Vanquished, does not think Vanquished, becomes the Vanquished, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the Sphere of Space, does not think the Sphere of Space, becomes the Sphere of Space, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the Sphere of Consciousness, does not think the Sphere of Consciousness, becomes the Sphere of Consciousness, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the Sphere of Nothingness, does not think the Sphere of Nothingness, becomes the Sphere of Nothingness, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the Sphere of Neither Perception nor Non-Perception, does not think the Sphere of Neither Perception nor Non-Perception, becomes that, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the seen, does not think the seen. Seeing, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the heard, does not think the heard. Hearing, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the scented, tasted and touched, does not think they are that and that. Experiencing them, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing the cognised, does not think the cognised. Cognising, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing Unity, does not think Unity, becomes Unity does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing Diversity, does not think Diversity, becomes Diversity does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing Omnipresence, does not think Omnipresence, becomes Omnipresent, does not think and delight it's mine. What is the reason? Because anger is destroyed. Thoroughly knowing Extinction, does not think Extinction, becomes Extinct, does not think and delight it's mine. What is the reason? Because anger is destroyed.

[End of the fifth level of thinking, the third level of thinking, of one with destroyed desires.]

O! Bhikkhus, that bhikkhu, who is worthy, has destroyed desires, lived the holy life, done what should be done, put down the weight, come to the highest good, the bindings 'to be' destroyed, and rightly knowing released, thoroughly knowing earth, does not think it's earth, becomes earth, does not think and delight it's mine. What is the reason? Because delusion is destroyed.

Thoroughly knowing water, does not think it's water, becomes water, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing fire, does not think it's fire, becomes fire, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing air, does not think it's air, becomes air, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the produced, does not think it's the produced, becomes the produced, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing gods, does not think gods, becomes a god, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing Lord of Creations, does not think Lord of Creations, becomes Lord of Creations, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing Brahma, does not think Brahma, becomes Brahma, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing Radiance, does not think Radiance, becomes Radiance, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing Supreme Good, does not think Supreme Good. Becomes Supreme Good, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing power in the air, does not think power in the air. Becomes power in the air, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the Vanquished, does not think Vanquished, becomes the Vanquished, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the Sphere of Space, does not think the Sphere of Space, becomes the Sphere of Space, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the Sphere of Consciousness, does not think the Sphere of Consciousness, becomes the Sphere of Consciousness, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the Sphere of Nothingness, does not think the Sphere of Nothingness, becomes the Sphere of Nothingness, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the Sphere of Neither Perception nor Non-Perception, does not think the Sphere of Neither Perception nor Non-Perception, becomes that, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the seen, does not think it's the seen. Seeing, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the heard, does not think the heard. Hearing, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the scented, tasted and touched, does not think they are that and that. Experiencing them, does not think and delight they're mine. What is the reason? Because delusion is destroyed. Thoroughly knowing the cognised, does not think the cognised. Cognising them, does not think and delight they're mine. What is the reason? Because delusion is destroyed. Thoroughly knowing

Unity, does not think it's Unity. Becomes Unity, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing Diversity, does not think Diversity. Becomes Diversity, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing Omnipresence, does not think Omnipresence. Becomes Omnipresent, does not think and delight it's mine. What is the reason? Because delusion is destroyed. Thoroughly knowing Extinction, does not think Extinction. Becomes Extinct, does not think and delight it's mine. What is the reason? Because delusion is destroyed.

[End of the sixth level of thinking, the fourth level of thinking, of one with destroyed desires.]

O! Bhikkhus, the Thus Gone One, worthy, rightfully enlightened, thoroughly knowing earth, does not think it's earth. Becomes earth, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing water, does not think it's water, becomes water, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing fire, does not think it's fire, becomes fire, does not think and delight it's mine. What is the is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing air, does not think it's air, becomes air, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the produced, does not think it's the produced, becomes the produced, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing gods, does not think gods. Becomes a god, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the Lord of Creations, does not think Lord of Creations. Becomes Lord of Creations, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing Brahma, does not think Brahma. Becomes Brahma, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing Radiance, does not think Radiance. Becomes Radiance, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing Supreme Good, does not think Supreme Good, becomes Supreme Good, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing power in the air, does not think power in the air. Becomes power in the air, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the Vanquished, does not think Vanquished, becomes the Vanquished, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the Sphere of Space, does not think the Sphere of Space. Becomes the Sphere of Space, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing

the Sphere of Consciousness, does not think the Sphere of Consciousness. Becomes the Sphere of Consciousness, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the Sphere of Nothingness, does not think the Sphere of Nothingness. Becomes the Sphere of Nothingness, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the Sphere of Neither Perception nor Non-Perception, does not think the Sphere of Neither Perception nor Non-Perception. Becomes that, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the seen, does not think the seen. Seeing, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the heard, does not think it's the heard. Hearing, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the scented, tasted and touched, does not think they are that and that. Experiencing them, does not think and delight they're mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing the cognised, does not think the cognised. Cognising, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing Unity, does not think Unity. Becomes Unity, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing Diversity, does not think Diversity. Becomes Diversity, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing Omnipresence, does not think it's Omnipresence. Becomes Omnipresent, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it. Thoroughly knowing Extinction, does not think Extinction, becomes Extinct, does not think and delight it's mine. What is the reason? Because the Thus Gone One accurately knows it.

[End of the seventh level of thinking, the first level of thinking, of the Teacher.]

O! Bhikkhus, the Thus Gone One, worthy and rightfully enlightened thoroughly knowing earth, does not think it's earth, becomes earth, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised enlightenment, I say. Thoroughly knowing water, does not think it's water, becomes water, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised enlightenment, I say. Thoroughly knowing fire, does not think it's fire, becomes fire, does not think and delight it's mine. What is the reason?

Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing air, does not think it's air, becomes air, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, giving up has realised highest enlightenment, I say. Thoroughly knowing the produced, does not think it's the produced. Becomes the produced, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, giving up has realised highest enlightenment, I say. Thoroughly knowing gods, does not think gods, becomes a god, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, giving up has realised highest enlightenment, I say. Thoroughly knowing Lord of Creations, does not think Lord of Creations. Becomes Lord of Creations, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, giving up has realised highest enlightenment, I say. Thoroughly knowing Brahma, does not think Brahma, becomes Brahma, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, and giving up has realised highest enlightenment, I say. Thoroughly knowing Radiance, does not think Radiance, becomes Radiance, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing Supreme Good, does not think Supreme Good, becomes Supreme Good, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, giving up has realised highest enlightenment, I say. Thoroughly knowing power in the air, does not think power in the air, becomes power in the air, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, and giving up has realised highest enlightenment, I say. Thoroughly knowing the Vanquished, does not think Vanquished, becomes the

Vanquished, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, and giving up has realised highest enlightenment, I say. Thoroughly knowing the Sphere of Space, does not think the Sphere of Space, becomes the Sphere of Space, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, giving up has realised highest enlightenment, I say. Thoroughly knowing the Sphere of Consciousness, does not think the Sphere of Consciousness, becomes the Sphere of Consciousness, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end, and giving up has realised highest enlightenment, I say. Thoroughly knowing the Sphere of Nothingness, does not think the Sphere of Nothingness, becomes the Sphere of Nothingness, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing the Sphere of Neither Perception nor Non-Perception, does not think the Sphere of Neither Perception nor Non-Perception, becomes that, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing the seen, does not think it's the seen. Seeing, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing the heard, does not think it's the heard. Hearing, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing the scented, tasted and touched, does not think they are that and that. Experiencing them, does not think or delight they're mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing the cognised, does not think it's the cognised. Cognising, does not think and delight it's mine. What is the



reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing Unity, does not think Unity, becomes Unity, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing Diversity, does not think Diversity. Becomes Diversity, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing Omnipresence, does not think Omnipresence. Becomes Omnipresent, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say. Thoroughly knowing Extinction, does not think Extinction. Becomes Extinct, does not think and delight it's mine. What is the reason? Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, comes to the end and giving up has realised highest enlightenment, I say.

[End of the eighth level of thinking, the second level of thinking, of the Teacher. ]

### Notes

1. The ordinary man who has not seen Great Men. Ordinary men are all worldlings, who have not entered the stream of the Teaching and Great Men are those bound upstream, heading for extinction. That is, the four pairs of Great Men, the noble disciples of the Blessed One. The enterer into the stream of the Teaching and the one enjoying its results. The once returner and the one enjoying its results, the non-returner and the one enjoying its results. The extinguished one and the one enjoying its results.

2. Knows well Diversity: 'naanattakaayaa'. The human being has six bodies, to collect data, in the form of seeing, hearing, smelling, tasting, touching and through ideas, and so are of diverse bodies.

**Bodhisattva Ideal in Theravada Buddhism**  
**By Venerable Bhikkhu Varasambodhi**

Ven. Bhikkhu Varasambodhi is a resident teacher of Taungpulu Kaba Aye Dhamma Centre in California, USA. He is the translator of Pali scriptures and he has written many valuable articles on Buddhism.

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My objective in covering this topic is to reconcile some of the common misconceptions about *Theravada* Buddhism.

There are two divisions of Buddhism existing nowadays: the *Theravada* and *Mahayana*. During the time of the Buddha and up until one hundred years after the *parinibbana* (the death of the Buddha), there was no division or difference in opinion amongst the members of the *sangha*, the order of the monks and nuns. The original *sangha* existed as a singular unified institution for about one hundred years until a number of monks became dissatisfied with the existing set of rigid rules and started openly disobeying them, and thus were expelled. This was the first break in the unity of the Buddhist *sangha*. This deviant group of monks called themselves *Mahasanghika*. At that time, the terms "*Theravada and Hinayana*" had not yet been conceived, there were only the original *sangha* and the *Mahasanghikas*. Later, a number of sects appeared, and within about one hundred and fifty years, many various schools of Buddhism had arisen in India.

By the Third Century B.C. (about 250 years after the Buddha's death), as many as 18 different schools of Buddhism had been established. (Some books argue that there were more). These schools maintained distinctions not only of the discipline, but also on the doctrine. At that time, King Asoka was reigning in India. With his help the elder *Maha Moggaliputtatissa*, who belonged to the original *sangha*, held the Buddhist Council, which was the Third Buddhist Council, at which all of the views of the other sects were examined and found to be false. *Moggaliputtatissa* also led an analysis and compilation of the famous "Katha-vatthu", one of the most important books of *Abhidhamma*.

The Buddha gave only an outline of that book when he taught *Abhidhamma* to the deities or celestial beings. During the time of Asoka, elder *Moggaliputtatissa* elaborated upon the outline of the book and all the views existing at that time were examined and then declared to be false. Almost 250 years later there was no *Theravada* and no *Hinayana*. But in the chronicle of Ceylon, which was written in Ceylon, the word "*Theravada*" was used to refer to the original teaching of the Buddha. "*Theravada*" means 'the opinion or teaching of the original *sangha* of the elders'.

Between the First Century B.C. and First Century A.D., in books written by *Mahayanists*, the terms *Mahayana* and *Hinayana* begin to appear. In one of the famous books, the *Saddharma Pundarika* (The Lotus Sutra), the *yanas* (vehicles) are mentioned. The *Mahayana* Buddhists gave the name *Hinayana* to those who did not agree with them, who did not share their opinions of what Buddhists should

aspire to. The term "*Hinayana*" is a derogatory term. That is why Theravada Buddhists never called themselves "*Hinayana*" Buddhists.

What is the meaning of the term "*Hina*"? Let us look in the dictionary for the meaning, since the *Mahayanists* still use that disrespectful term of "*Hinayana*" for "*Theravada*", which is practiced now in Sri Lanka, Burma (Myanmar), Thailand, Laos, Cambodia, Chittagong, etc. In the Pali-English Dictionary, published by the Pali Text Society of London, the meaning of "*Hina*" is given as "inferior, low, poor, miserable, vile, base object, contemptible, despicable".

In contrast, in the Sanskrit English Dictionary the meaning of "*Hinayana*" is given as "simple or lesser vehicle; name of the earlier system of Buddhist doctrine". That is why *Theravada* Buddhists never call themselves *Hinayana* Buddhists. Dr. Walpola Rahula, the author of *What the Buddha Taught*, talked about the idea of the Bodhisattva. He said, "Today there is no *Hinayana* sect in existence anywhere in the world. *Theravada* is not *Hinayana*. Therefore in 1950, the World Fellowship of Buddhists (WFB) inaugurated in Colombo, Sri Lanka, decided that the term *Hinayana* should be dropped when referring to modern Buddhism existing in Sri Lanka, Burma, Thailand, Laos, Cambodia, etc."

