



All in a "NUTSHELL"

this book is compiled to being an aide memoir to assist with the realisation "yourself", rather than being a set of instructions or a concise Buddhist commentary,

The owner of this book, becomes the author of the realisation they have had

A compilation from and a complement to the:
Realisation of the Concept of Meditation Vs. Medication

This book is for free distribution. May the merit of the Noble, generous Dhamma Dana be bestowed upon all those well wishes, who participated in collating, editing printing and distributing among the social groups.

Medicine for the Mind



Realisation of the concept of
Meditation vs Medication

Content & User Instructions



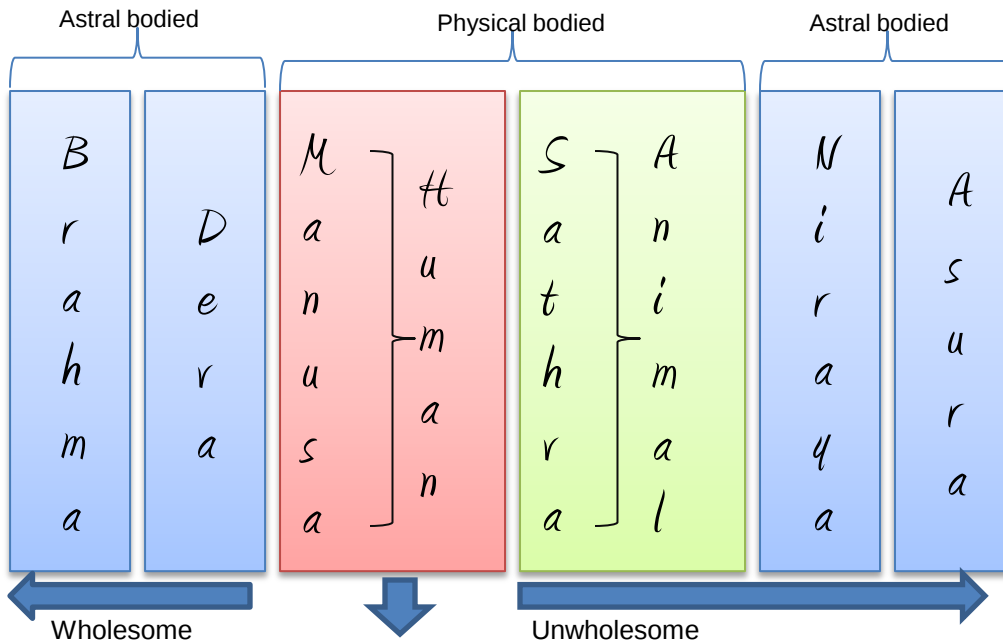
- The content captured in the following pages has been collated from different discussions and workshops with devotees, during a Dhamma tour around the world. These pages are meant to be an aide de memoir, rather than a set of instructions or commentary.
- The blank pages are deliberately inserted to capture further personalised notes by the users who becomes the author as well.
- This book and the content is meant to be used by friends and families of devotees participating in Dhamma discussions and not as any part of a curriculum associated with scripture. The information is more focused and structured towards the conventional acceptances and the **“practicality with the adoption of the Dhamma”**

A brief explanation of the content

- an explanation of the nature of “Dhamma” with the use of mundane and supra mundane examples
- the Four Noble Truths and a few examples on how to use and see the truths in your day to day life.....
- a further detailed awareness of the practicality of the presence of “Dukka ... the suffering”
- birth, existence, susceptibility, death, likes, dislikes, expectations and the five aggregates
- a practical example on how to view the nature of conflict with the “conventional reasoning and craving”
- a view of the ten ways in which we perceive and create our own perceptions and their outcomes with a few examples
- the causation and the craving that makes you justify, defend, perceive, assume, opinionate, judge, etc..
- the cessation and the practicality of removing the value and importance in forgiveness
- the nature of the “Middle Path”, not going to either extreme and living a virtuous existence
- mindfulness and the practicality of its application
- the Dependent Origin, where we begin to adopt and adapt with craving and grasping
- the architecture of the qualities of the Buddha, the Dhamma & the Sangha ... with our adoption with pretentiousness
- the architecture of the applicability and the prioritisation of the accomplishment with effort
- the selection and the application of the “wholesome qualities”
- the morality and the importance of the development of the qualities of abstinence & restraintment
- kamma & Vipaka how “You are the cause of your own experiences” with examples of birth rights and jealousy
- nature of the “deathless mind” associated with rebirth
- self , selfishness, selflessness and attainments the beneficial reasoning with delusion
- the “Wise Investigation” with the use of the “DHAMMA VICHAYA”
- the obstructions and distractions



Life, its make-up & existence (which is not a religion or science or a way of living)



Only existence of life conforming with the five aggregates, with the inherent capability to enlighten

SUPRA MUNDANE A Wholesome Existence

Moral & Ethical

Effortful, Mindful & Concentrated

Wholesome in attitude

Selfless & blameless in nature

Spontaneous with Wise in Attention

Open, Upright & Straight forward

Kind, compassionate, considerate, equanimousness, generous & forgiving in existence. Appreciated and wanted by another

The Dhamma: Is NOT a Religion or a Philosophy or a

Psychology or a SCIENCE. It is just the Dhamma as expounded by the Buddha

- how the Universe is formed
- how life is formed within this Universe
- how other realms & existences are formed
- how Humans are formed in mind & body
- how Humans are configured with the capability to enlighten
- how the abilities are adopted & adapted with conventional truths
- how Humans operate in their existence and competitive nature
- how one's past, and tone's present consciousness with the collected vipaka's are lived and influences all of the above

- So the Dhamma is not just a Philosophy or a Science
- Dhamma is not a Religion or a way of Life
- It does not need to be proved, or experimented with, or even questioned
- it is not something to be learnt . It is to be realised.

- IT ONLY NEEDS TO BE CONSIDERED BY EVERYBODY
- IT IS TO BE REALISED (LIVED) AND NOT SOMETHING THAT IS JUST KNOWN AS THE SCHOOL CURRICULUM EXPECTS YOU TO DO TODAY !!

Conventional truths / Mundane life expectancies

Family, Relations & Values

The good, the bad & the ugly ...
LIKES, DISLIKES & EXPECTATIONS
Social values with material gain as success
Dependencies held to ransom with obedience

Numeracy

Alphabets

Scripture

Environment & Sciences

Need to be associated with cast, creed, Religion for identity



Chathurārya Sathya — The Four Noble Truths



This world and everything that exists within, conforms only with / to these Four Noble Truths

Formation of the Why?

This Dhamma is to be lived & used. It is not there just to be memorised, recited or worshipped

Performing & Sustaining the How?

This Dhamma is not Logical or Analytical or Methodical. It is just the truth. It doesn't need to be experimented or concluded, as it cannot be compared

Dukkā Sathya
- The Suffering

Dukkā Samudaya Sathya
- The cause of suffering

Dukkā Niroda Sathya
- Cessation of suffering

Margā Sathya
- The Way to freedom

1. Jathī
2. Sara
3. Biyadi
4. Marana
5. Piyehe vippayogo . . .
6. Appiyehe sampayogo . . .
7. Yam pi chanpi na labathi.
8. Rupa
9. Vedana
10. Sanna
11. Sanskara
12. Vinmana

Pancha
Upadana
Skanda

1. Kama thanha
2. Bhava thanha
3. Vibhava thanha

This is the way we repeatedly, lustfully, conventionally, rationalise with our likes, dislikes & the expectations, so we can validate the outcome with a reason.