What is the real difference between *Theravada* and *Mahayana*? Today there are concordances as well as differences between the two divisions of Buddhism. In regards to fundamental teachings, there are hardly any differences. Both accept the *Sakyamuni* or Gotama Buddha as a teacher. The noble truths are exactly the same in both schools. The eight-fold path and dependent origination are exactly the same. Both accept *anicca* (impermanence), *dukkha* (pain), and *anatta* (selfless nature of things). Both accept the spiritual path consisting of *sila* (virtue), *samadhi* (concentration) and *panna* (wisdom). Finally, both reject the idea of a Supreme Being who created the universe. With regard to the difference, there is a misconception by many people, especially those from the West who, in writing about Buddhism, said that *Theravada* offers instruction pertaining exclusively to the path toward Arahantship, and *Mahayana* exclusively toward Buddhahood. But that is not true. The fact is, *Theravada* is for all the three or five *yanas* or ways to the realisation of the truth. *Mahayana* is for Buddhahood.

Before explaining about these *yanas*, it is necessary to define several words with regard to *Theravada*, *Mahayana* and *Yanas*.

The first is "*Buddha*". The Buddha was a person who gained enlightenment without a teacher, who possessed omniscience and who guided others to help themselves realise *Nibbana*. He tried to save many beings, not in the Christian sense of saving the soul from an afterlife in hell, but of saving the mind from worldly suffering.

The next is *Pacceka* (*Pratyek*) *Buddha*. "*Pacceka Buddha*" means "*separate Buddha*", "*individual Buddha*" or "*silent Buddha*".

These terms refer to a person who, like the Buddha, gains enlightenment without a teacher. Such a person, as a rule, lives intuitively, i.e., with "perfect knowledge", and generally apart from people. However, when he does meet people, he always teaches them if they wish to be taught. They are called "silent Buddhas" because they rarely talk and do not preach much. They spend the vast majority of their time living ascetically in the deep forests and mountains.

The next is *savaka*, or in Sanskrit, *sravaka*. A *sravaka* is a person who gains enlightenment through following the instruction of others, and like the Buddha, helps others to realise *nibbana*. Unlike the Buddha, he may not be able to satisfy as vast a number of people.

Next is *arahant*, or *arahat*. In Pali it is "arahant" with an "n". In Sanskrit we say "arahat". The Buddha, the *Pacceka Buddhas*, the *Savakas* are all *arahants*, although they would not be addressed as such but rather by the appropriate aforementioned name. "Arahant" literally means "a person who has eradicated all mental defilements." Any person who has reached the highest stage of sainthood is called an *arahant*. The Buddha can be considered an *arahant*, as could the *Pacceka Buddhas*, and the *Savakas*. However, most commonly, the term refers to "a *disciple* of the Buddha who has reached the highest stage of sainthood".

So, in summation, although the Buddha may be considered an *arahant* as he himself has eradicated all mental defilements, the term generally refers to the disciple.

The last is *Bodhisatta*, or *Bodhisattva*. *Bodhisatta* is the Pali word, and *Bodhisattva* the Sanskrit. The definition of *Bodhisattva* as given by Dr. Walpola Rahula is as follows:

"The Bodhisattva is a person, (monk, nun or lay person) who is in a position to attain *nibbana* as a *Sravaka* or as a "*Pratyeka Buddha*", but out of great compassion (*maha karuna*) for the world he renounces it, and goes on suffering in *samsara* for the sake of others; perfects himself or herself during an incalculable period of time (over many lifetimes) and finally realises *Nirvana* and becomes an *Arahant*, *Samyaksambuddha*, a Fully Enlightened Buddha. He discovers the truth and declares it to the world. (At which point, after many lifetimes) his capacity for service is unlimited."<sup>1</sup>

Essentially, a *Bodhisattva* is a person who aspires toward Buddhahood seeking to fulfill the required perfections in order to progress to the next stage during his current lifetime.

As Charles Illioit wrote in *Hinduism and Buddhism*:

"The word "Bodhisattva" means one who ascends his knowledge, but is used in the technical sense of a being that is in the process of obtaining but has not yet obtained Buddhahood.

Hence, we should understand clearly what is a Bodhisattva. A Bodhisattva is still a person who is trying to become a Buddha, who has not yet become a Buddha, but who is fulfilling the necessary qualifications to become a Buddha. Actually, the Bodhisattva is still a puthujjana, a non-arian, still a worldling. Thus, they have defilements, just as other ordinary people have. He or she is even likely to be reborn as an animal. You can read *Jataka* stories (birth stories of Buddha) to see how many lives the Bodhisattva was born as an animal. Hence the Bodhisattva is a person like ourselves, only a little better, perhaps a person who has much more energy, or is much more eager to help others or to save beings from the suffering of samsara."

We cannot pin-point the place on an individual's spiritual path when he can be called a Bodhisattva. Anybody can make a wish to become a Buddha if he is willing to fulfill the necessary perfections. In the *Theravada*, eight conditions for the fulfillment of the resolution to become a Buddha are mentioned. Only after which may your will be fulfilled. These eight conditions are:

1. That person must be a human being when he makes a wish for Buddhahood. (Only a human being can make this aspiration.)
2. That person must be of the male sex.
3. He must be capable of attaining Arahantship in this existence. That is, he is able to do so but postpones it for trillions of world cycles in order to work at helping others on their attainment of enlightenment.
4. He must make the resolution in the presence of the Buddha. That is, he must visit the Buddha personally and make the resolution in his presence.
5. He must bear the emblem of a religious mendicant. That means he must be a monk or a recluse, not a layperson.
6. He must have attained, through meditation, five qualities of supernormal knowledge (panca abhinna). He must have attained four or five rupa (forms), four jhanas (concentration states), and four arupa (immaterial concentration states).
7. He must have dedicated his life to the Buddha.
8. He must have great yearning, endeavour, effort, and striving to become a Buddha. He must be ready or willing to walk across to the other end of the world cycle. His yearning must be so great that he would take upon himself the task of walking on glowing embers to reach the other side of the world.<sup>2</sup>

These are the eight conditions required for the fulfillment of the resolution to become a Buddha. When the aspirant meets the Buddha and makes the resolution, the Buddha looks into the future and sees whether the resolution will be fulfilled, and if so, when it will be fulfilled. The Buddha then declares that person to be a Bodhisattva or he declares that in the future that person will become a Buddha. The Buddha Dipankara looked into the future and made a declaration that the recluse Sumedha would become a Buddha like him. There after, that person was called the Bodhisatta, which means "Buddha to be".

Hence, the Bodhisattva is not a person who has reached any of the stages of sainthood. He is just like any other ordinary person, except that he is trying to fulfill the necessary qualifications to become a Buddha. I feel I should mention this because some books and teachers say that the Bodhisattva is one who has reached realisation (enlightenment), but who postponed going entirely into nibbana; you must live in accordance with the human life span. (It is said that Buddhas do not live to the end of the human life span, which is one hundred years, but live only eighty years.)

The Bodhisattva, still being a puthujjana (ordinary one), has the feelings or the qualities of the puthujjana, and can be a wicked person in some of his lives.

In *Mahayana*, there are three *Yanas*. *Yana* means vehicle. They are *Sravaka Yana*, *Pratyeka-Buddha Yana*, and the *Mahayana*. *Sravaka Yana* means gaining enlightenment as a disciple. The *Pratyeka-Buddha* is gaining enlightenment as a *Pratyeka-Buddha* or *Pacceka-Buddha* (same thing in different languages), an individual or silent Buddha. *Mahayana*, or we may call it *Buddha Yana*, is gaining enlightenment as a Buddha.

In *Mahayana* books we find all three *Yanas*, but it is said that the *Buddha Yana* or *Mahayana* is the best. The other two are inferior to the *Mahayana* or *Buddha Yana*. We can accept that because the Buddha is the best person in the world. And so realising truth or realising Nibbana as a Buddha is the best thing. But in *Mahayana* the followers are exhorted to aspire to become Buddha. They have to become Bodhisattvas.

How many *Yanas* are there in *Theravada*? In *Theravada*, we do not call them *Yanas*. We have another name for them and that is *Bodhi*. Sometimes it is called *parami* or *bhumi*, but the usual term is *Bodhi*. *Bodhi* means enlightenment. We have in *Theravada* five *Bodhis*:

1. *Sammasambodhi* - Enlightenment as a Buddha.
  2. *Pacceka bodhi* - enlightenment as an individual Buddha.
- The third, fourth and fifth are divisions of *Sravaka Yana*, mentioned in the *Mahayana* books. *Sravaka*, or the disciple, is divided into three types.
3. *Aggasavaka* (chief disciple) - Every Buddha has two chief disciples, two males, two females. Thus, there is the term, *aggasavakabodhi*, which means "enlightenment as a chief disciple".
  4. *Mahasavakabodhi* - enlightenment as a great disciple. Ananda and *Mahakassapa* were both this type of disciple. There are eighty such disciples of the Gotama Buddha mentioned in Buddhist doctrines.
  5. *Pakati Sravaka Bodhi* - *pakati sravaka* means "ordinary disciple".

So in *Theravada*, these five *bodhis* (ways) are open. These five ways are as I have shown. And it is up to the individual to choose any one of them. A person is not exhorted to choose only one. If one is ready and willing to undergo or to fulfill the necessary qualifications of the Buddha, one can aspire to Buddhahood and follow the path of Buddha. If a person is not willing to spend so much time in the *samsara*, they may aspire for *pacceka Buddha* as it

requires less time to become a *pacceka Buddha* than it does to become a *sammāsambuddha*.

To become a Buddha, a person needs to fulfill all ten perfections for 4 × 100,000 world cycles. That is for the Buddha, who is prominent in *panna* (wisdom). For the Buddha who is prominent in *saddha* (confidence), 8 × 100,000 world cycles are required. And for the Buddha prominent in *virīya* (effort or energy), an almost inconceivable 16 × 100,000 world cycles are required.

For *pacceka Buddha*, the person must fulfill the ten perfections for 2 × 100,000 world cycles.

The *Aggāsavaka* (chief disciples) need only 1 × 100,000 world cycles. For the *Mahasavaka*, the aspirant needs only 100,000 world cycles. But for the *pakati savaka*, or ordinary disciples, there is no limit. One may achieve bodhi in this life, the next, or maybe after one hundred, one thousand lives, one million, etc. lives.

So these five bodhis are open to all followers, and it is up to each follower to choose any one of them. But in the *Theravādan* book it says that the *yana* or the bodhi for *Buddha* and *Pacceka Buddhas* are not given the same treatment as the bodhi for disciples, because only one in a billion or one in a trillion will become a Buddha. One in a million may become a *pacceka Buddha*.

Not everybody can become a Buddha according to *Theravādan* teaching. There are people who are not willing to spend the amount of time in *samsāra* required to become a Buddha, and want to end the cycle of rebirth in a shorter time. It is because of the seemingly impossible requirements that exist for one aspiring toward Buddhahood that the path of the Arahant is more thoroughly recognised and given treatment in the *Theravādan* scripture, as it is more practical in the sense of being useful to a larger number of people.

A very ambitious person might say, one should become a Buddha, one should save all the beings, and so long as one has not saved all the beings, one's salvation is incomplete. If that were correct, then the pursuit of salvation is futile, as there will be no end to the creation of new beings and therefore no end to the pursuit of salvation. A discouraging and paralysing notion to say the least.

In *Theravāda*, only what is practical is shown. Just as not every single U.S. citizen can become the President of the United States. It is open to all individuals who meet the requirements, but only one person out of the entire population can be President at any one time. Others may be syndicates, congressman, governors, mayors, lobbyists and so on. But there is only one person who is President.

So in *Theravāda*, all five *bodhis* are presented and the individual is given a choice. One can choose any one of them as the guiding light on the path toward their own enlightenment.

If there are five *bodhis* in *Theravada*, are there any persons who have aspirations toward Buddhahood? There are many, but we cannot have records of every such person. We cannot say, "There are five hundred of this one, a thousand of that one..." and so on. However there are many authors of Buddhist books who make such aspirations.

There is a custom amongst Buddhist authors to make an aspiration at the end of their books. For example, "May I become a Buddha", or "May I become a *pacceka Buddha*", or "May I attain nibbana as soon as possible". So in Buddhist books, we find aspirations toward Buddhahood made by many authors. We can call them the Bodhisattvas in *Theravadan* too. And there are many *suttas*.

By this I mean many periods of *Theravadan* writing about Bodhisattvas. We can read about them in the book "*Buddhavamsa*" which is the biography of the Buddha. In the *Buddhavamsa*, 24 previous Buddhas are mentioned, and at the time of every Buddha the last of those was a Bodhisattva and he was identified as a king, or a lion, or perhaps a hermit, and so on. Also, in the *Jataka*, we can learn about Bodhisattvas. In what ways they practiced charities, moral conduct, renunciation and so on. All together, there are 547 stories. There is also a book called "*Cariyapitaka*" which essentially means "the life of the Bodhisattva", in which there are many stories, each one giving an example of one of the ten perfections.

So in *Theravada* we have all five ideals: Buddha ideal, Bodhisattva ideal, *paccekabodhi* ideal, *aggasavaka* bodhi ideal, *arahasavaka* bodhi ideal, and *pakati savaka bodhi* ideal. A person may choose only one, or not choose at all. This is the *Bodhisattva* ideal in the *Theravadan* tradition.

Lastly, I would like to say that, contrary to popular belief, *Theravadan* tradition is not entirely devoid of the Bodhisattva ideal. As I mentioned earlier, according to *Theravada*, not every single being has the capacity to reach Buddhahood, this is why *Theravada* Buddhist teaching gives greater attention to the other, more attainable ideals. It may be said that, in essence, *Theravada* is aimed at helping **the masses** to attain a higher degree of spiritual understanding.

#### Endnotes

1. Frasier, Gordon, *Zen and the Taming of the Bull: Towards the Definition of Buddhist Thought, Essays by Walpola Rahula*, London 1978.
2. Mnussattam linga sampatti, Hetu satthara dassanam, Pabbajja guna sampatti, Adhikaro ca chandata. - *Buddhavamsa*.

Ven. Bhikkhu Varasambodhi

**Editor's note: in certain cases "he" can be read as "he or she" where appropriate.**



**The Library You Are Looking For - Chapter 6**  
**Looking For Emotional Maturity (Caga) in our Library Systems**

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CHAPTER 6

Recently, there has been some talk of the need for emotional maturity in leaders of organisations.

This attribute is covered by the Pali word *caga*.

If we were to use our sense of personal inner space between events to create the reduction of time to space, it would seem, according to David Balsillie (1912), that we, like Professor Bergson, create a severance between superficial and deep-seated states.

It would appear Bergson uses space in a double sense, first as an external reality in which real objects are juxtaposed, and then as the ideal homogeneous medium in which we become habituated to set out the psychic states in reflective thinking.

Homogeneity and heterogeneity are correlative notions.

It is only against the background of an homogeneous medium that we can conceive the discrete multiplicity of objects in external nature, or the succession of inner states.

Viewed from this frame of reference, space and time are two different aspects of the same fundamental form of thought, named differently as being applied to different fields of experience.

Bergson surmised "*a priori* that the idea of space is the fundamental datum...Time is nothing but the ghost of space haunting the reflective consciousness".

If we follow this train of thought and try to resolve the matter, we may come to the view that time as the form of inner sense is a "spurious concept".

In some forms of Mahayana teaching, this negation construct is employed as a method and means teaching device.

Scepticism about "space-time" is in opposition to paradigms used in Western libraries.

The ambience of this chapter is to deal with and talk about both notions of space and time as if they are separate and authentic.

By using this as our centre of gravity, a kind of "endosmosis" between our helpers' psychic states and the external realities is possible.

Language then becomes a potent agent in completing their solidification.

Thus, by the combined influence of external objects and language, our helpers can be trained in the notion of volitional action to preserve the Dhamma for 500 years.

In some sense, there is a level of opportunity offered by our organisation to preserve the written Buddha Dhamma. How may this opportunity be cognated by Members who have not spent much time in libraries this life?

They believe the good feelings they experience in libraries have arisen from blessings from the Deva of Learning.

However, this is a simplistic view of a series of events that took place during the time they worked in the library.

They do not understand cause and effect - they received the blessings due to the kusala kamma generated by their actions.

There are two or more ways of encouraging helpers in the library.

It is a matter of the degrees of freedom they are given.

Can we allow library helpers to make errors for lack of supervision and training?

At least when they start practice, our senior staff must find the time to demonstrate to new library helpers that our organisation, at times, uses models of deliberation which can find some common ground with libraries in the Western countries responsible for the development of, and study in, special libraries.

We might state that librarians are driven by that consciousness which is "goaded by an insatiable desire to separate".

When books or journals are batched into categories, they can be hashed into some ordered system or other.

It seems that projects which have consumed the most resources in compiling digital libraries have been funded, driven and directed to conserve a country's current ideology of national status.

In the United States of America (USA), the initial vision for a digital library was articulated by the Librarian of Congress, Dr. James Billington, in 1987.

The goal was to make archival treasures available in digital form. By 1998, more than three million items had been put on the library's American Memory site. In that year, the site attracted more than 12 million visits. The program cost \$US60 million; \$US45 million of which was funded privately.

By the end of the project in 1995, the library had put Laura Campbell in charge.

We are grateful that the drive behind the USA project gave an imperative to accelerate further research in the application of scanning technology for library purposes.

In 1999, Mark Bulter reported on the trickle down effect of the USA project as it reached Australia on 4 February 1999, when Laura Campbell convinced 15 of Australia's prime cultural institutions to pool their resources for the digitalisation of local archival treasures.

In cost terms, it is likely the twelve year cultural lag (from 1987 to 1999) in Australia saved money and effort because a "plug-and-play" technology is now available for the development of Australian libraries.

Ernest Gellner in 1979 wrote sociology essays that were thought provoking and readable. One branch of thought which includes Marxist historicism considers that society is best understood without the aid of sociology.

John O'Neill (1983) posits Gellner espouses sociology because, unlike the idealists, he is a man of predicaments who has seen across the "Big Ditch" that separated non-industrial and industrial societies. Gellner's arguments leave out much which other sociologists would consider relevant.

The advantage of our Centre's library being sited on the industrial side of the Big Ditch is that it gives our Members benefits from science, technology and medicine without much of the universal chaos which can arise from population growth and urbanism occurring at a rapid rate.

Because multiculturalism is a fact, and tolerance of others is widely spread in Australia, which has a low birth rate, several authors foresee competition between the elderly and their grandchildren for resources.

The middle generation who pay the taxes will have increasing contact with older persons and this may produce self-justifying attitude change and the elaboration of stereotypes.

The welfare state legitimates appeals for higher living standards and equity.

According to J. Cooper and G.R. Goethals in 1981, the problems of the old are seen as resulting from discrimination, prejudice, forced retirement, and unresponsive institutions rather than the process of aging or the deficiencies of elderly persons.

We see an unending supply of well-educated, aged helpers being both end-users and supporters of our future library, provided we train all our Members and other end-users to remove ageism from their minds.

We have an aspiration to remove overt and covert racism, sexism and ageism which are merely manifestations of hate, greed and ignorance.

We do not wish to waste the life force of our helpers and our resources by encouraging them to produce superficial monographs or make arbitrary submissions to our benefactors for funds for such projects under the banner of our Buddhist library programs.

We believe in writing the rules for bargaining power in advance as the pivotal construct for our general theory of bargaining.

The model we use as library policy is to avoid conflict spirals with helpers by holding the importance of certain precepts so highly, that followers of the policy are prepared to use bargaining toughness to overcome the helpers who imagine themselves as holding a bargainer's image of power.

These are needed because some years ago, we accepted part Government funding for a project having an objective designed to help socially disabled persons return to the labour force in what were in effect "sheltered workshop" conditions.

We succeeded in meeting the Government's objective to their satisfaction.

Upon completion of our contract, the study paper produced over six months was judged to have a barely marginal return to our organisation in terms of increasing our library resources.

In retrospect, we declined to negotiate strongly enough on the selection of a balanced mix of applicants.

The amount of resources and effort we had outlayed over the six month project was considerable and could have been justified if we had two persons teachable in Buddha Dhamma.

As it happened, we were allowed to select one person who was teachable in Buddha Dhamma and the Government supplied a second person who turned out to be unteachable in Buddha Dhamma.

The library has a preoccupation about the cost of producing a certain magnitude of quality outcomes.

We prefer our affordable, sustainable approach which at times must transcend the requirement which appears to be found in the rhetoric of USA hegemony models, which concede to the need to ignore outcome differences of learning programs caused by dissimilarity in learning ability.

We see this trait as compassion outstripping wisdom.

In Buddha Dhamma, compassion and wisdom must be balanced, just as the wings of a bird must be of equal strength if it is to fly straight.

We view reports on convergence and divergence in national education systems from 1955 to 1980 as suggesting the political diffusion of a common educational system was being forced on some persons living

in urban decline, who were unsuitable in cultural terms to fit into some of the information age imperatives.

Marilyn Rueschemmeyer in 1981 studied an East-West comparison of professional work.

It was found that the competitiveness and insecurity of working in a post-industrial society have reached socialist societies because it seems work is insatiable in its demands.

Because "professional" work seems to be the basis for self-regard and dignity, it leaves the person doing it with the decision of how much is to be done and how well - its demands are without limit.

Our library needs helpers with high skills.

The global rise of "professionalism" is altering work practices.

We have a library policy that we remain a learning organisation.

We assume our Task Units' Members will reinforce our new library helpers and end-users to dream of increasing the depth of their "professional" field by a factor of two to six this very life.

To make this concrete, helpers are prepared to make more and sufficient merit and pledge it to learning Buddha Dhamma, so that when the time comes for an intense work commitment, at least for most of their life, they will do it without complaining.

They appreciate the kindness of past Members who helped develop our library reference systems for their use.

Standardisation of trans-national banking and the need for rapid air travel for business and tourism requires a common work culture as the industry undergoes more globalisation.

Macrosociology may still lack a common intellectual agenda, but as Charles Tilly suggested in 1986, there is a need to study large structures and processes over blocks of space and time.

Because "Global Development" and "Global Contraction" can occur at high speed and in ways other than the Swedish "social Keynesianism" model or the United States of America "commercial Keynesianism" model, it is painfully evident that some other models are operating in much of the world.

We have not had the time and resources to research a trustworthy global model. The building and testing of such models requires a high speed computer.

At present, since we do not have access to very fast machines to run the various macro-models, we say we are prudent to avoid the issue of what macro-model we should adopt until we have the tools to make sense of it.

In saying this, we do not intend to disparage the motive or intellect of those fortunate enough to have the tools to test and build their models of the future.

We build from our knowledge of cause and effect.

So, even if our library processes incline to the pragmatist's view for the moment; we think we know in the future we will use tools that can run finer models of "macro-anything".

Then, we imagine we would run our library with extended input-output complexity.

We cannot argue this claim at present because our finances cannot afford the luxury of these tools to model systems until the year 2005, and have them operable by 2010.

#### Using What We Have Without The Limits Of Logical Positivism

The theory of the foundations of knowledge was promulgated in the 1920s by the Vienna Circle philosophers as "logical positivism". It was later renamed "logical empiricism" but is still referred to in the literature of epistemology as "positivism".

According to Scott Gordon in 1991, the Vienna Circle and their successors had very different ideas as to how much knowledge could be obtained, but they were inspired by the same notion that absolute certainty was possible.

Intense study of the Abhidhamma Pitaka reveals that the Path that will permit a person to arrive at insight good enough to know how the players in that circle reached the limits needed for their statements given their perceived levels of certainty, is found in four out of the five fields of knowledge known in Dhamma.

We administer with limitations best described in the words of James Clifford (1983) as a "patchwork of fragments composed over a period of a quarter of a century; the seams of which are often invisible, making it difficult to tell what piece was written when".

Since the author's genealogy of Buddhist libraries is limited to monasteries in about 14 countries, there is hardly enough data to predict what a global comparison of other Buddhist libraries may hold.

Since the comparist must sift the general from the particular, or as Edward Evans-Pritchard put it: "the social fact from its cultural form" any attempt at suggesting or implying global theory, cannot be supported by survey facts.

To date, our world picture of Buddhist libraries is "non-scientific", tentative, multiphasic, rapidly changing and aggregated from observations of many intuitive persons.

We have been unable to find anything more useful.

Through concerted library action, we created a learning organisation having as its lemma "lifetimes of learning".

To establish a learning organisation, we created a class of committed learners and over time made them capable by providing more and more resources to aid improved learning.

How was this series of tasks funded and achieved?

In this section, we start to deal with the need to generate some kind of emotional intelligence about the library storyline and explain why we choose to pretend it is a prime necessity for our operation.

According to Hochschild (1979), emotion management is not simply the masking or suppression of supposedly inappropriate emotions or putting on fake displays of unfeelt emotion. Rather, it is "deep acting" by which new authentic emotions are created.