1. Chaga
2. Patinissagga
3. Muthiya
4. Analayo

These are the four ways that, one can remove or let go of what one clings to or clashes with or possesses

1. Right View
2. Right Intention
3. Right Speech
4. Right Action
5. Right livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

Wise Attention
Pañña

Virtuousness
Sīlā

Concentration
Samādi

Dhammo hare rakhati Dhamma charim — Conform with / to this Neutral phenomenon and you will always be protected



To see this world through the Four Noble Truths



The Vibhava Thanha is the continued selection of the unwholesome experiences & its consequences

Dukkā Sathya
- The Suffering

The Thanha causes the suffering (Like, Dislike & Expectation based)

Dukkā Samudaya Sathya
- The cause of suffering

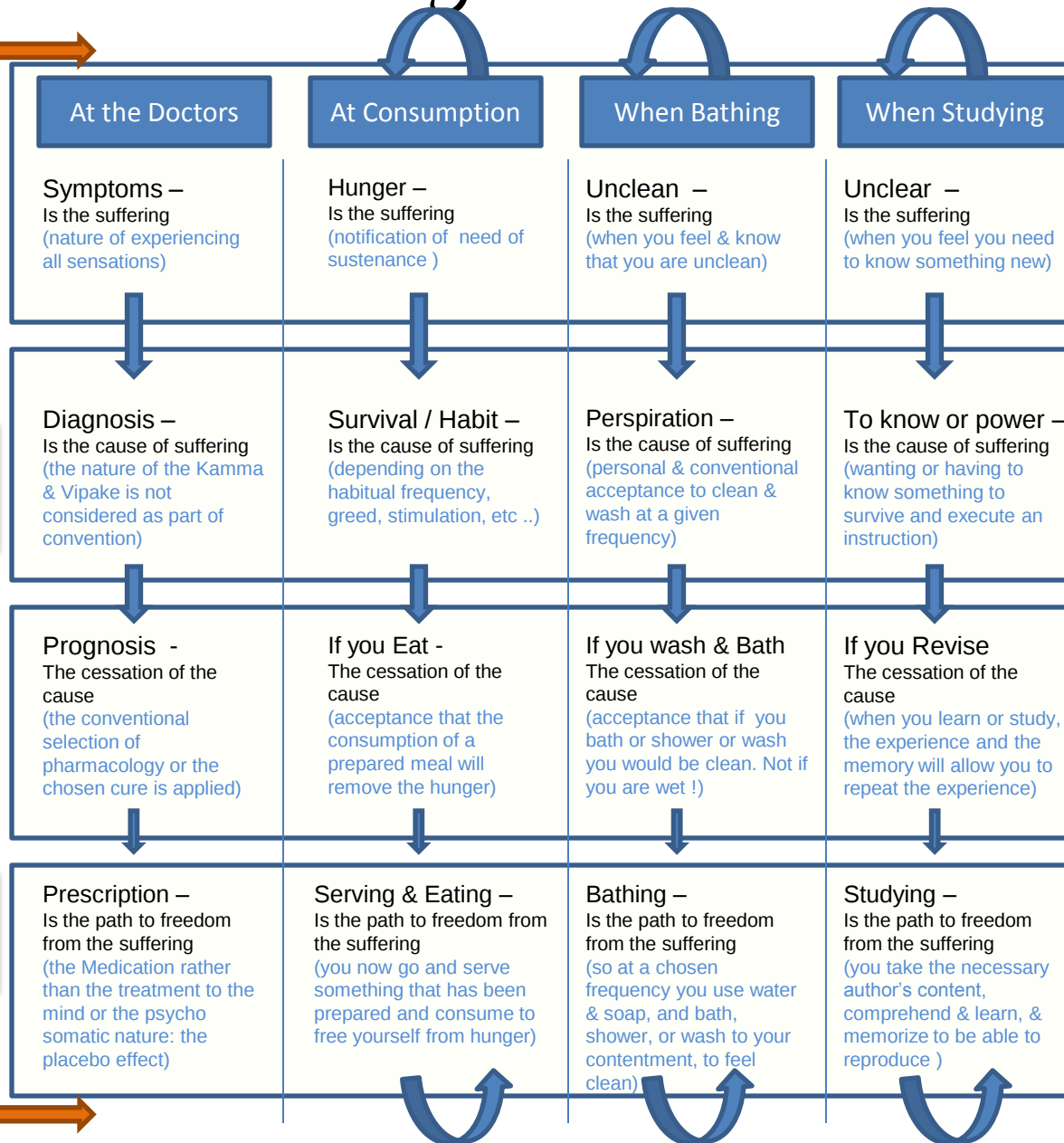
Dukkā Niroda Sathya
- Cessation of suffering

Margā Sathya
- The Way to freedom

The existence of happiness & pleasantness is short-lived until a like or a dislike or an expectation is disrupted. Hence this existence is just suffering

If this cause is reviewed and revived then the suffering will be adjusted and the repetition will be removed or reduced

This is the Middle Path or the Eight-fold path. Without going to either extreme, living an effortful, mindful & concentrated life of abstinences from unwholesomeness, with goodwill, harmlessness & intentions of renunciation



The Bhava Thanha causes the repetition of the suffering as the decay & the cessation ends this experience



The experience of suffering



Jāthipi dukkā

- to be born

To be born is suffering. To be born, in one of the six realms (brahma, deva, manussa (human), sathva (animal), asura, niraya) or the thirtyone worlds is suffering. The physical realms (Rūpavachara) are of human and animal, where you are born in either a womb, in an egg, as larvae , or as bacteria, experiencing the nature of conception, existence as a fetus and the experiences of the confinement with labor. The experiences before confinement is not remembered and not considered in most cases. Death and Decay are inherent in birth.

1

Jarāpi dukkā

- to decay & age

To exist is suffering. "Existing" is experienced with decay, depreciation, diminishing, devaluation, departure, deprivation, deformation, etc ... It is to grow old and age in this Body (Rupā) and reduce the life expectancy with every moment that is passed. Most of us try to deny this truth and try to be reassured by conventional methods and by counting our lapsed time. We create antiques, anti aging methods, preservatives, etc to avoid & hide the nature of aging. So deludedly, we celebrate elapsed time, when decay is inherent in existence.

2

Byādhipi dukkā

- to be sick

When one exists, one is susceptible to being ill, sick, weak, experiencing the pain, obstruction and immobility of this body. Illnesses are created by the ten universal ways that one perceives this existence. Most use this body, to manifest the pain, experienced in the mind. This is done, to gain attention for oneself, to gain sympathetic attention towards one's fear of failure, to receive praise and fame that was not forthcoming, and/or to excuse themselves from accomplishment or fulfillment. One is also reassured and overcome sicknesses.

3

Maranampi dukkā

- to die

To experience death and to die, is suffering. To leave all of what you like, dislike & expected to happen, is sad. Death is mostly seen as premature. Most assume and expect an extended long life. Also expect the conventional procedures to support them to extend the existence. So we try to avoid death with every act of ours, and try to cling to this existence for as long as we can. When others die, we still relate the death as sudden, tragic, peaceful, accidental, etc..., even though the experience of death was the same to the person experiencing death. Death is inherent in birth and existence.

4



5

Piyehi rippa yogo dukkō

When one is deprived, distanced or separated from what one likes, one is always sad and tries to rationalise to get back

what one likes, by adopting any method !!!

- There is always what I "like & dislike", I "need & don't need",
I "want & don't want" . . .

- These are always interpreted, as the "good & the bad," the
"right & the wrong," "fair & the unfair," "just & the unjust,"

- So there is always the "Kusal & the Akusal" . . .

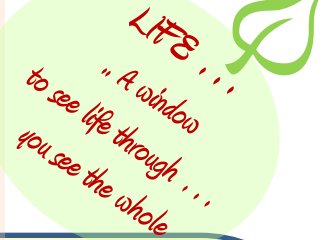
the "wholesome & the unwholesome" . . . and I seem to
blame the World when what I like, is not given to me and
when the outcome is not adequately beneficial to me.

... Why am "I" so ?

6

Appiyehi sampā yogo dukkō

When one has to put up with the things one dislikes, one is always sad and tries to rationalise to remove or distance the things we dislike by adopting any
method whether it be moral or immoral!



Yam pichchan na 7

labhathi thampi dukkam

When one has expectations of another and they
don't deliver, one is always disappointed. So one
tries to reason out and compromise, to get some
of what one expected. There are also the things
that others expect of you, and very rarely are
they content or satisfied with your performance.
They take you for granted and rarely are you
praised.



Pancha Upadanaskanda — The Five Aggregates



Āpo – the liquid
Thejo – the heat
Vāyo – the gas
Patavi – the solid
Manas – the mind

the
body

Vedanā
Sañña
Sanskāra
Viññana

the
mind

10

Sañña – the creation of the perceptions

This is how one justifies and perceives the Vedanā by articulating the likes or the dislikes with the benefits, and the reasoning with the use of “BECAUSE”.
This being the cause ...
the experience is lived ...

See how the Selfishness (loba) Hatred (dwesha) and the Delusion (moha) are present when the benefits are disrupted

9

Vedanā – the choosing of

the Wholesome and the Unwholesome
the Kusala and the Akusala
the Likes and Dislikes
the Needs and Don't Needs
the Wants and Don't Wants
the Good and the Bad
the Right and the Wrong
the Fair and the Unfair
the Just and the Unjust
etc ...



*This cycle of the Aggregates needs to be seen through the **Dependent Origination – Paticha Samuppada***

11

Sanskāra – the way the Sañña, the perception, is lived

Every Sanskāra is born, exists and dies, because of the inherent nature of the sanskāra ... a perception. Hence all Sanskāras are IMPERMANENT (ANITHYA), causes SUFFERING (DUKKHĀ), and is NOT possessed by a “ME, I and MINE” that remains constant (ANNATHA).

8

Rūpa – the physique

This is the physical body that we always comfort and groom. Make contact with the external world.
Made up of twenty solid parts, twelve liquids, six gases & four heats



12

Viññana – the consciousness and the memory within.