Theodore D. Kemper (1983) posits that emotions are better explained by outcomes of social relations of power and status (social structure) which directly evoke emotions by feeling rules and emotion management.

We take the definition of emotion as "self-feeling".

We start from a view that most new Members or end-users of our library systems are underachievers in Buddha Dhamma.

To be able to talk differences in simplistic terms, we imply that Members of twenty years standing who run our organisation are over achievers.

Compared to experienced library helpers who run and develop our Task Units, new Members are significantly higher in general anxiety and dependency needs, and lower in academic interests, self-evaluation and interpersonal competence than over-achievers.

To ease new persons into a germane truth about how things are for old Members and end-users, we make use of the old Chinese view that:

"Everyday at the bridge, community leaders enjoy civilised living. Outside, blossoms seem to vie for attention in their attractiveness. Inside the house surrounds there are bamboos and orchids. Throughout all four seasons, this epitomises life".

We incorporate the notion of above average neuroticism in our underachievers' listings.

Although experimental findings in the influence of neuroticism vary, there are some benefits, for example Furneaux (1962) found neurotic introverts tend to do best in exams.

Talking about profits is not very fashionable in many quarters and for many reasons.

The profit motive of the modern capitalistic industry which is oriented towards the mass market is questioned or condemned by many. R.W. Knoepful (1970) posits that most industrialists acknowledge that profits are no longer acceptable as the only motive of an enterprise, and that modern industry has other and wider obligations.

The basic step for selling long term approaches to management is objective analysis which answers the question: "Where do we come from?"

Although the long-range planner must look forward, he or she must initially look back.

The first step needed is an objective analysis of past performance.

Over the last twenty years, our library dealt with about 300 known tasks.

The importance of non-intellectual factors in the processes of teaching and learning has to do with the psychology of personality.

In Western culture, the four personality theorists were Freud, Alder, Allport and Eysenck.

Eysenck's dimensions of extroversion/introversion and emotional stability were used as a conceptual framework to attempt to explain why one teacher succeeds with certain pupils but not with others.

George D. Handley in 1973 argued that a teacher is not a good teacher simply because he or she has certain characteristics but because of an indefinable 'something' that comes into play when teachers and students interact.

As mentioned earlier, we attempted to use conventionally trained English teachers who had B.A. Dip. Ed. qualifications in Victoria, Australia, to raise literacy issues with Members who helped in the library.

In a review of his own work, Sarason (1971) concluded that the performance of high test-anxious students is debilitated under evaluative conditions (i.e. being examined in a competitive situation) and lower than that of low test-anxious students of comparable intelligence; but is facilitated under motivating but non-evaluative conditions, and then exceeds the performance of low test-anxious students.

No differences were found between extreme test anxious students in conditions that excluded motivational and "evaluation" cues.

#### Suggesting The Notion That We Are A "Scriptorium"

To be able to talk differences in simplistic terms, we imply that Members of twenty years' standing who run our organisation are likely to interpret our output in terms of the modern equivalent of the old ministry "scriptorium".



This was the place where the Canon was duplicated by the dedicated pupils - who could read and write - and distributed from there to the faithful. With modern technology, our Internet site means it is possible for end-users to duplicate our records at great speed.

We use one printed sheet of A4 paper as a unit of output to compare our delivery of work.

From 1977 to 1978, we estimated we could deliver about \$2 of written Dhamma per \$100 of real and virtual expenditure.

In those days we estimated costing voluntary labour at \$2.50 per hour.

The paper output included published writings in local newspapers.

Our library's major printed publication was a Newsletter posted to over 30 countries; a minor monthly newsletter for Members and Friends; and a short occasional edition of small Ch'an Academy memoirs.

From 1979 to 1997, we estimated we doubled our output worldwide to deliver about \$4 of written Dhamma per \$100 of expenditure.

This calculation is conservatively based on estimates of photocopies, writings in books, (the printing costs of which we partially paid for); local newspapers; and overseas journals.

In 1998, we operated our website receiving 100 visits a day at inception.

With extended use of handouts to Members and end-users; wider circulation of our Review; more newspaper publicity; and cooperation from the overseas press, we estimate that we tripled our output to deliver \$12 of written Dhamma per \$100 of expenditure.

On the basis of current plans for distribution of CDs, in addition to our website, book and radio script publication plans, we think we can transfer \$100 of written (or equivalent) Dhamma in different ways for each \$100 expenditure, by the year 2000.

The prospective analysis involves new technologies, changing markets, and changing environments.

Our organisation must attempt to answer the question: "Where might we end up assuming possible and probable changes in the organisation and its environment?"

According to Johnathan H. Turner in 1985, a structural theory of action as expounded by Ronald S. Burt in 1982 should have four elements.

The first is how the positions of actors (which are assumed to be purposeful) circumscribe their own interests and actions.

The second is how actors develop interests or perceptions of utility by reason of their position in the network structure.

The third is how interests and social structural conditions constrain action.

The fourth is how action feeds back and alters social structure.

Either because of this theory, or perhaps in spite of it, our library organisation has the willingness to theorise beyond our very narrow data base and go beyond Merton's "middle range theory".

The main reason for this willingness is the fact that our library helpers are practicing Buddha Dhamma and understand cause and effect in terms of merit.

Their self-interest is served by providing more and more end-users with the equivalent of more paper Dhamma to consolidate their wishes to meet with Buddha Dhamma in their next lives.

As our Task Unit Members working on library projects know, as their learning skills increase over time, they move to understand the perceived causal agent of an event or object and the relation of themselves to that causal object; so they develop confidence (Pali: saddha) about the blessings that happen to them in the present.

According to Pine in 1982, specialisation seems to be the key to small publishers' press success.

For them, a large percentage of their revenue comes from backlists.

By contrast, according to Glenn R. Carrol in 1985, large publishers produce books with an average shelf life of six months.

By thinking about our library systems from the viewpoint of a small publisher model, when we project to the year 2007, we believe the systems can deliver \$1440 worth of written Dhamma per \$100 expenditure.

This end-in-view prediction arises from assuming an approximately five-fold increase of service to the end-user over the projected \$100 Dhamma delivery figure per \$100 outlay for the year 2000.

We assume that more highly educated local and global end-users (particularly in Western countries) will probe Buddha Dhamma information and wish to absorb more of our information in terms of paper output per year.

The second planning step of projective analysis asks: "Assuming no major changes occur, where will we go from here?"

We put forward this 2007 figure for planning purposes and will base our library design over the next six years on this figure.

From our present position, we see no real risk to our organisation if we concentrate our efforts towards this order of magnitude.

Later, we can review our circumscribed analysis of the projective type as our library proceeds by attempting to approximately double output each year towards this 2007 end-in-view limit.

We can do this by detailed planning segments which are of interest to us.

Overall, for development purposes, we concentrate on finding how to deliver "live" Teachings to larger audiences.

Over the next two years, research into instruction by multimedia is being planned by one of our postgraduate Members of our Task Units.

We now introduce the notion that the library strives to achieve or maintain a "Good Reputation" in Dhamma delivery capacity as one of its objectives.

This means we ought to explore some of the research which is being undertaken on predicting emotions.

This amounts to discrepancy between "want" and "have".

To be practical, we must remember we are not a general library store but a specialised information warehouse having delivery means for our target end-users.

To help preserve the meaning of this notion before some end-users render it in their own terminology, making our statement superficial, it is essential to check our approach to this notion in several ways.

The first way to consider the notion is an expression from the emotional nature viewpoint.

According to Norman K. Denzin (1983), Kemper's social relational theory (1981) represents significant advances over previous formulations.

It treats emotion sociologically, relationally, and interactionally.

It synthesises wide-ranging literature in experimental psychology, physiology, social psychology, anthropology, and sociology.

It suffers from two basic problems.

The first is semantic and involves the way the phenomena of emotions are formulated sociologically.

The second is one of domain priorities and involves the place of physiological or somatic processes in a sociological theory of emotion.

The two problems tend to blur.

So if bodily reactions lead to overt behaviours - these can be mediated and defined by cultural, relational, structural, and feeling rule factors.

These factors, in turn, produce variations in the labelling of emotional states.

According to Satre (1939, 1962), emotions are treated like stones or ponds or static objects which are given labels.

Pure behaviour is not emotion, nor is simple awareness, which becomes emotional only when it is so interpreted by the person and is brought into self-interactions.

The body adjusts to the emotional interpretations persons place upon it.

Satre posited that bodily disturbances provide the belief in an emotion as it is lived.

Emotion is a social, interactional, linguistic, and physiological process that draws its resources from the human body (rupa); from human consciousness; and from the world that surrounds the person.

Emotion can be defined as "self-feeling".

Emotion has a lived "realness" that cannot be questioned by most persons.

This definition is useful because it operates in the field of social interaction.

The nature of library purpose must appear in packets of social interactions or "quanta".

We teach our library facilitators that they should wish that any action undertaken by them in their role in supply chain management of the library does not bring to them an unwholesome (Pali: akusala) emotion of guilt, shame or resentment.

If we had some idea of the personality type or the demographics of the persons who have read our website, would we design our content to meet their constituency preferences?

We can draw a parallel to our radio program scripting.

Our presenters must be trained until they have a reasonable understanding of what is being read.

We have about five presenters so that each can read a part of the script.

It is not enough to put together a "cut and paste" radio script on, say, the history of the library development stages on the basis that an "indefinable something" happened.

While the pretence of objectivity as a writing style is difficult for humanistic educators, it is more likely to be on an assembly basis unless there is the same scriptwriter and/or producer.

Essay writers should have a theory of sifting out childish language and avoiding too many "zeitgeist" solutions.

Schemes that claim to be able to predict from content analysis of scripts may be attractive in the commercial world but cannot be used for Dhamma talk guidelines.

Dhamma should be moving to read.

It is much more difficult to write in a personal style because of doubts of what is acceptable to the assembly of listeners.

As Professor Alastair Heron, tenth President of the Australian Psychological Society, stated in the 1975 Presidential Address, some things are certainly not essential to the health and vigour of learned societies or professional bodies, any more than jewellery is essential to the beautiful woman.

Someone using a large canvas is the first requirement to resolve the question of vision, by having sufficient experience to produce what has been termed "organised anecdotage".

To write appropriate radio scripts, we teach that understanding of four personal factors is desirable if the broad canvas picture needed for a script formulated by this approach can be relied upon.

The first is the awareness of the first Noble Truth - the truth of life's troubles (Pali: dukkha).

The second is the sound knowledge that human beings, consciously or unconsciously "fake" questions which have items dealing with "emotional stability", but do not do so in respect of "sociability".

The third shift up the development ladder for a broader writing canvas has regard to normal ageing and the question of modifying parts, or paralleling parts, of a system to provide useful roles for older men and women in the information age.

In some writings, this is called dignity for aged persons, but the phrase is not favoured as it may have ego overtones.

Provided sufficient computer systems are given to Members, the transformation changeovers in culture are only a matter of time.

We need sufficient publication capacity within our organisation to supply end-users at affordable rates.

Ageism is a cultural function.

Until there is more awareness of how to use persons over 35 years, and the understanding that two individuals aged 60 years could be totally different, then library design may be twisted in its concrete operations.

The fourth factor is that one may fail to see that one's insights are superficial, because there is a failure to understand the intricacies of systematic classification and sub-classification.

As a first approximation of our version of confident writing, we mean that the skilled person who can write should look at 1000 ideas, script 100, edit to 25 as a draft and end up with maybe 8 in the final script, while holding together the four things mentioned above.

Naturally, library researchers are taught to work on the same view. At times, we provide check-lists of a "how to" nature.

The library helpers compose lists after real events by having all Members write what they did on the day of the event. We use such lists to improve service delivery. Such a list may run to 600 items.

A typical event may be a New Year visit of 350 persons from another Temple.

Our library systems need a resource-partitioning model which allows for cycles of increased entrepreneurial activity when we increase our supply of books and journals, followed by finding new ways of using our finite heritage resources.

At the least, we must develop a centre of gravity based on sufficient information capacity within our organisation to supply Members and end-users dependable information at affordable rates.

A Kathina ceremony was held at Buddha Vihara Temple on 6 November 1999. Abbot Ven. Ajarn Viriyananda Mahathero, accepting the Buddhist robe from our Members (L to R) Jocelyn Hughes, Maria Pannozzo and Anita Svensson. The offering was made to all Sangha, past, present and future, and thus has a powerful effect in strengthening past meritorious actions and weakening past unwholesome actions.

## **The Library You Are Looking For - Chapter 7**

### **Library Policies for Today and Tomorrow**

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

Education programs we deliver must stay eclectic today and tomorrow, yet be well grounded in known theory.