The Memory can be accessed only with volitional cognition and when consciousness is present.

The process of rebirth and reincarnation



See your justification through the Five Aggregates



Perception of this
physical body as self
- I, me, my, mine

Investigate the nature of cleansing & bathing !

Impermanent
in nature

What goes around
from life to life to life

Rupa

Vedanā

Saññā

Sanskāra

Viññāna

See the way this body likes to be **comforted**. See the way you choose as to **when and how** frequently you may need to bath. You have **accepted** that Bathing makes you CLEAN !! (perception)

This is where the **like** and the **dislike** is formed, with the **criteria** for the right, the wrong, the good and the bad, are all present. Now that you have **chosen** the **like**, the **right** and the **good**, you need a **justification**

The justification as to **why** you need to bathe the way you like, the right and the good. The **Because** is formed
So you now need clean water, soap, towel etc
Ask where the so-called clean water comes from? Where is the other end of the tap? See the selection of the type of soap?.. See the other conditions and perceptions, as well ...

Now you need to **live** the **outcome** of the perception, as **cleanliness**. It always has a **beginning**, **decaying existence**, and **an end**. So the cleanliness you received after bathing , **decays with time and ceases to be**.

This is where **you remember** the comfort, the like, dislike, expectation and the rest of the conditions that support the **execution** of the comfort. This **memory is repeatedly, instinctively, habitually retrieved and experienced**.

You restart the process all over again

The moment you feel **unclean**, you make a new **perception** and **justify bathing again (re-birth)**. There is no end to your need, to cleanse or the nature of bathing. When your life expectancy has ended, you remember the comforts in this warm body and make **further ignorant perceptions and justification to be born again (reincarnation)**.



A view of the conventional world & the comparative conflict

The world measures individuals by :

Moral, Ethical, Lawful, Legislative guidelines

"I", "Me", "My", "Mine" . . . as a person, measures him / herself

with the inner craving and greed." These are lived as follows :

Jatā Jatihō Pajaya

(Bahi Jatā)

(the nature of Jatā Jatihō, compared with inflict, afflict, conflict, etc . . . , should be considered)

(Anthō Jatā)

The Good and the Bad

The Right and the Wrong

The Fair and the Unfair

The Just and the Unjust

The Pretty and the Ugly

The Rich and the Poor

The Intelligent and the Foolish

The Big and the Small

Economic growth ,
Science and
betterment of
Technology try to
control life and its
existence with
tried and tested
methods.
Birth with
contraception,
decay with
longevity,
refrigeration,
preservation,
etc., and death
with medication
resuscitation ,
ventilation etc . . . ,

The mere fact that, I was **BORN** and have decided to **EXIST** with the nature of **DECAY** and accepting the certainty of my **DEATH and DEMISE**

Social needs lived and governed by nature of obedience

The Likes and the Dislikes

The Needs and the Don't Needs

The Wants and the Don't Wants

Principles, Ethics and Morals lived by
Precepts and Etiquette

The
Expectations
with all these
conditions
and my
deliverance of
expectations
of others

All Justified and Reasoned with a **BECAUSE**
(the five aggregates)

All of what an individual likes and dislikes cannot be catered to, by society. So the conventional ways do not consider how an individual expects their likes and dislikes to be satisfied

Compliance with social needs are satisfied through **pretentiousness** by most individuals. They are mostly discontented, dissatisfied and insincere with their achievements, accomplishments, emotional experiences and others' participation in their experiences.

The Dasa Saññā - The TEN ways we perceive



Impermanence – Anicca saññā

This is the way one realises the grasping of the five aggregates – Rūpa, Vedanā, Saññā, Sankarā, Viññā are impermanent

Absence of self – Anatta saññā

is the consideration to devolve from the five senses and the mind. The eye and sight, ear and sound, nose and smell, the mouth and taste, the skin and feeling

Impurities - Asuba saññā

is the recollection of the thirty two parts of the body. twenty solids, twelve liquids, four heats, six gases ; recollection of the five external parts – kesā, lomā, nakā, dantā, tacho ...

Danger – Adinava saññā

There are many dangers . Thus, in this body various afflictions arise. The cause of mental or bodily pain, as sickness, immobility, obstruction, etc ..

Abandoning - Pahana saññā

The abandonment of thoughts of sensuous pleasure, thoughts of hatred, hurtful thoughts , sinful and unskilful thoughts, which arise ...

Dispassion – Viraga saññā

considers thus: This is calm, this is excellent - calming all mental concomitants, giving up all levels of rebirth, extinction of craving, dispassion ...

Cessation – Nirodha saññā

This is calm, this is excellent - calming all mental concomitants, giving up all the levels of rebirth, extinction of craving, cessation, attaining Nibbana

**Non delight in the world –
Sabbaloke Anabhirata saññā**

whatever in this world that is deceptive and leads to grasping, decisions, adherences, and tendencies of the mind, abandoning them and not clinging to them, not taking delight in them

**Impermanence of the mental formation
Sabbasankhāresu Anicca saññā**

worried, is ashamed and disgusted, on account of all mental formations

Mindfulness in breathing - Anapanasati

is mindful of in-breathing and out-breathing and seeing all of the conditions that make up an inhalation and an exhalation.



A view of a few examples of reasoning



Reasoning through obedience & the overpowering nature

When most of us are small (infancy & childhood) we are not allowed to go outside and get WET in the rain. It is believed that when someone gets wet in the rain they are susceptible to becoming ill. They may get common colds, tonsillitis, fever, develop bronchial difficulties, etc ..., and the weather is blamed for the illnesses. In the same mode, the same person may instruct the infant or the child to go clean themselves and to have a bath.

If you consider what happens in the rain and when bathing, this body of yours gets wet. In one instance when the body is WET you are susceptible to being ill and in the other circumstance you are clean. So when you look at the nature of reasoning and the use of the words, the use of the word WET brings an unwholesome outcome and the word CLEAN brings a further wholesome outcome. So if you have considered this in detail you would realise how you have been influenced by your obedience guardianship.

Reasoning through fulfillment of expectation

If one considers the expectations of another, these is nothing other than what the person has declared in the past and the way the others have accepted and respected as being the ability and commitment of the other. So now, when you look at yourself and the way you are expected to perform against your own declaration You do do do do do do and there is no end to what you are to do. Others are rarely satisfied with what you are doing. You are mostly taken for granted and rarely appreciated for the effort. You don't see an end to what you are expected to do.

So you feel the only "just & fair" way to get a break from the expectations is to bring about an ailment where the pain, disability, immobility, discomfort, the obstruction, the diagnosis, prognosis, etc ..., which frees you from such expectation.

Reasoning through fear of failure or blame

Just take yourself to your youth and see the days that you had to study or prepare for a presentation, audition, etc ..., where you were not fully prepared. Can you recollect as to what you did? When the nature of unpreparedness was present and there was a fear that others may be better, and that you will not be able to achieve the fullest expectations, the fear of failure and blame made you to react and respond, justifying your weaknesses, defending your actions, protecting your innocence, reasoning your benefits.

So now looking back you can see how the fear was used to manifest an indigestion, cold, fever, or an adequate discomfort as the excuse, not to participate and be blamed for your poor performance. This sympathetic approach would be seen as adequate, for the lower performance or the failure in some cases.



Dukkā Samuda Sathya - Causation of the suffering

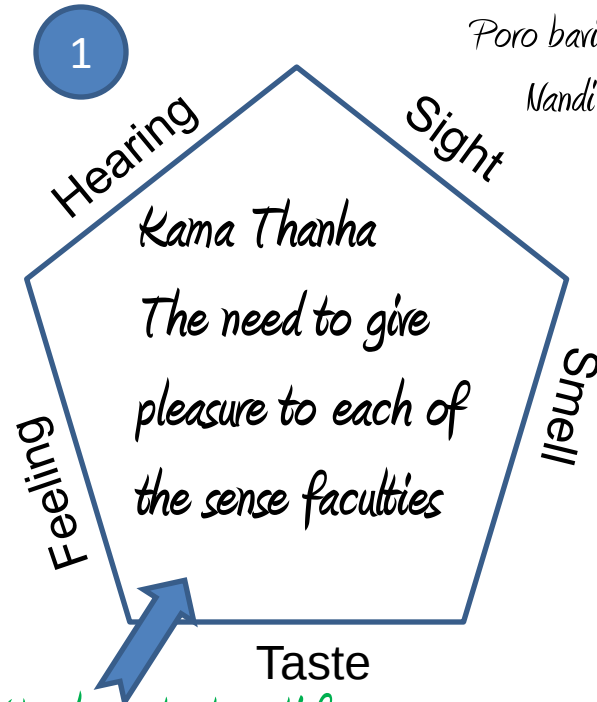


Yayam thanha : The greed caused by yourself

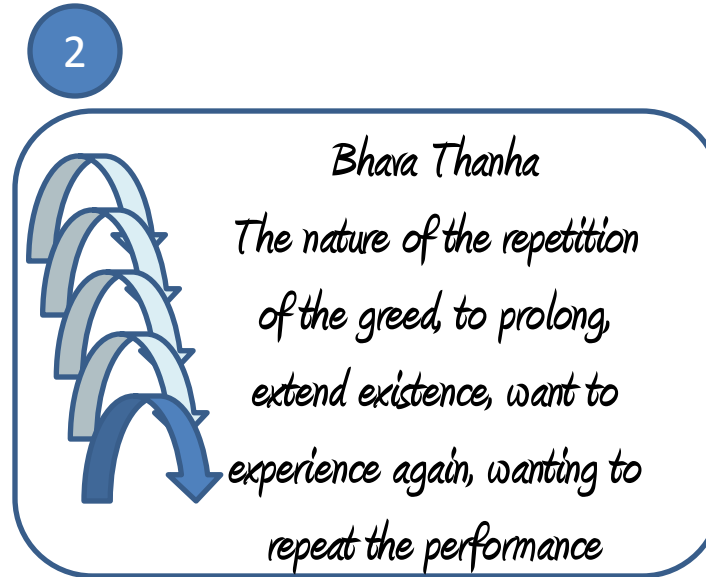
Poro bavika : Repeatedly made and created by yourself

Nandi raga sahagatha : always lustful and deluded in nature

Thraththra di nandini : always and repeatedly, with the need of wanting more

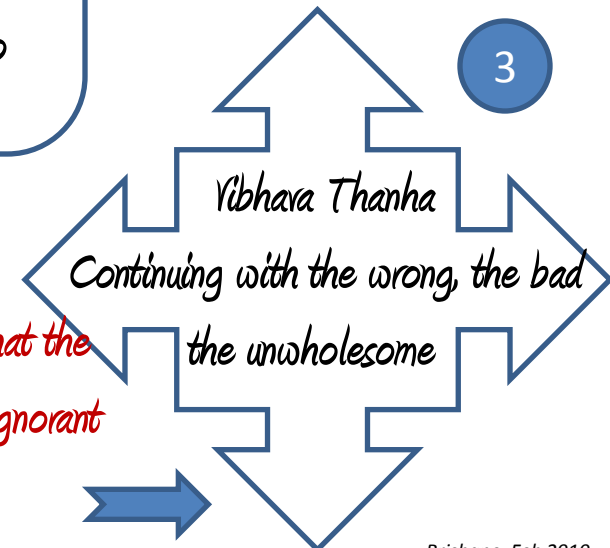


We always try to satisfy our sense faculties, by justifying what we come in contact with, The likes and the dislikes with the expectations are reasoned out to be desired



When one does not accept that there are consequences (vipaka) or retribution to one's actions, and that the actions from the past make the present and future. One is ignorant and fearless of continuing with the beneficial experiences

The mere nature of repetition and the need to extend. Wanting things again and again, whether good or bad, right or wrong. Repeatedly clinging to the likes and **rejecting** the dislikes. Obsessed with the greed and craving to experience and possess





Dukka Niroda Sathya - Cessation of the suffering



This is to know the four ways of how the cessation is executed - the execution is activated here and sustained in an equanimous way in the Maggā

1 Chāga

This is the way to “let-go” of a defilement, or “drop” an issue, or “leave” the past behind, and free ourselves from the past.

One should have identified the value and importance to have clung to, or clashed with, the issue

2 Patinissaggā

This is the way one “cuts” or “separates oneself” from an issue of the past and its consequences.

One should have identified the value and importance to have clung to, or clashed with, the issue

3 Muthiya

This is the way one “uproots” an issue and frees oneself of one’s desired consequences of the past

One should have identified the value and importance to have clung to, or clashed with, the issue

4 Anālayo

This is the way one makes sure that “one has nothing to do” with the issue or the defilement of the past.

One should have identified the value and importance to have clung to, or clashed with, the issue

The ignorantly (avidya) taken perception (sañña & sankara), is kept in the voluntary memory and is made available to us, as formed objects (nāma & rūpa). It is this rationale, of the formation and the justification of its benefit, through the reasoning, that needs to be ceased. This justification always has its inherent need to like, dislike and to expect from another, the (vedanā).



The Dukka Niroda Patipadaya Maggā — the Middle Path



Living the "middle path" is not to live at either extreme of pleasure or self mortification, rather, to live a moral and ethical existence, wisely, "effort fully" and knowingly

Paññā - the wise and spontaneous attention

Right view – to see suffering as suffering. The nature of the existence of Dukka, the impermanence of perceptual outcome and the non-self

Right intention – to have the intention to let go and renounce, to be non-aversional or non-conflicting, and to be harmless and compassionate in the existence

Sīla - the morality and the nature of abstinence

Right Speech – to abstain from lies, slander or gossip, harsh words, & empty or frivolous words

Right Action - to abstain from harming another's life, stealing, sexual misconduct and intoxication

Right livelihood – to avoid all improper ways of earning a living and to be moral and ethical with the way you earn a wage.

Samādī - the effortful, mindful concentration of accomplishment

Right Effort – to stop the deterioration, remove the bad, grow the good and maintain the good.

Right Mindfulness – to be aware of the physical self, the sensations of like & dislike, the thoughts and the phenomena

Right Concentration – to have the free time, removal of the argumentative nature, experience the physical sensations or feelings and be equanimous with the experience



The application of the middle path . . . some examples



	The Generic Application	At the table	At Cricket	In the shower
Sila	- the abstinences – to be virtuous with speech, deed and livelihood, and - the skills required to perform the task	- to have an etiquette with your physical behavior, the way you express and conduct yourself	- to have the discipline and the technical skills and to know the vocabulary to express the transactions	- to know how to be economical with the use of the resources and make use of the environment to fulfill your needs and leave it the way you found it.
Samadhi	-confidence with the things you are eating, the nature of healthiness, nourishment, digestibility, fulfilling adequacy	- having confidence with the things you are eating, the nature of healthiness, nourishment, digestibility, fulfilling adequacy. Consuming with much awareness , having the free time to complete the task with concentration.	- having the confidence with the skills and knowledge when applied with the “form” the necessary concentration to fulfill the role and task demonstrated. Also the endurance of the skills and the form is performed	- making the best use of the resources and time, being mindful of the outcome and the needs of the others.
Pañña	-having the knowledge to execute the task -Intending to let go the previous task - recognising the value of the task - not harming yourself or another with the execution	- consuming to be healthy, rather than consuming healthily, one learns to let go of the likes, dislikes and the expectations, accepting all is good and nourishing and will not bring any bad or unpleasant experience.	- to have the knowledge to compete and be competitive accepting victory and failure the same way. Not faulting another or blaming the other. Knowing all of the ways to overcome the eventualities and obstructions posed by the other	- being wise with the perception that the outcome of cleanliness is impermanent and the perception that chooses bathing makes you clean. Also that the chosen time and frequency is right and that the outcome is healthy.



Sathara Sati Pattana - Mindfulness



One would need the following conditions lived with the accomplishment of mindfulness:

Athapi sampajano

clearly comprehending with wise attention

Satima vineyya loke abijjha domamassam

mindful with having morally subdued and overpowered the nature of yearning and longing, to collect grief and pain in this world

Kaye Kayanu passi

Being mindful of the physical faculties

Priority 1

Vedanānu passi

Being mindful of the sensations and the make-up of likes, dislikes, and expectations

Priority 2

Chitte Cittānu passi

Being mindful of the occurrence of thought and the disruption

Priority 3

Dhamme

Dhammanu passi

Being mindful of the phenomena used to justify & reason the thoughts

Priority 4

To achieve & accomplish the Mindfulness with the priorities, one should follow the Dhamma associated above.