To offer education is the least patronising thing one can do for another person but, like cooperative farming, it may not succeed in villages unaccustomed to any form of self-help.

Our library organisation is the way it is because we are a self-help group. As a self-help charitable organisation, we rely on the generosity of local and overseas persons to fund our activities.

Our organisation's strength is that we are a self-help organisation and have continued to operate with mainly locally generated capital.

Many local Australian temples (Pali: vihara and Thai: wat) were initially established using imported capital.

More and more, it appears that some Buddhist organisations have trouble financing their operations purely from local capital raised from migrant devotees. Naturally, they want to continue a temple culture moulded on the national style of their country of birth. Their Dhamma libraries tend to comply with the traditional style.

By contrast, it was essential to instil into all our library helpers that our organisation's administrative machinery is non-sectarian and is not to be limited to one country's culture of Buddha Dhamma.

We wish to persist in leading our library to maturation with third rate delivery services as part of its make-up.

To do this, we have to raise the funds required to be able to sustain first and second class library investigations for selected end-users.

Among our end-users, our Founder needs material to coach selected persons who wish to undertake collective production of contemporary Buddha Dhamma papers.

The library function is to keep references which are worthwhile and sufficiently current to be useful for persons having superior editing capacity.

Editing power is vital to conserve publication of our journal *Buddha Dhyana Dana Review* and other publications.

It is needed for material on our Internet site [www.bdcu.org.au](http://www.bdcu.org.au).



Building up our self help capacity applies to the languages used in the library. Often, this is the English language.

Although a very small enclave of elderly Buddhist persons who are monolingual and limited to speaking only their national language (one other than English) may exist in Australia, many can speak a few English words, although they cannot read English well.

Incorporated into a large immigration program, which is part of national development policy, the Australian Government provides free tuition in English for migrants.

Existing in a land rich in other languages, our organisation is able to find translators among our Members for our library needs.

It is not easy to be systematic and objective about language study because of the range of languages available to the Australian Buddhist population.

Bilingual newsletters are common in this country.

Language belongs to everyone and it is easy for different usages to be noted or criticised.

As David Crystal noted in 1987, linguistic factors influence our judgements of personality, intelligence, social status, educational standards, job aptitude and many other areas of identity and social survival.

Most of the delegations of Buddhist persons who visit us include at least one person with a high level of proficiency in the English language.

Our organisation had a requirement to cultivate tactics and communications conventions regarding the type of language used in writing for the library.

The first tactic implemented was the use of Oxford English, whilst the main style to be used accorded to the *AGPS Style Manual for Authors, Editors and Publishers*.

A new edition of the *Style Manual* came out in 1988 and was reprinted with corrections in 1990, and again in 1999.

We have work-in-progress extending over the last five years to confine other library guides to 500 English words that are useful and easy to use, which persons can empathise with for Teaching purposes.

Valuable time and effort may be saved because there is no need to coin complicated English phrases when our systems find a suitable single English word for foreign Buddhist words.

This polyglot approach is sufficiently adaptable to other cultures to help end-users who use English as a second language.

According to Dwight Bolinger (1968), lists of words are both easier to make and easier to understand than grammatical rules.

Our library handbook is intended to be dynamic since we add words from our appraisal of many local and overseas publications in the English language.

We look for Buddhist (pandita) scholars' "irreproachable" pronouncements of various words for this project.

Many other dictionary references are also useful.

Among style items we avoid, are oxymorons, double speak and diasyrmos. Eulogia and thaumatolatry were encouraged.

Politeness of expression is encouraged.

We note some Members have hyperlexia which is an ability to read aloud that goes beyond their other cognitive abilities.

The "Sapir-Whorf hypothesis" combines two principles. The first is known as linguistic determinism: it states that language determines the way we think.

The second follows from this, and is known as linguistic relativity: it states that the distinctions encoded in one language are not found in any other language.

David Crystal inclines to the view that it is unlikely the strongest form of the Sapir-Whorf hypothesis has many adherents.

Usually, because of past slander of Teachers, few persons these days can cognate Buddha Dhamma methods which are taught through seeking inflexibility in the dictionary meanings of words.

In most cases today, persons tend to spiral around in their minds before the true meaning of the words enters their stream as awareness of Buddha Dhamma.

Because of his or her past causes, using a language other than English may be useful to wake a person up to meaning.

Without the kusala (wholesome) kamma of retaining meaning of words from past times, it may take a person many words to say in English what another language says in a single word.

But, in the end, the circumlocution can make the point.

For these reasons, and to avoid too much prolixity, we provide our library system helpers with polyglot guides.

In 1999, we think our ideal library guidebook would give Buddhist English meaning for some Pali, Sanskrit, Chinese, Latin and other words or phrases.

This approach gives a weaker version of the Sapir-Whorf hypothesis so that language we use does not adversely influence the way our end-users perceive and remember our library output.

Louis Hjelmslev's (1961) words have been translated as: "The grammatical rules of a language are independent of any scale of values, logical, aesthetic, or ethical".

Dwight Bolinger (1968) suggested that a competitive society results in opposing values, and some measure of neutrality is thereby achieved.

Since language is used by all parties to every controversy when it is pulled in all directions, it is forced to remain more or less impartial.

We think the best way of being impartial in our library is to put our tactics into print.

We desire to communicate to end-users of our systems in print how they can accomplish the mental tasks specified by Lord Buddha in his Teachings.

How are we to judge this type of emerging literature?

The exchange of language is the sharing of experience.

If we regard as the highest mark of civilisation an ability to project ourselves into the mental and physical world of others, we must ask how language is to be used.

There are few laws about the misuse of language.

In the complex information age societies which are appearing on a global scale, it seems language is becoming a weapon of division.

The few remaining small, unstratified examples of society are about to vanish under world population pressures.

We ought not overlook that it is valid to use superior verbal skills and written skills, if we develop them, to turn our library systems into holdings where at least some space or exclusive closed section is for use by the elite to train them to lend a helping hand.

If we do this well, the automatic trickle-down effect of striving to equip a few persons in an array of Buddha Dhamma, will help to awake many persons to change their direction by recognising and frowning on those liars who use language to demote the value of good (Pali: kusula) things in our society.

#### Our Use Of Language Policies

We wish to express the essence of things with clarity.

In 1996, our organisation developed a self-test for persons seeking accreditation to be involved in our publications.

We would say we think our library language policies stand a little to the right and beyond of the concept that no dictionary

founded on the methods of modern scholarship can prescribe as to usage; it can only inform on the basis of the facts of usage.

So that we do not become too old-fashioned, we ask ourselves from time to time, what a dictionary look like if it tried to satisfy the new demands of linguistic science.

We incline to the view that too many new words in our library guide would confuse those who use Buddhist English as a second language.

This is because we believe our average end-user already knows one or more Buddhist languages and could only estimate which modern words are left out of such a dictionary.

Perhaps the "use" of language, in discourse on moral matters, is not to indicate facts.

C. L. Stevenson (1937) wrote that the major use of ethical judgements is not to indicate facts, but to create an influence.

At that time, the resulting new theory, under the name of "emotivism" was viewed by many as a great liberation.

It seemed to rest firmly upon the bright idea that there were various "uses of language". Ten years or so later it was held that while there are diverse uses of language, it was questioned if, in bringing in the "emotive" or "dynamic" use of language, that use is really characteristic of moral discourse.

According to G.J. Warnock (1968), there were three main grounds upon which it was argued that it was not the case.

First, it was clear that there are other regions of discourse in which this "dynamic" use is clearly exemplified.

It is a property of advertising slogans or of political propaganda.

Second, is it always true that moral discourse is always emotive or dynamic?

Discussion of some sections of the Fringe Benefits Tax law by uttering "I think it's wrong" is scarcely a discourse one would think of as emotionally charged.

In this sense, it is steering, not pushing.

The third ground emerges very naturally from the second case.

It is where a person essentially tells the helpers something which may be unsolicited and which answers practical questions. This is where it is powerfully stated, subtly elaborated, and defended against a variety of objections.

This third ground is where the field of enquiry becomes large and is given with extensive and ramified argument and can be termed "prescriptive" discourse.

To review the situation, we say we have moved from a position where a body of doctrine goes beyond the emotive language of the "dynamic" process and moves outside the realm of the theoretical subject matter of moral philosophy.

The person attains an insight that was previously unknown which passes beyond the locutionary act of "using" language and leaves the fogginess of the perlocutionary act (influencing) and the illocutionary act (prescribing) behind.

What this means in practice is that as helpers develop, they need to get the timing right, so they can prove, each for himself or herself, the validity of observing *sila*.

Kamma is a law in itself, with no need for a law-giver: an external agency that punishes ill deeds and rewards the good deeds.

Other causative factors also come into play and often it is their combined effect that determines the result. A single cause cannot produce a result, much less many results.

According to Buddha Dhamma, things are not causeless (a-hetuka), nor due to one single cause (eka-hetuka).

Persons can change their nature by personal endeavour (purisakara). Kamma and rebirth go arm in arm.

In Buddhist thought there is no origination out of nothing. From thousands of different causes in the library operations, many combinations of good things can be assembled.

As from a heap of flowers many a garland is made, so by one born as a human being many a good deed should be done.

So there is "no single use of language" and our library lists are open to new discoveries.

In some cases, because of good things done in former times, helpers whose minds can mimic other helpers for a brief time, develop pliability of mind, and so obtain strings of patriarchal findings. Then, they do not just find themselves knowing what they are going to do, they get some view of what is desirable for them to do in the future.

This forces them to review the thesis that knowledge is immediate, and learn that it arises from causes whose base was found in former times.

Each person has a different past history of kusula kamma.

Those with much kusula kamma become more confident about the right way in which to do what they are going to do and how much merit they need to succeed in their roles.

As Bernard Mayo (1968) stated, the concept of role is irreducibly sociological: it cannot be reduced to elements of individual behaviour at this level.

However, he writes about the possibility of assimilating the behaviour of persons and the roles they act.

If sets of roles are conceived as persons, the social status quo is immediately sanctified. When roles constitute selfhood, to change society is to mangle human beings.

So, there are theories which engulf personality in role-playing; there are persons who present themselves as so engulfed; there are institutions which foster engulfment.

Our organisation's standard for library helpers is guided to prevent cloning by thwarting such engulfment.

If role thinking was the only meaning we could give to describe the highly formalised offices needed by law to be reserved for key Members, we would agree with Professor Dorothy Emmet that we should not make it so all-embracing as to lose its effectiveness as a tool of social analysis.

Doing something in the library should make a distinction in favour of "expectations" as against "requirements".

For example, it is a requirement not to kill silverfish, and the expectation is that the silverfish will be removed outside to stop them destroying paper.

Professor Austin suggests the act of uttering certain words should conform to a certain vocabulary, and conform to a certain grammar.

This amounts to mutual reciprocal expectations.

We try to avoid the "infinite etceteration" which can arise if this notion is carried too far.

Since we tend to limit our library working vocabulary to about 50,000 words, with new words added each year, all helpers need periodic tutorials to stay informed of our preferred report-writing words.

Diverse words we preserve are words used by Buddha Dhamma followers who use English as a second language.

For example, we must make it clear when we use the word "river" whether we are talking about the geography of the river or the volume of water in the river.

In 1961, J.L. Austin introduced the notion of performance utterance.

In a broadcast talk in 1956, he made the comment:

"That equips us, we may suppose, with two shining new tools to crack the crib of reality maybe. It also equips us - it always does - with two shining new skids under our metaphysical feet".

Lukac's essay on reification (1923) was not concerned directly with alienation (entfremdung) but with the problem of "false consciousness" as produced by the process of reification (verdinglichung) under socialism's conditions of community production.

M. Gottdiener (1985) holds that the concept of reification in Marx's theory, and that of alienation, are not the same, although they are related.

Mandel (1971) stated that Marx's "anthropological concept of alienation remains largely philosophical and speculative. It lacks empirical foundation".

David Sciulli (1985) worked on a synthesis of procedural and analytic concepts which he termed societal constitutionalism.

His theory updated and extended the procedural restraints on arbitrary power inherited from the distinct common law rebellion against absolute monarchy, beyond governmental power to arbitrary power by corporations in the socioeconomic order.

What sort of helpful environment is likely to limit alienation of helpers giving their time to development of our projects?

A Jonne Miller, Kazimierz M. Slomczynski and Melvin L. Kohn (1985) paper, which containing data from both the USA and Poland, showed that the effect of occupational self-direction on intellectual processes is similar for younger, middle-aged, and older workers.