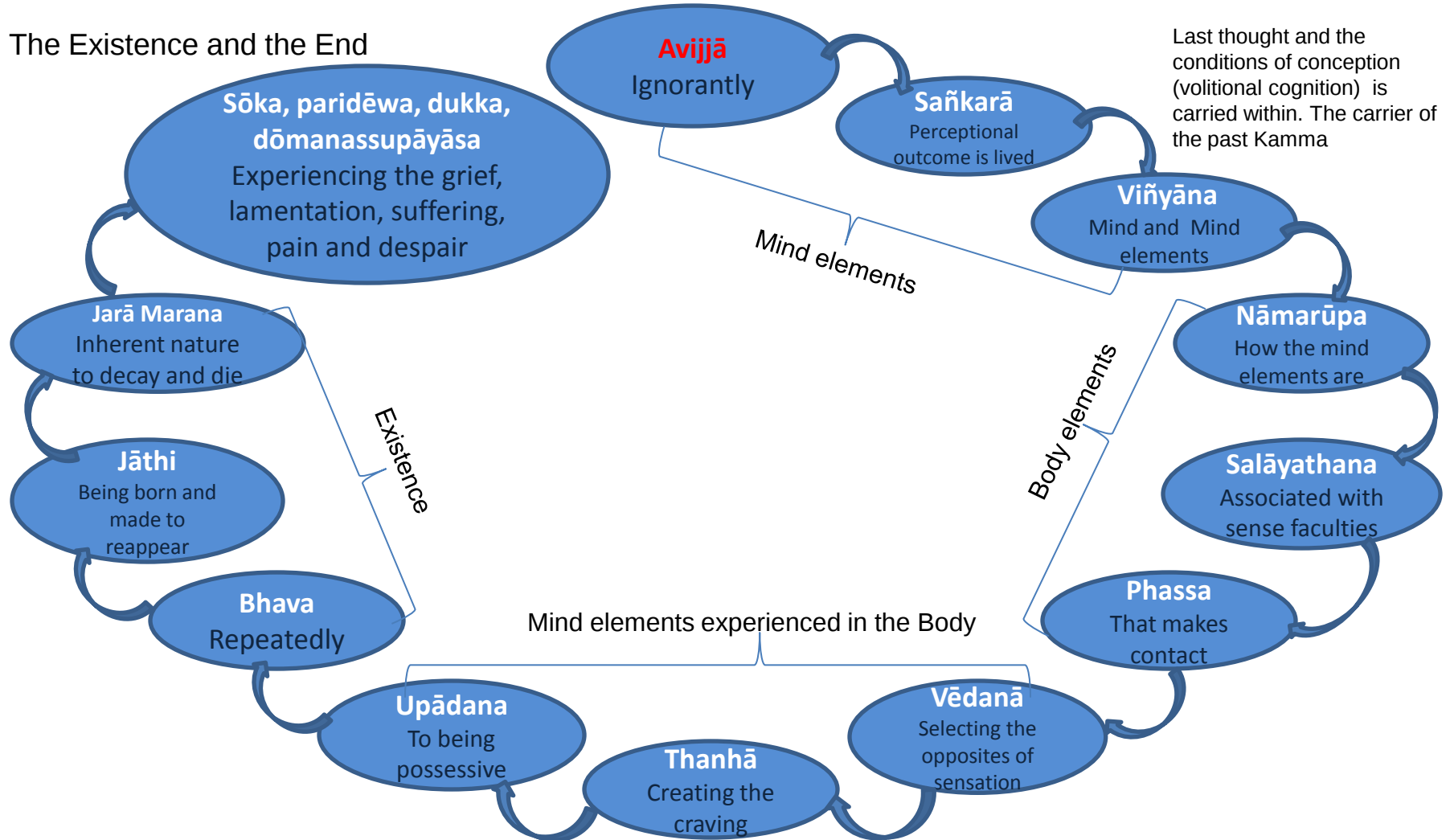


Patticha samuppada - Dependent Origination



Our beginning;
- an ignorantly taken perception
- with all of the past perceptions and reasoning carried forward

The Existence and the End





Ithipiso . . . Such is HtE



"Bhagava" the Buddha



the Human



the Layman



The architecture

Arahang

Samma Sambuddha

Vijjacharana

How one recognises who they are with the qualities possessed

Openness

Role & Responsibility

Knowledge and Disciplines

The openness or the pretentiousness that one portrays
They are the only ones who know who they are

The role each one represents as child, sibling, friend, relation, spouse parent, pupil, teacher, employee, etc

With the base of the five Precepts the knowledge one has to play & demonstrate in / through each role

Sugatho

Lokaridu

Anutharo purisa Dhamma sarathi

How another is won over, and how they recognise who you are, by qualities/ virtues demonstrated

Physical appearance

Demonstrated knowledge

Respect gained

The way the physical ability is demonstrated against the capabilities which are mostly pretentious.

The recognition of the knowledge that is relevant to each role to gain respect & authority

How the shared information is interpreted with respect to the authority that is attributed

Sattha deva manusanan

Buddho

Bhagava ti

How you declare the role and responsibility to deliver against qualities/ virtues

Audiences

Knowledge to be shared

Way knowledge is shared

How the audience is recognised for each of the roles

Delivery of the information that each of the roles and the audience selected are expecting

The way & method the information is delivered against the expectation that each of the audiences has



Openness vs. Pretentiousness



Humanness with wholesomeness
... measured by the nature of
wholesome act, kindness,
generosity, forgiveness
blamelessness, selflessness and
equanimous, balanced, moral,
ethical, accepting,
accommodation, etc ...,

Experienced with :
Contentment
Satisfaction
Sincerity
Honesty
Forthrightness
Appreciatively
Fairly & justly

Always content with fulfilling the needs, wants and likes of the other, having least expectations and trusting the others for their deliverances. Always honest, no secrets, little defilements from the past so feels light and healthy most of the time.

Nature of unwholesomeness:
experience measured by craving,
greed, covetousness, conceit,
wrong view, deceitfulness, ill will,
ill discipline, jealousy, regret,
guilt, shame, blame, fear of
failure, etc ...,

Experienced with:
Discontentment
Dissatisfaction
Insincerity
Two-faced or Duality
Anger with threat
Blamefully
Mistrust of others

Most of the time the Duty vs. Gratitude is held to ransom, making another feel guilty with the expectations of the other. Is **Secretive** most of the time and carries a lot of defilements from the past. Feels heavy and unhealthy with the existence.



Srakkato - perfectly expounded is the Dhamma

"Bhagava" the Buddha



Sandittthiko

to be seen here and now

Akaliko

not delayed or limited, in time

Ehi-passiko

open for all to come & see

Opanayiko

onward leading (to Nibbana)

Paccattam veditabbo vinnuhiti

to be known by the wise, each for himself

the Architecture



Applicability

Validity

Experienced by

Progressiveness

Consequences

the Layman



All information is explained only according to the ability of the author's knowledge and comprehension of the subject

The information is only valid until it is proven otherwise

Experienced only by the people who are interested in knowing the subject or the content

Progression depends on the understanding and the acceptance of the information by the user

Only a person who has an interest and the intellect, that can enjoy the comprehension of the knowledge shared



The Sangha — the followers of the Dhamma

"Bhagava" the Buddha the Human the Layman



Supati-panno

Entered the good way

Confident that you are on the right path

This confidence is present when the conventional statuses are achieved

Ujupati-panno

Upright and straightforwardness

Confident that you are upright

There is little openness and there is a lot to pretend and to justify and to defend in the achievement and the selfish Ego

Nyaya-patipanno

Entered on the proper way

Confident that you know all that is needed to perform (on the path to Nibbana)

Achieved through the curriculum and the nature of certification. Most knowledge learnt is forgotten after certification

Samici-patipanno

Walked on the correct way

Confident that you will not clash or conflict with the comparative competition

Always competitive with another, as this is the nature of the curriculum and of conflict tolerated by convention

*Yadidam cattari purisa yugani
attapurisa-puggala*

Worthy of the qualification

Known when you have a comparable certification and a vocation with the bench-marked remunerability

Ahu-neyyo
fit for gifts

pahu-neyyo
fit for hospitality

Dakkhi-neyyo
fit for offerings

anjalikaraniyo
fit for reverence and salutation



Sathra Pradhan Viriṃya - Prioritisation of Effort



One would need the following conditions activated before the prioritisation of effort :

Chandan janethi rayamathi
Having the 'will' to begin
the effort

Viriṃyan Arabathi
Knowing where to begin
the application of effort

Cittan paganhati padahati
Knowledge and information
needed to accomplish task

Stopping the
deterioration and
not allowing any
new BAD and
WRONG to appear

Priority 1

Removing all of the
WRONG and the
BAD that exists

Priority 2

Growing the NEW
and GOOD after
stopping the
Deterioration and
removing of all BAD
and WRONG

Priority 3

Maintaining and
improving the good
which is left after
the introduction of
the New GOOD

Priority 4

To achieve and accomplish the tasks one should follow each of these priorities
aligned to each of the conditions above.



Wholesomeness — qualities to adopt



The Ten Perfections

1. Generosity (dāna)
2. Morality or virtue (sīla)
3. Renunciation (nekkhamma)
4. Wisdom (paññā)
5. Effort (virīya)
6. Patience (khanti)
7. Truthfulness (sacca)
8. Resolute determination (adhitthāna)
9. Loving kindness (mettā)
10. Equanimity (upekkhā)

The Ten Wholesome acts

1. Generosity (dāna)
2. Morality or virtue (sīla)
3. Meditation (bhāvana)
4. Reverence (apachāyana)
5. Service (veyāvachchā)
6. Transference of Merit (pathidāna)
7. Rejoicing in others' Merit (pathānumodanā)
8. Hearing the Doctrine (dhammassavana)
9. Expounding the Doctrine (dhammadesanā)
10. Straightening of ones views (ditthijjukamma)

The Ten Akusala

1. Covetousness (abijjā)
2. Ill Will (viyā pada)
3. Wrong View (mithyā ditti)
4. Taking life of beings (panāthipathā)
5. Taking what is not given (adinnādanā)
6. Sexual misconduct or impropriety (Kamē sumichāchrā)
7. Uttering falsehoods or lying (musāvadā)
8. Slandering (pisunavacha)
9. Harsh speech (parusavachā)
10. Frivolous speech (sappapphalāpā)



Morality — living a virtuous life



The Dhamma associated with living – “**Veramani Sikkhapadam Samadiyami**”: is the notion of “**thou shall not**” (always lived with a negative connotation). The promise and the ability to abstain from unwholesomeness, safeguarding one’s ‘principles’ and disciplines, is the most important quality to be lived. The **Verb factor** is the ability of **Abstinence and Restraintment in speech, in deed and in thought**.

The Noun factors

Charithra silā – the Etiquette

- fulfillment of all qualities that form one’s social behavior
- fulfillment of all ceremonial needs
- dignity and a sense of what is becoming
- formality of manner & appearance
- goodness & nobility of character & personality
- bringing calmness & self control

Varithra Silā – spiritual virtuousness

- Panathipatha
- Adinnadana
- Kamaye sumitchachra
- Musavada
- Surameraya majja pamadhattana
- Pisunavacha
- Parusavacha
- Sampapphalapa
- Mithyaajiva etc ...

The Benefits

1. Abstaining from killing will bring the following 23 good effects: a few

- 1.1 A well built handsome appearance
- 1.2 Freedom from fear
- 1.3 Ability to run speedily
- 1.4 Being a noble person whom no one can ruin
- 1.5 Ability to walk with steady steps
- 1.6 Being not subject to untimely death by wicked schemes of others
- 1.7 A golden complexion
- 1.8 An unlimited number of followers
- 1.9 A soft and tender body
- 1.10 Beauty of form
- 1.11 Pure conduct
- 1.12 Pleasant features
- 1.13 Heroic behaviour

2. Abstaining from stealing will bring the following 11 good effects: a few

- 2.1 Being a very wealthy person
- 2.2 Ability to acquire desired wealth immediately
- 2.3 Acquisition of wealth and property
- 2.4 The fortune of having well earned wealth
- 2.5 Infinite comforts
- 2.6 Being a noble person in this world
- 2.7 A good ability to earn wealth
- 2.8 Being a person who never hears the words “I do not have”
- 2.9 Ability to safeguard ones possessions
- 2.10 Leading a life of leisure and comfort

3. Abstaining from sexual misconduct will bring the following 19 good effects: a few

- 3.1 Having no enemies
- 3.2 Having adequate food, drink, clothes, ornaments and shelter
- 3.3 Being loved by all beings
- 3.4 Not being inactive through fear and doubt
- 3.5 Not being timid
- 3.6 Being life partners with mutual love and affection
- 3.7 Sound sleep
- 3.8 Possessing perfect limbs and organs
- 3.9 Wake up fresh
- 3.10 Well-formed features
- 3.11 Have no fear about hell

4. Abstaining from false speech will bring the following 14 effects: a few

- 4.1 Extremely pleasant sense organs
- 4.2 A pleasant touch
- 4.3 A sweet and sonorous voice
- 4.4 A mouth being the fragrant smell of a blue lotus
- 4.5 Pure white and well set teeth
- 4.6 Obedient followers, pleasant in speech
- 4.7 Not having an ugly and fat body
- 4.8 Trustworthiness
- 4.9 Not having an ugly and lean body
- 4.10 A soft and red tongue like the petal of a lotus
- 4.11 Not being an ugly dwarf
- 4.12 Humble person
- 4.13 Not having an ugly and tall body

5. Abstaining from intoxicating drinks will bring the following 30 good effects:

- 5.1 Diligent activity at all times
- 5.2 An immediate understanding of whatever activity is done at all times
- 5.3 Mindfulness
- 5.4 Being grateful
- 5.5 Never being insane
- 5.6 Returning favours
- 5.7 Wisdom
- 5.8 Freedom from miserliness
- 5.9 Being free from indolence
- 5.10 Not being subject to passion with the passion of youth
- 5.11 Not doing unruly actions
- 5.12 Being virtuous
- 5.13 Not being garrulous



KAMMA & VIPAKA



Kammassakomhi

You are the rightful owner of all that you experience and intend

Kammadayado

All of the owned is inherent within

Kammayoni

You are the only one who can make what is inherent to be born

Kammabandu

You now relate with as many things that are inherent

Kammapatisarano

You use as many an inherent thought to your benefit

Kamma means action. It is the law of moral causation or the retribution of your actions or the cause and effect it relates to in the physical, cosmic or universal causality. “Kamma” is the cause and the “Vipaka” is the fruit of the action, the effect. The cause produces the fruit, the fruit explains the cause. Intentional actions which are either wholesome “kusala” or unwholesome “akusala” create the kammic effects. Kamma is of twelve kinds.

Four of them are classified according to time of fruition in this life time, or here after; four according to function, and four according to priority. They are:

Frequency

Dittha Dhamma vedaniya – immediately effective kamma

Upapajjaniya vedaniya kamma – subsequently effective kamma

Aparāpariya vedaniya kamma – indefinitely effective kamma in any life-time within the repeated cycles of birth and deaths (samsara)

Ahosi kamma – lapsed kamma. Where there is no occasion for the kamma to produce the fruit where the kamma becomes inoperative

Functional

Janaka kamma – generative kamma which conditions further birth.

Upatthambaka kamma – Wholesome and supportive in nature

Upapidaka kamma – counteractive and collective in nature

Upaghātaka kamma – destructive and obstructive, always present when least expecting

Priority

Garuka kamma – weighty or serious kamma which produces an immediate result

Āsanna kamma – death proximate kamma which appears before the dying moments

Ācinna kamma – habitual kamma which is action familiar to the mind

Katattā kamma – cumulative kamma unlike other kamma lies dormant and only becomes active in the presence of other supporting kmmas.



KAMMA & VIPAKA — continued



Pali term	English meaning	A scenario - If you were harmed how you can respond
Dittha Dhamma vedaniya	immediately impacting / to be experienced within this life expectancy	It is like you "returning a punch immediately" after you receive the punch, <u>immediate reaction</u>
Upapajjaniya vedaniya	subsequently effective / to be conditional & time dependent with the response	It is like you asking the person to "meet outside the gates " so you can return the punch, <u>conditioning the response with time</u>
Aparāpariya vedaniya	indefinitely effective / to be effective as long as you are in this samsara	It is like you returning a punch one day (I'll get you back <u>one day</u>) after you receive the punch
Ahosi	Nullified & Lapsed – the act is forgiven and not responded with	Where there is no occasion to produce the fruit so the response becomes <u>inoperative</u>
Janaka	generative kamma which conditions further birth.	It is like you "saying that you will respond when you are next with the other " when you are <u>born with the other next</u>
Upatthambaka	Wholesome & supportive in nature	It is when you recognise that you have been punched for a good cause and returning the <u>favor as a good cause</u> .
Upapidaka	counteractive & collective in nature	It is like you saying " if you punch me again" I will get my own back, where you <u>collect the experiences</u> to respond
Upaghātaka	destructive & obstructive, always present when least expecting	It is when you hide and wait until the other comes, and when they are <u>least expecting pouncing on them</u> returning the response.
Garuka	weighty or serious kamma which produces an immediate result	This is about feeling the <u>intensity</u> of the experience that you were not expecting
Āsanna	death proximate kamma which appears before the dying moments	This is when you are pre-occupied with the experience and are <u>paranoid, thinking about the experience</u> and your planned response
Ācinna	habitual kamma which is action familiar to the mind	This is about you being habitual with the response, so <u>every time you see the other you return the response</u> planned.
Katattā	cumulative kamma unlike other kamma lies dormant and only becomes active in the presence of other supporting kmmas.	This is about the gravity of the kind deed and when the supportive nature is present you doing more than the fair share.

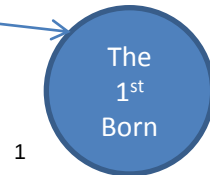


KAMMA & VIPAKA — E.g. Janka Kamma - the effect of being a sibling ..