By occupational self-direction, the researchers mean the use of initiative, thought, and independent judgement in work.

From a historical perspective, the three Polish cohorts had unique generational experiences.

The majority of men in the oldest age-group completed their elementary education before World War II and entered the labour force before the rapid industrialisation of the 1950s had begun.

A critical experience for this generation was the Nazi occupation and, later, the Stalinist era, terminated by the national upheaval of the "Polish October" in 1956.

Since the American men had been interviewed 14 years before the Polish men, the experiences of all three age-groups are of rather different historical eras from those of their Polish counterparts.

The oldest group (who were born before 1919) had experienced the Great Depression and World War II as adults.

The younger men (born between 1934 and 1948) were essentially a post-World War II generation.

As in Poland, educational requirements for many jobs increased from cohort to cohort.

The original American measurement of intellectual flexibility was measured on seven indicators.

Factor scores based on these one-dimensional models of ideational flexibility correlate near unity with factor scores based on the ideational dimension of the two-dimensional models (for the United States  $r = 0.97$ ; for Poland  $r = 0.96$ , where  $r$  is the correlation coefficient)

It was a longitudinal model, containing two underlying dimensions - one ideational, the other perceptual.

The paper is interesting because it could compare findings for a socialist and a capitalist society.

All the evidence from these studies supports the conclusion that job conditions continue to affect, and be affected by, intellectual processes with undiminished force throughout adult life.

Joan D. Browne (1981) commented on the difficulty that occurs when an effort is made to trace the decisive intellectual influences on the careers of leaders in educational change, because we have to wait a long time to see how philosophical idealism leads to educational reform.

The growth of the library does not appear to stretch under a link between the development of the local economy nor did it coincide with an economic "take-off" in the State of Victoria.

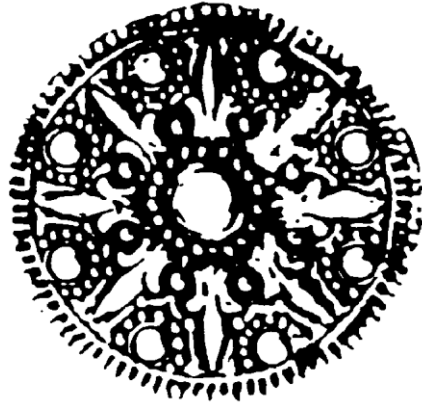
Australia has been undergoing structural change for some years with high levels of unemployment and underemployment.

In Australia, the labour market shaped ideology about post secondary education for persons and encouraged them to retrain to gain new work skills.

This was made possible by the rise of Government sponsored Technical and Further Education (TAFE) institutions in Australia.

The Training Guarantee tax provisions (which are no longer in place), meant employers were required to spend a percentage of their wage bill on education and training for their employees.





Ven. Manal Suren (Centre), Gunjiimaa Ganbat (Top Left), Vanessa Macleod (Top Right), Jocelyn Hughes (Bottom Left) and Bayan (Bottom Right) in Mongolia. Venerable is an emanation of Padmasambhava.

Image of Padmasambhava made by  
Members of the Buddhist  
Discussion Centre (Upwey) Ltd.

**The Testing Without an Examiner**  
**Knox FM Radio Broadcast 18 July 1999**

According to Raymond Tschumi (1975), it is dangerous to assert, as certain sociologists do, that there is necessary parallelism between culture and society.

Against this undemonstrable hypothesis we may cite the fact that societies which do not burn books continue to incorporate the values of extinct societies in their cultures.

As for the conflict between the two cultures, it may be attributed to a morbid state or to a social crisis, but in order to detect this disease one must first recognise the healthy state from which it deviates.

The claim of present-day sociologists to recognise only objectivity or "realism" is evidence of a morbid disequilibrium, against which young persons quite rightly revolt.

This official and profitable reductionism feeds on intellectual laziness, political stagnation, and reassuring dogmatism, and it has but one object, if any at all: to escape genuine human responsibility and to try to escape from all identity, from all humanity.

So, there are at least two types of experience with overlap we recognise.

Once we resolve our minor cultural conflicts, we are likely to find ourselves on some sort of bodhisattva path.

There are no medals for achievement along the bodhisattva path.

When we consider that the hundreds of thousands of Bodhisattvas in human birth who we know lived in the last two and a half thousand years, and the tens of thousands of Bodhisattvas we know to be alive today, practiced and continue to practice without too much publicity in this world, the Nobel Peace prize awarded to the bodhisattva, His Holiness The Dalai Lama, appears as an aberration in more silent traditions.

Common sense sanity is the mark of a developed person who is not shaken by the arising and falling of events in the world.

Such a person is unlikely to complain in the conventional sense, but would point out discrepancies in an organisation, or in poor behaviour of Members of the organisation he or she runs, to help other persons.

One great bodhisattva from Sri Lanka who passed away recently was the Venerable Piyadassi Mahathero.

In his lifetime, he visited our Centre, and through his dhamma talks and writings, he inspired many persons.

The Venerable taught that knowing where you are and which of the five hindrances are being restrained by you is part of the Path of Buddha's Teachings.

The five hindrances are: sensuality (kamacchanda); ill will (vyapada); obduracy of mind and mental factors (thina-middha) restlessness and flurry (uddhacca-kukkucca) and doubt (vicikiccha).

If these things appearing and disappearing on the senses are not restrained, then the Venerable explained that you get a three fold nutrient which is the admittance of lust and hate to our six senses.

The nutrient of non-restraint is shown by lack of mindfulness and clear comprehension (asati asampajanna).

In the Pali language, the "a" in front of a noun is a negation such as "non" in English which comes from Latin "non" meaning "not".

Non is the first word in a large number of Latin phrases, chiefly legal, some of which have been in more or less frequent use in English contexts.

In the majority of compounds of "non-" the hyphen is usually retained: but it is commonly omitted in the case of a few words, such as nonconformist, nonentity and nonsense, in which the etymology has to some extent been lost.

It is self evident that to care for your physical health, you must have measurements of the state of your body.

Last week, one of our Members became unwell and when his blood was tested in the local hospital, it was found his blood sugar level was too high.

Under excellent medical advice, he has been put on a more healthy diet and is given medication to lower the sugar levels.

Daily tests show how his body is responding to the treatment he is receiving and this testing gives a measure of how the sugar level in his body is reacting to the treatment.

This is an area where Western medicine performs well.

More importantly, as a practitioner of Buddha Dhamma, he can learn to live with the fact that it is the nature of the human body to become unwell again and again, or become well again and again in this very life.

What happens is dependant on the merit he made in past times.

It is clear to him that his birth in a choice place like Australia with superior hospital treatment available to all citizens did not arise from mere chance.

He has sufficient insight and understanding of cause and effect to understand and accept his physical condition.

Because of his merit, he can have a rest from his work at our Centre on our Local Area Network (our LAN) which recently he upgraded and re-engineered for use by our Members.

The LAN system runs 24 hours a day, is robust and has given no trouble in his absence.

Accordingly, he has few duties and can rest to recover without too much flurry and worry about our LAN.

Worry or self-talk is one form of restlessness.

The amount of the self-talk in a person's mind, as it performs his or her mental life, in the case where the person's body functions become unbalanced by nature, is a measure of mental development.

In Buddhist taxonomy, the mental attainment of being able to lower the usual flurry and worry that occurs when the body does what it is good at, namely, becoming unwell, is a good sign of mental health.

According to Chogyam Trungpa: "Meditation is not a matter of trying to achieve ecstasy, spiritual bliss or tranquillity, nor is it attempting to become a better person.

It is simply the creation of a space in which we are able to expose and undo our neurotic games, our self-deceptions, our hidden fears and hopes.

We provide space through the simple discipline of doing nothing. Actually, doing nothing is very difficult. At first, we must begin by approximating doing nothing, and gradually our practice will develop.

So meditation is a way of churning out the neuroses of mind and using them as part of our practice. Like manure, we do not throw our neuroses away, but we spread them on our garden; they become part of our richness.

Frivolousness refers to the extra and unnecessary mental and physical acts with which we keep ourselves busy in order not to see what actually is happening in a situation.

Whenever there is a frivolous emotional situation and concept growing out of it, then this ground should be completely extinguished with a direct blow - that is, by seeing directly what is not right and wholesome.

This is what is called the Sword of Manjushri, which cuts the root of dualistic conceptualisation with one blow. Here a person should really be "uncompassionate" and illogical.

The real objective is just to squash the frivolousness, the unwillingness to see things as they actually are, which appears rational.

Frivolousness does not really get a chance to feel the whole ground. It is preoccupied with reacting to your projections as they bounce back at you.

True spontaneity feels the texture of the situation because it is less involved with self-consciousness, the attempt to secure oneself in a given situation.

It is obvious that, when you are really squashing frivolousness, you should feel pain, because there is a certain attraction toward the occupation of being frivolous.

By squashing it you are completely taking away the occupation. You begin to feel that you have nothing to hold on to any more, which is rather frightening as well as painful.

What do you do then, after you have extinguished everything?

Then you must not live on your heroism, on having achieved something, but just dance with the continuing process of energy that has been liberated by this destruction."

In general, the activity of experience would not be called "culture".

An experience content differs from a natural datum content in as much as it takes on a value for experience, which is free to be substituted by another natural datum: culture is at once what nature contains and what raises nature to a higher order.

Unique as experience contents are, they acquire value only by being exchanged, and they cannot do this by themselves: it is experience that gives them value and transforms the nature of culture.

Since nature remains silent, one cannot enter into a dialogue with nature itself, but only with what it is made to say and the sense which is given to it.

When this type of knowledge is understood each for himself or herself in one life, most likely the next rebirth (life) can be superior.

Hence, we say it is likely you need lifetimes of learning to come to the Buddha Way at the completion level.

Obviously, this helps explain why persons are born from different causes.

Sometimes we read about or meet some Buddhist person who seems self contained in this life, is good enough from birth, does not waste time, and knows enough to be able to achieve great things this life.

Thousands of examples of such persons exist in Buddhist records.

A common cultural pattern can be seen in each case.

For example, consider Dae Poep Sa Nim who was born in Korea in 1946, the youngest child in a family of eleven daughters.

By the time she was 13, although she was from a Christian family, she went looking for a good Teacher in the mountains.

After a long search, she found her Teacher, an old master who lived away from others. She studied with him for five years and was given transmission.

She left Korea at the age of 19 and settled in Hawaii. She decided that she wanted ten years of social life experience before she started teaching.

She went to university, had a family, worked and travelled, practised privately, and never told persons of her attainment. After ten years, she opened the Dharma Buddhist Temple of Hawaii, and began teaching.

In 1985, she received the "World Peace Award".

In 1985, with Zen Master Seung Sahn, she founded the Centre Zen in Paris, France.

She was the first woman in 1,500 years of Korean Buddhism to receive the title "Dae" meaning "great".

How does rapid development of a person to "great" happen?

How was she tested in life?

Does it differ to the way we are tested?

Persons who understand even a little of Buddha's Teaching can explain testing of such accomplishment because they have heard of cause and effect.

For persons who are "outsiders", persons who do not understand cause and effect, the whole concept of "testing" remains a mystery and they postulate about the causes of attainment.

For persons who do know cause and effect, they do not believe such remarkable talent is given from Mother or Father, nor that it is God given.

As cause and effect (karma) becomes more widely taught to more persons with their classical Western culture, there will be less "outsiders" guessing, rather than looking for themselves, at each stage of development of such persons.

Just as it is going to be hard for computer literate generations to imagine a pre-electronic world, it is hard for persons who are passably literate by the standards of a print culture, with all

its standardised lettering, to imagine life in the now vanished scribal cultures, the worlds of clay tablets, papyrus rolls, parchments and manuscript copying.

It is only recently that our societies have begun to acknowledge there are millions of persons in the industrialised world with literacy problems.

We talk about "future shock" or the "shock of the new" but it really strikes home when middle-aged executives are replaced by younger persons who can live in an information rich culture and fast track change.

For others, it is that their children who do not use their brains are better informed of issues than those who do because their children's first search for information is the Internet, not a recall of things learned from a library.

The amazing revolution is that a container other than a brain has been found for information and a particular type of reference; we are starting to see that certain types of data are better off outside our brains and our mouths than inside them.

Writing requires considerable skill and powers of concentration; traditionally it was a solitary craft that required a kind of monastic dedication.

Last Sunday, a woman who is probably the most literate Nun ever to visit Australia, called on our Centre and offered us an English translation she had done of the most profound of the Pali suttas, the Satipathana, with her commentary notes.

At law, the Venerable Sister owns copyright of her translation.

We are happy to report the Venerable has given our organisation permission to print this text for free distribution. In time, we will add it to our website [www.bdcu.org.au](http://www.bdcu.org.au).

The gift of Dhamma (in Pali: Dhamma Dana) is the highest gift one person can offer to another: it excels all other gifts.

This sutta details the completion stages for Buddha Dhamma practice.

For a start, we have placed five paper copies in our library.

This week, our Members are typing the new translation onto our electronic data warehouse.

Venerable is about to offer us a further 60 Pali texts she has translated to the English language.

Sadhu, Sadhu, Sadhu.

One of our major goals as a library is to make sure the output of such professional elites as translators can reach more persons.



Education is worth more than \$3 billion a year to Australia's export industry - the second-largest earner in the service industry after tourism.

Victoria is winning about 35% of this income.

At our Centre, we train persons to learn for the information age but we do not issue any form of certification for attending classes.

Most of our teaching is at no charge.

Seldom have we sought or received Government funding.

Because we encourage professional persons who understand what is happening in other countries, we stay relevant and global in our outlook and attend to masses of detailed good cultural information.

We invite persons who want to change their culture and can time manage their own affairs effectively and can afford to give us a few hours a week of their time.

Others may wish to make merit by adding freely to our modern resources to help us.

This week, we are appealing and looking for a person or company who can install a wall mounted vacuum cleaner and ducting pipes which we have been given.

Apart from reducing the time taken to clean our Hall of Assembly, the ducted vacuum system will reduce the risk of wiping off the contents of personal computer hard disks by disturbances in the electromagnetic field around our computers.

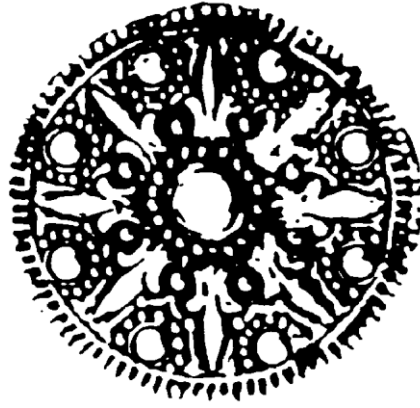
We also wish to appeal for a sponsor who will install or pay for three phase power to our Hall of Assembly, either in part or in full.

If you can help, please ring us at (03) 9754 3334, again, (03) 9754 3334.

We run our Hall of Assembly as a learning centre supported by Members' and friends' donations and offerings from persons like you.

To maximise the merit, we advise gifts are not tax deductible.

J.D.H.



**The Relinquishment of Affiliation From Your Family**  
**Knox FM Radio Broadcast 25 July 1999**

In these days of unstable family relationships, should we seek to relinquish our affiliation with our family?

This is a complex question.

Children should strive to hold more morality than our parents.

Generally, the Buddhist viewpoint holds that laypersons should cherish their mother and father and sibling family members.

However, when awareness is clear and full, the mind becomes dispassionate and loosens its attachments, coming to a full stop: the stopping of unawareness, the stopping of birth.

This is why the Buddha felt no attachment for home or family, for wealth, servants or material pleasures of any kind.

Our old affiliation to our family, especially to our mother, is the stock of culture which we inherited from our past lives and we have continued to practice affiliation with our family, out of the habit of many lives, since we were born this life.

Humans, like all mammals, are twice born.

We have one life, intra-utero, where we are fully dependant on our mother's food supply - we live like a parasite - taking everything and giving nothing except pain and discomfort and even death to our mothers.

Unless we have practiced well and long in past lives, we cannot generate a kind thought to our food supplier - our mother.

If we do show appreciation, it is most likely for the nutrient we receive intra-utero.

Our juvenile thought formations are selfish, because we do not seem able to generate a sense of gratitude or seem to manage to think well enough of what we could do to help our mother's well-being.

When we are born in the conventional sense, our other life commences post-utero, when we are unplugged from the umbilical cord giving us direct access to our mother's food supply.

If we are breast-fed, we still rely on our mother. Breast feeding can be painful for some mothers.

However, we still demand immediate gratification of our thirst and hunger, and do not care if our food attendant is sick or tired.

In some lives, our food attendant may not be our mother.

In the Buddha-to-be's case, his mother passed away into a heaven birth when he was five days old, and he was breast fed by a wet nurse - another woman.

This is not viewed as tragic in the Buddhist way of thinking because his mother was spared all the human pain of fretting over the growing up stages of her child.

The Buddha-to-be's life as a child was uncomplicated because he was healthy in mind and body.

The King's palace was full of luxuries for his enjoyment. There seems to be no doubt he was much appreciated by his father, the King.

He appreciated his educational opportunities and had gratitude towards his father and his efforts to educate him in the many skills thought suitable for a leader.

One of his cousins (Ananda) who shared his early education was, in later life, to become one of those responsible for recording his Teachings when he became Buddha.

In the palace, he was shielded from the sight of seeing sick, old or dead persons.

It is interesting to note that many persons have the merit from past lives to be reared in comparative plenty by world standards in Australia.

In this country, although there is much Government sponsorship of quality research on educational outcomes, there does not appear to be many accurate measures of person's attitude to their parents or guardians.

If the parents are problem gamblers or problem drinkers, it is doubtful if their children's relationships would be sound.

After four decades of our investigation of such matters, our teacher has stated that it appears young persons have little sense of gratitude towards their parent's efforts to rear them.

At intense levels of striving to awaken to the truth of what is what as a Monk or a Nun, it may come as a surprise to laypersons that the Buddha's advice to his Sangha about what attitude should be taken towards one's parents, and, particularly towards one's mother, requires a revolution of affiliation of considerable magnitude.

In the Buddha's rules for the Monks and Nuns, it is an offence to continue the common practice of laypersons towards his or her parents.

There is a logical connection of cause and effect which goes beyond mere sentiment.

If the matter of not having the intention to be bound into suffering once again by taking womb birth is examined, then the practice of maternal dependency (or clinging to anything, for that matter) is seen to have a downside.

Why not question the wisdom of seeking the comfort of a mother's affections?

The strong form of the argument is that these things are not designed by nature to last, because in the normal events of life, the mother passes away before the child.

The weak form of the argument is that the mother is important in her own right; she has a limited time to develop her own life practice; and it is not sensible to expect her to stand by for the whimsy of the adult who wishes to act as a child rather than grow up.

The barrier to be faced is that some mothers are "naughty" in so far as they wish to keep their children in emotional immaturity to control them.

Obviously, there are many other cultural forms of this argument in between the strong and weak cases.

The Vinita Vatthu contains cases of a bhikkhu who caresses his mother out of filial affection, one who caresses his daughter out of fatherly affection, and one who caresses his sister out of brotherly affection.

In each case, it is an offence against the rules - the penalty is a dukkata.

The Vibhanga does not discuss the issue of bhikkhus who intentionally make active contact with women for purposes other than lust or affection e.g. helping a woman who has fallen into a raging river, but the Commentary does.

It introduces the concept of anamasa, things which carry a dukkata penalty when things are touched; women and clothing which belongs to a woman top the list.

It then goes into great detail to tell how a monk should behave when his mother falls into a raging river.

Under no circumstances, it says, should he grab hold of her, although he may extend a rope, a board, etc. in her direction.

If she happens to grab hold of her son the bhikkhu, he should not shake her off, but simply let her hold on as he swims back to shore.

Where the Commentary derives these concepts of anamasa is hard to say.

Perhaps they came from the practices of the Brahmin caste, who are very careful not to touch certain things and people of certain lower castes.

At any rate, there is no direct basis for it in the Canon.

Although the concept has received universal acceptance in Theravadin Communities, many highly-respected Vinaya experts have drawn the line right here, saying that there is nothing wrong in touching a woman when one's action is based not on lust but on a desire to save her from danger.

Even if there is an offence in doing so, there are other places where Buddhaghosa recommends that one be willing to incur a minor penalty for the sake of compassion (e.g. digging a person out of a hole into which he has fallen), and the same principle surely holds here.

There is no offence in touching a being other than a woman if one's intentions are not lustful, although tickling is an offence under Pacittiya 52.

**The subject is complex requiring great mental effort.**

Making lustful but indirect bodily contact with a woman one perceives to be a woman and a pandaka one perceives to be a woman carries penalties for a Monk or Nun.

With a woman one perceives to be a woman: Using one's body to make contact with an article connected to her body - e.g. using one's hand to touch the hem of her dress, a rope or stick she is holding is wrong practice: a thullaccaya.

Using an item connected with one's body to make contact with her body - e.g. using the edge of one's robe or a flower one is holding to brush along her arm is also wrong practice: a thullaccaya.

Using an item connected with one's body to make contact with an item connected with her body is a dukkata.

Taking an object, such as a flower, and tossing it against her body, an object connected with her body, or an object she has tossed is also a dukkata.

Another offence is taking hold of something she is standing or sitting on - a bridge, a tree, a boat, etc. - and giving it a shake.

With a pandaka one assumes to be a woman, the penalty in all the above cases is a dukkata.

These penalties for indirect contact have inspired the Commentary to say that if a bhikkhu makes contact with a clothed portion of a woman's body, or uses a clothed portion of his body to make contact with hers, and the cloth is so thick that neither his

body hairs nor hers can penetrate it, the penalty is only a thullaccaya, since he did not make direct contact.

Only if the contact is skin-to-skin, skin-to-hair or hair-to-hair (as might be possible through thin cloth) does he commit the full offence.

Thus a bhikkhu (monk) who fondles the breasts or buttocks of a fully-clothed woman would incur only a thullaccaya since the contact was indirect.

While this point might be true in a technical sense, there are two points from the Vibhanga which indicate that its compilers did not have this sort of thing in mind when they mentioned indirect contact.

1. In its discussion of passive contact, the Vibhanga divides the factor of effort into two parts: effort and result.

The result necessary for a full offence is that the bhikkhu detects contact.

The important word here is "detect" (pativijanati): The Canon uses it to refer to cases where one perceives something that may not be readily apparent, and here it seems specifically designed to cover instances where the contact may not be skin-to-skin, but can still be felt as bodily contact.

Thus if the contact is such that the bhikkhu could feel the presence of the woman's body through his or under her clothing, direct contact has been made.

If this much contact is sufficient for a full offence under passive contact, it would seem reasonable that it should also be sufficient when the contact is active.

2. The Vinita Vatthu contains the following case:

"Now at that time, a certain bhikkhu, seeing a woman he encountered coming in the opposite direction, was infatuated and gave her a blow with his shoulder.

He was remorseful...'Bhikkhu, you have committed a sanghadisesa offence.'"

As mentioned in the Introduction, since these things tend to become complex, we have to go on the assumption that the Vibhanga compilers were careful enough to include all of the relevant facts in describing the cases in the Vinita Vatthu.

Now if the Commentary's assertion was true - that the amount of cloth between the bodies of the bhikkhu and the woman is important in determining whether an offence has occurred - they would have mentioned this factor at least indirectly, saying, for instance, that the encounter took place in the monastery, where he might have had his shoulder uncovered, rather than outside of the monastery, where he should have had it covered; or that he had neglected to cover his shoulders when leaving the monastery;

or that he was wearing a very fine robe which allowed his hair to pass through.

But it says nothing of the sort, and its silence here suggests that such questions are irrelevant.

Issues like this are unlikely to occur to the untrained mind of ordinary persons. So, there is a vast difference in the mind training on precepts between the practice of Sangha Members and laypersons.

Our organisation is interested in such training.

We instruct our female Members to avoid the cases of indirect contact mentioned in the Vinita Vatthu in the case of Monks, and our male Members to apply the same rules to Nuns, even where the Nuns are holding only 10 precepts.

In general, Buddhist Monks and Nuns who hold many rules (precepts) are the least stressed persons you are likely to meet.

Many persons find it useful to learn about the secrets of how to lower stress in their life about various things.

It is simple in theory - observe more precepts. But in practice, because habit is strong, it is not easy to live with extra precepts.

It is about the only means you have if you decide to alter your life style.

However, the good news is that when laypersons become more aware of the possibility of increasing the number of precepts they might apply to their own life, their minds gain a certain type of lightness.

The person having this cetasika has a pleasant, less stressful, feeling all night and day.

Why has Buddha Dhamma lasted so strongly over 2,500 years?

The simple fact is that it works to relieve suffering.

**For those who incline to take extra precepts, you are advised our Teacher teaches special students how to deeply practice the Prajna Paramita.**

Our Teacher has stated he will accept two more persons in the Tuesday class.

The needed commitment is to hold five precepts and attend regularly every Tuesday at 7.30 pm for one hour over the next three years. If interested, contact us on (03) 9754 3334.