All of us are born to a mother and father: - so we are all either son's or daughters

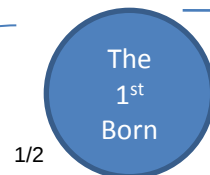
1. Carries the Responsibility as the **ELDEST**
2. Mostly **TRUSTED** with responsibility
3. Issues with jealousy and fairness
4. See others get more even after sharing $\frac{1}{2}$



- Inheritance
- Center of attention
- Mothers lap
- etc ...
- The only child for a period

Just consider as to how you fit into your family model and how the sibling rivalry has impacted your inner feelings !!!!

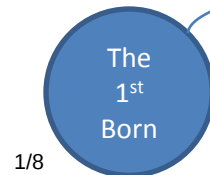
If you were the only CHILD, the sharing changes and is mostly experienced when partnered with another and at the point of having the first child



- In most cases they experience a gain.....
- Gain $\frac{1}{2}$ the inheritance of the other
 - Gain the center of attention
 - Gain the mothers lap etc ...
 - Is treated as the **LAST BORN** for short period



- In most cases they experience a gain.....
- Gain $\frac{1}{2}$ the inheritance of the others
 - Gain the center of attention
 - Gain the mothers lap etc ...
 - Is treated as the **LAST BORN** for short period



- In most cases they experience a gain.....
- Gain $\frac{1}{2}$ the inheritance of the others
 - Gain the center of attention
 - Gain the mothers lap etc ...
 - Is the **LAST BORN** for rest of their life

- In most cases they experience the loss
- Lost $\frac{1}{2}$ the inheritance
 - Lost the center of attention
 - Lost the mothers lap etc ...

1. The "in-betweeners" having to prove more than the fair share to be recognised
2. Mostly feel like a number
3. Feel inadequate if siblings are of the same gender

1. The nature of sharing is that the **LAST Born** always carries a half
2. Mostly loses that freedom, independence as there is too much attention
3. Gets access to all the new gadgets at a younger age, as the elders get new things.
4. Depending on the elders and the gender there are the Hand-Me-Downs!!!

If you are twinned with another, the first out is just a few minutes elder to the other loosing most of the privileges and attention !!!!



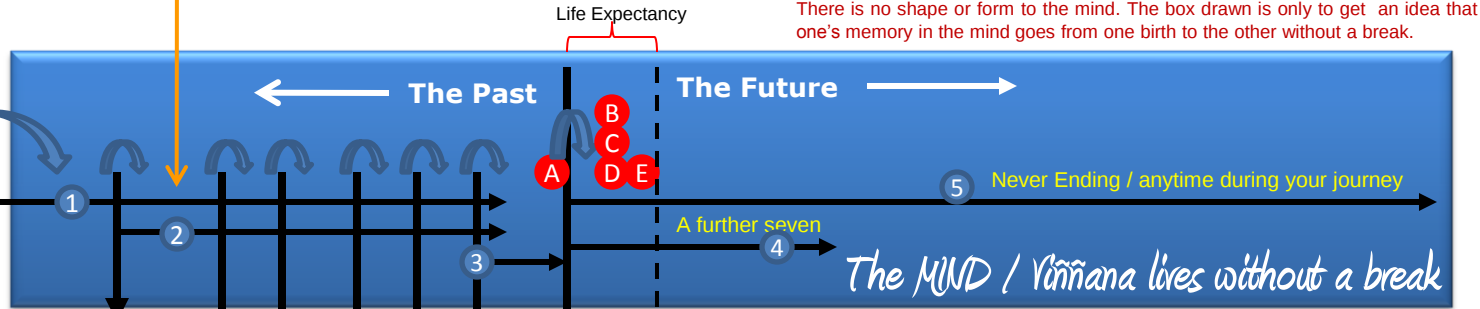
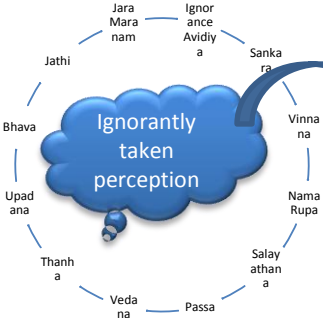
*Anichchā watha sankārā
Uppāda waya dhamminō
Uppajjithwā niruj jaññhi
Thēsañ vūpa samōsukō*

The five Aggregates experiences the comforts, the likes & the justification. The experiences are lived in the body as Sankaras , They are born, live and they die.

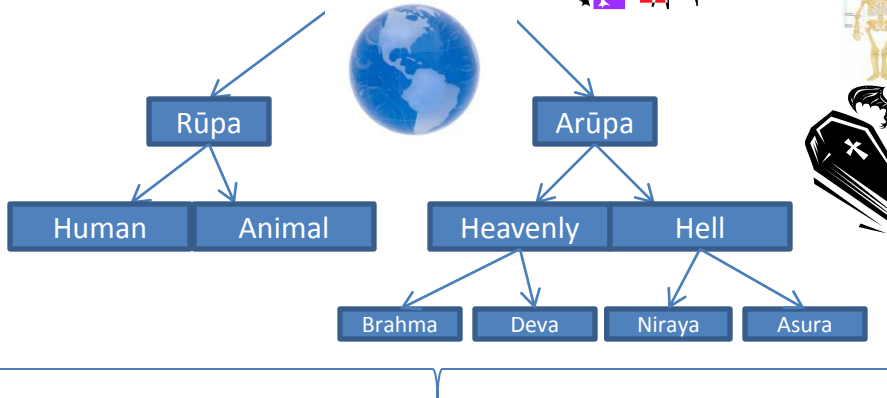
KAMMA and VIPAKA — continued

← **Samsara with no known beginning or no known end** →

The Dependent Origination



There is no shape or form to the mind. The box drawn is only to get an idea that one's memory in the mind goes from one birth to the other without a break.



Makes up the thirty-one worlds and it's existence. You can be born in any of these realms, dependent only on the, ignorant perception or last thought there after.

In brief, it should be noted that mind (consciousness) has no form; it can perceive a sense object; it has the nature of cognizing an object. While in the process of cognition it does not go out of its dwelling even for a hair's breadth, but it can perceive objects far away. Two or three units of consciousness do not appear simultaneously. Each unit appears only one after another in succession.

**The mind can take in sense object; it travels afar;
Wanders alone; has no physical form;
Dwells in the cardiac cavity.**

This body is always decaying and gets fertilized to the earth. This is the nature of impermanence and the way the mind is engaged with a body. The body experiences comfort, so the mind always perceives the comfort and deceives the person to experience the comforts.

The Nature of Mind

*Achīran wathayañ kāyō
Pataviñ adisessathī
Juddhō apētha viñano
Nirathañwā kalingarañ*

*Mind can travel afar
Mind wanders alone
Mind has no material form
As if dwelling in the cave*

- A** Chuthi citta (Last thought that determines the next realm)
- B** Prathisandi Vinnana (Volitional Cognition that begins the next existence)
- C** Janaka Kamma (will assist in the formation of the fetus from being the embryo)
- D** Achinna Kamma (influences the instinct, survival, curious & habitual nature)
- E** Assana Kamma (brings the preoccupations & the paranoia from the past)

- 1** Aparapariya vedaniya (Can come from any period and go as far as it needs)
- 2** Upapajja vadaniya (can come from seven past lives)
- 3** Dittadhamma vedaniya (only present within it's own life time)
- 4** Upapajja vadaniya (can go for seven future lives)
- 5** Aparapariya vedaniya (taken to the future with no known end)



Self is Selfish - Self needs to be Selfless

Ashtaloka Dhamma

The Eight Worldly conditions

Suka / Dukka

Happiness and Sadness

Prasansā / Nindā

Praise and Blame

Yasa / Ayasa

Fame and Ill Fame

Lāba / Alāba

Gain and Loss

Loba – Greed / Selfishness

- inability to share and one's miserliness
- inability to accept another's opinion and judgment
- self centered, always thinking of own gain and benefit
- cohabiting and feeding on others' successes

Dwesha – Hatred / Anger

- created deliberately or by default
- competitive and comparative outcome
- fearful of failure and blame
- disrupted likes, dislikes and expectations

Moha – Delusion / Restless Doubt

- present when restlessness and doubt is present
- when questioned and blame is apportioned
- used as a means of justification and in defence
- used to fabricate and be pretentious





Self is Selfish - Self needs to be Selfless

How I / ME is benifited

I / me will always participate in life transactions, only if the outcome is **beneficial** for me ...

This is how the Eight Worldly conditions are lived by us all of the time

Benefit / Gain / Profit

Always has to be bigger and better with the competitive comparisons.

So this sort of performance gives **me** the edge over others and increases the **FAME** within

Now that the fame and the gain is present with my accomplishment I get the **Reward** and the **Recognition**

Now that the Gain / Benefit / Profit / Fame / Reward / Recognition is present I am **HAPPY**

A few examples of Selfishness

- We are unable to accept another's Opinion or judgment because of our selfishness
- We mostly thrive on others success seeing our own contribution towards the outcome
- We are unable to share the likes, wants , needs with another because of our selfishness
- We want to be the first, the best, the only as the outcome is beneficial for me
- So the nature of Benefit / Profit / Gain thrives & is sustained through your selfishness

Another's Response

Another will always participate in life transactions, only if the outcome is **beneficial** for **them** ... So if what you are doing is not beneficial to them, they will never participate with you. They will only try to influence you with their benefit, bargain their benefit, bully you with their benefit, blame you for the disruption to their benefit and also try to blackmail you adequately to get you to compromise to meeting their benefit. This is the nature of **selfishness** within a person.

So, when you consider how you see another it will identify your inner nature to see the shortcomings, inadequacies, faults, wrong, the unfair, the unjust, room for improvement, etc ..., as this is the way we want our **EGO** to be fed and nurtured.

By doing this we bring blame on another and destroy their FAME & EXPECTED REWARD which end up as grief, lamentation, sorrow & suffering in the other.

A few contributory factors

EGO

Asmimana
tries to make you rself feel bigger than the other

Seyamana
tries to make the other person feel small

Sadisimana
tries to make yourself equal to another

Hinamana
you feel smaller than the other through pity

How Delusion may occour

To satisfy another's expectations and your own EGO through restlessness, recklessness & negligence.

- Justifying yourself and outcome
- Protecting your own future
- Defending your past
- Demeaning another
- Blaming others

How Hatered may occour

When what I like, need, want are disrupted or when what I dislike, don't need, don't want are made to be experienced , or when my expectations are not fulfilled adequately I 'm made to be unpleasant and my Anger is increased.

Through fear of failure and being wrong I , use this anger to control how others behave, react, respond, achieve, transact the beneficial outcome to me.

How Fear may occur

Fear of the past, as to how others will respond with the judgment with failure and blame. Fear of the present as to the outcome of your reasoning. Fear of the future and the certainties and uncertainties. The Nature of Aging, susceptibility and death. The fear as to how others will behave around your likes, dislikes & expectations where others would lay blame and failure around duty and responsibly.



So where are you — with Removing the Fetters!



Soran

- Self-identity views and beliefs ([sakkāya-ditthi](#))
- Doubt ([vicikicchā](#))
- Clinging to rites and rituals ([sīlabbata-parāmāsa](#); *s. upādāna*)

Sakrudagami

- Sensual craving ([kāma-rāga](#))
- Ill will ([vyāpāda](#))

Are thinned at this stage
Becoming a Once Returner



Anagami

All of the five conditions above are removed, thus becoming a NON-RETURNER

The five conditions above are what attracts you to the nature of existence

Arahath

- Attachment to the form ([rūpa-rāga](#))
- Attachment to formless phenomena ([arūpa-rāga](#))
- Conceit (*māna*, literally measuring-as measuring oneself and comparing to others; a subtle sense of self)([māna](#))
- Restlessness ([uddhacca](#))
- Ignorance (with regard to the Four Noble Truths) ([avijjā](#))



The Seren Bojjanga's - the seven qualities of Enlightenment



Please refer to the original slides to read the small print text

1 Sati sam Bojjango

The right Mindfulness to investigate the life with the Dhamma

Sathara Sati' Pattana - Mindfulness

One would need the following conditions lived with the accomplishment of mindfulness:

Atthapi sampajano
clearly comprehending with wise attention

Sattina vinayepa loka abhige damassam
mindful with having morally subdued and overpowered the nature of yearning and longing, to collect grief and pain in this world

Kaye Kayanu passi
Being mindful of the physical faculties

Priority 1

Vedananu passi
Being mindful of the sensations and the make-up of likes, dislikes and aversions

Priority 2

Chitto Cittanu passi
Being mindful of the occurrence of thought and the distraction

Priority 3

Dhamme Dhammanu passi
Being mindful of the phenomena as to justify & reason the thoughts

Priority 4

To achieve & accomplish the Mindfulness with the priorities, one should follow the Dhamma associated above.

[Small print text]

2 Dhamma Vichaya sam Bojjango

The wise investigation and attention to the Dhamma



3 Viriya sam Bojjango

The wise investigation and attention to the Dhamma

Sathra Pradhan Viriya - Prioritisation of Effort

One would need the following conditions activated before the prioritisation of effort:

Chandani jendhi veyasathi
having the will to begin the effort

Viriyan Arambhithi
knowing where to begin the application of effort

Cittam pavanathi padasathi
knowledge and information needed to accomplish task

Stopping the deterioration and not allowing any new BAD and WRONG to appear

Priority 1

Removing all of the WRONG and the BAD that exists

Priority 2

Growing the NEW and GOOD after stopping the Deterioration and removing of all BAD and WRONG

Priority 3

Maintaining and Improving the good which is left after the introduction of the New GOOD

Priority 4

To achieve and accomplish the tasks one should follow each of these priorities aligned to each of the conditions above.

[Small print text]

The experience

4 Piti sam Bojjango

Serenity (Rapture)

Experiencing the lightness in the mind

Like a shadow following this mind

5 Passadi sam Bojjango

Tranquility

Experiencing the lightness in the body

Samadi sam Bojjango

The right concentration to accomplish the goal

Uppeka sam Bojjango

To have a equanimous, neutral, nullified outcome



The Dhamma Vichaya - the Wise Investigation

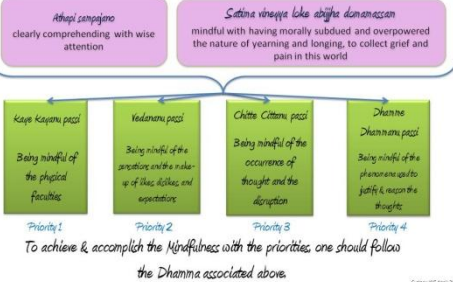


• Being aware of the 5 Mental Hindrances (Neevarana)

Factors that obstruct further development of mind.. And the development of the **Five Powers**

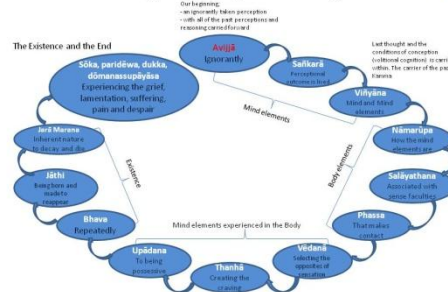
Sathara Sati Pattana - Mindfulness

One would need the following conditions lived with the accomplishment of mindfulness



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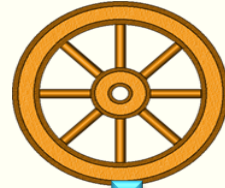
Patticca samuppada - Dependent Origination



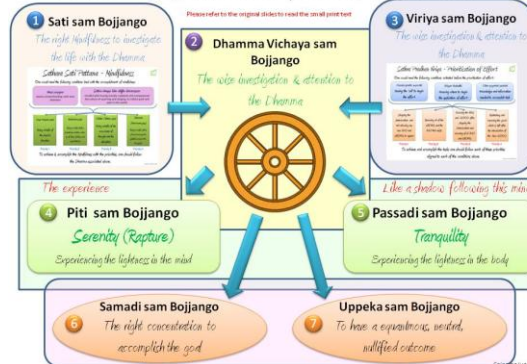
Dhamma Vichaya sam Bojjango

The wise investigation & attention to the

Dhamma

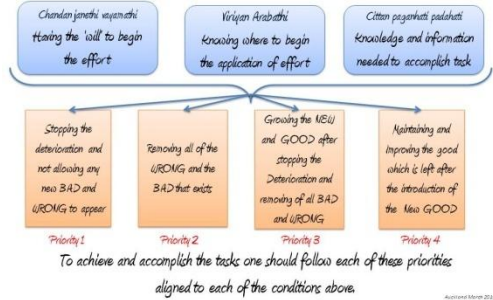


The Seven Bojjangas (the seven qualities of Enlightenment)



Sathra Pradhan Viriya - Prioritisation of Effort

One would need the following conditions activated before the prioritisation of effort:



Source: 10/04/2022

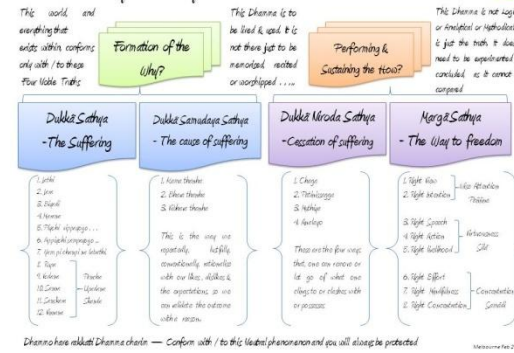
The Dukka