These ancient teachings involve the Perfection of Wisdom sutras.



**In the matter of precepts, they are superior to most of your parental teachings.**

In the prologue of the longer version of the sutra, this line presents the Buddha as being immersed in deep samadhi while the Bodhisattva Avalokitesvara is absorbed in contemplating the meaning of the Perfection of Wisdom.

The statement is significant here in that the tradition insists that "a looking into" the nature of reality is not a matter of mere intellectual analysis (which the followers of Mahayana at times accused the Hinayana Abhidharmists of doing) but demands deep absorption so that awareness moves from the merely superficial to the profoundly intuitive.

This is true for the celestial bodhisattva as it is for each one of us.

In the Mahayana cosmology, "Prajnaparamita" (the perfection of wisdom) is a goddess who has been called "the mother of the Buddhas"; her presence here can be interpreted either cosmologically or etymologically.

According to the prajna paramita, even your mother, father or any other relative cannot do you as much good as your own properly directed thought.

Yet, the support of mother and father, the cherishing of spouse and children and peaceful occupations are some of the 37 Supreme Blessings.

It is noted that after the birth of Bodhisattva Goutam, his mother Devi Mahamaya passed away within the week and took rebirth in Tusita heaven.

She could never conceive again.

The Mahaprajapati Goutami who brought up Goutam was the step-mother of Goutam. The wife Yasodhara and the son Rahula attained the Nibbana during their lifetimes.

But the Buddha, out of compassion, spent three months in the Tusita heaven with a view to teaching His mother the Abhidhamma along with other Tusita gods and goddesses for their enlightenment, and came down on this day at Sankashya, a town in northern India.

When the next Buddha appears in this world, Devi Mahamaya will then take birth in this plane and, after hearing the words of the Buddha, will attain the Nibbana.

These are called Dhammata of the Buddha.

Our Centre is a Regional Centre of the World Fellowship of Buddhists.

The World Fellowship of Buddhists (WFB) is an organisation working for the unified spirit of all world Buddhists.

The duty of a committee member or an administrative member should be considered extremely important.

He or she should possess more special qualities than other ordinary Buddhist followers; should properly know the Buddha's Dharma; and practice according to the Buddha's words.

At the very least, committee members or administrative members of the World Fellowship of Buddhists should be spiritually trained enough to be "good people", observing the Five Buddhist Precepts.

This set of Buddhist Precepts is the World Protector.

As to one of the Buddhist proverbs "SILAM LOKE ANUTTARAM", the Buddhist discipline is the World Supremacy.

The Buddhist discipline (sila) is the Primary Refuge, the Mother of all Virtues, and the Head of all Dharmas.

In other words, all virtues arise from the Buddhist discipline. Without the Buddhist discipline, there will be no goodness and evil may take place instead.

Most people today certainly lack the Buddhist discipline. Thus, problems and disasters caused by nature and human beings are prevailing.

In fact, all perilous events are caused by human beings who have evil hearts. They continue to commit evil deeds and get evil retributions.

This is the Law of Karma.

Nothing, except the power of goodness, can obstruct the retribution of the evil karma.

There will be no disunity, if all of you are equal in your Buddhist discipline.

Owing to the Great Wisdom of the Lord Buddha who is above all deities and human beings, the Buddhist discipline is laid down to prevent our disunity.

Thus, may I ask all of you to preserve well your Buddhist discipline in order to end all wars and dissension.

There is a Buddhist proverb: "May all of you consider disunity a disaster and consider unity as safety for our lives. May you all be in accord and compromise with one another".

This is truly a Buddha's Teaching.

J.D.H.

**Letter From Venerable Sushilananda Sraman**

The Founder  
Buddhist Discussion Centre  
33 Brooking Street, Victoria, Australia

27 August 1999

Dear Founder

We are paying our blessing, life earned reward of piety and deepest greetings on your birthday and heartily wish you good health, happiness and excellent luminous long life.

We, once again, thank you for nice letter and papers. We really come to know some important qualities of you which were unknown.

You know, every kamma (good or evil) has its (good or evil) vipaka. "Imasmim sati, idam hoti, imasmim asati, idam na hoti". So your dedicational welfare activities which have done and still continue to the civilisation are good for this atomic weapon full world and moreover beneficial for the other worlds.

We think, you must gain the appropriate reward as your deed. Because this Dhamma gives VIPAKA untimely or premature time. After all, this world and other worlds always welcome the right understood individuals as you for right reward. It is our expectation that you may gain the best reward from this civilisation.

We wish you good health, happy life and are looking forward to hearing from you again.

Yours in the Dhamma and metta,

Ven. Sushilananda Sraman

Gyuto Monks chanting in the Tibetan language at the Buddhist Discussion Centre (Upwey) Ltd on 7 November 1999. The texts chanted were the Major and Minor Vows of a Bodhisattva and also the White Tara long life text. The chanting of the vows was to empower the precepts held by Members.

### **Friends, Let's Create a Buddhist World**

Ven. Bhikkhu Vipassanapal Thera

Friends let's create a Buddhist World.

Let's assemble in the light of Triple gem's threshold,  
 That makes us the men of supreme dignity of noble truth.  
 Which may show us real-path as Human Life's bright to auth.  
 A new world where there is rendered non-violence,  
 Peace and harmony and loving kindness of everlasting peace.  
 Which may show us an ideal way of Lord Buddha's to teach.  
 Remember, Friends we are all equal in Human race of each,  
 Let's offer lives for the great cause of "World Peace".  
 That will live long, even after our death.  
 Nobody can destroy and harm it after stepping beneath.  
 Friends, We should learn and follow, Lord Buddha's doctrine,  
 First and foremost, we shall overcome, mind's evil-enshrine,  
 Let's welcome to all the Brethren of the Earth.  
 Let's pray, May all living beings be happy, well prosperous in good  
 path.

There's no enmity seeming all living beings are loving one,  
 That's the way may make the loving kindness in the long run.  
 Friends, remember, we should have to create a Buddhist World.  
 Where very peaceful, there's no quarrel, war, violence and killing  
 involved.

Where equality will remain render, no caste and creed bar, and  
 hateful of none.

Friends, we should meet together as brotherhood as one nation.

That's Lord Buddha's way of Nirbana attainment,  
 Which may fulfill Human Life performing meditation, for  
 Enlightenment.

### **Appeal For Dhammarajika Orphanage**

Suddhananda Mahathero, Chairman of Dhammarajika Orphanage in Bangladesh has written to our Centre, requesting financial assistance.

The Dhammarajika Buddhist Monastery has been based in Dhaka, Bangladesh, since 1960. Bangladesh is one of the poorest and most densely populated countries in the world. The vast majority of people live in absolute poverty and the country suffers from chronic health conditions, hunger, economic problems and devastating floods during the monsoon season.

The Dhammarajika Buddhist 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. These essential programs have significantly helped to improve the lives of many, and have produced self-reliant individuals who have gone on to become leaders in their respective fields.

Due to a reduction in funding from several of the Monastery's previous donors, the financial condition of all of these important programs has significantly deteriorated. The Monastery is now questioning its ability to continue funding these programs.

The Dhammarajika Orphanage was established in 1972 in an effort to provide support to displaced boys living on the street. The Orphanage provides food, shelter and an education to these victims of poverty and neglect.

At the Orphanage's peak in 1995, over 1,200 boys lived and attended school in the complex. Due to present funding constraints there are now only 600 boys in the Orphanage. Food costs alone for 600 boys amount to US\$87,600 per year.

The Orphanage presently needs to upgrade the dormitory complex which requires structural repairs following last year's flood. It also needs new mattresses, blankets, beds and mosquito nets.

The Monastery covers around 20% of the cost of teachers' salaries at the schools. The Monastery is also responsible for providing funds for books, educational materials and upkeep.

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

### **Appeal for Titabor Buddhist Centre**

Titabor Buddhist Centre has been a National and International Buddhist Centre of Assam and North East India since its establishment many years ago. The Centre was established with a view to promoting both National and International relations and networks amongst Buddhist and non-Buddhist organisations of India and the world and for the cause of Buddhism. The Centre has been a Regional Centre of the World Fellowship of Buddhists and the World Fellowship of Buddhist Youth since their inceptions in 1950 and 1972 respectively.

The Centre has been doing various activities for promoting and strengthening amongst the Buddhists' observance and practice of teachings of the Buddha, to organise and carry out activities in the field of social, economic, educational, cultural and humanitarian services, to work for world peace and harmony.

The Centre has been doing a lot for the development of Pali and Thai education. It has organised seminars, meditation courses, religious and cultural festivals, games and sports. It observes World Meditation Day every year.

The Centre has been sending delegates and observers to participate in several National and International conferences, seminars, conventions, events, etc. held in different parts of India and abroad.

The Centre is making plans to construct four buildings with necessary amenities for a monastery, guest house, library and meditation hall.

For this noble cause the Centre urgently needs a big amount of money for construction of these buildings.

Therefore, please send your donations to the following address:

Titabor Buddhist Centre  
Lachit Nagar  
P.O. Titabor  
Dist. Jorhat, Assam, India  
Pin - 785630  
Tel. (03771) 48553

Your kind help and cooperation are highly appreciated.

May the Triple Gem bless all with peace, happiness and success.

Professor Lalit Shyam  
President

## **Appeals For Others**

### **INTERNATIONAL BROTHERHOOD MISSION**

On 9 April 1998, a violent cyclone blew through Assam, India, and destroyed the main building at the International Brotherhood Mission. The International Brotherhood Mission houses many orphans and provides education and accommodation for the people in Assam. Please help the Orphanage by making a donation to assist with the repair of the building. The Mission has also requested donations of two personal computers and a photocopier. You may send a donation to:

Achariya Bhikkhu Karuna Shastry, General Secretary  
International Brotherhood Mission  
Mahabodhi Vihar, Jyotinagar  
Dibrugarh - 786 001, Assam, India

### **NAVA VANNO BUDDHIST LIBRARY**

Ven. K. Dhammadinna, of the Nava Vanno Buddhist Library in Malaysia has written to us requesting donations of Buddhist texts, audiotapes, videotapes and periodicals for the library. The purpose of the library is to encourage the lay devotees to read more Buddhist Suttas and texts so that they gain a clearer understanding of the Dhamma. If you can assist the library or would like further information, please send your donations or write to:

Ven. K. Dhammadinna  
Nava Vanno Buddhist Library  
Nava Vanno Buddhist Vihara  
5, Jalan Pinhorn (Green Lane)  
11600 Penang  
MALAYSIA  
Tel: 04-2819231

### **TAPOBAN BUDDHIST MONASTERY**

The Monastery's activities include establishing fraternity and mutual friendship among the Buddhist Community; setting up schools, libraries, Pali-tols; publishing journals for Buddhist culture; setting up an orphanage, destitute homes and a temple; and helping the less fortunate. If you are able to support this worthy cause in Dhamma, please send your donation to:

Tapoban Buddhist Monastery  
North Point, Alipurduar Jn.  
P.O. Damanpur Pin-736123  
Dist. Jalpaiguri (W.B.)  
India

### **TRIBAL GIRLS' ORPHANS' HOME**

Jivanananda Mahathero, Secretary-General of the Tribal Girls' Orphans' Home has advised us that a dormitory has been built in Bangladesh to accommodate 50 tribal orphaned and destitute girls. It is designed to provide shelter and give its residents general and vocational training as part of a rehabilitation program. If you are able to financially assist the project, please make a donation into the Home's bank account below:

Tribal Girls' Orphans' Home  
C/- Banque Indosuez  
BDT. A/C No. 52789-210-00-02  
71, Agrabad C/A  
Chittagong





**Appeal for Funds - How You Can Help our Centre**

The Buddhist Discussion Centre (Upwey) Limited 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 for your future lives. We are delighted to invite you to support these worthwhile and important activities.

Appeal Number 1

**Publication and Printing of the *Buddha Dhyana Dana Review***

The annual cost of publishing and distributing the *Buddha Dhyana Dana Review* is over \$12,000 per year. 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**

One of our major projects for 2000 is the construction of a new bedroom and housing for the Padmasambhava Image. This project has been planned to commence in 2000 and we request your assistance to meet the building costs of \$22,000. Fitout costs of our new library reading room are estimated at \$5,000.

Appeal Number 3

**General funds**

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*Please Return ...*

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

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	\$.....

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TOTAL

Name/organisation .....

Address .....

.....

Receipt Required      yes/no

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**Print Post Approved**  
**Print Post Publication No. PP 339637/00013**

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**33 Brooking Street**  
**UPWEY VIC 3158**  
**AUSTRALIA**

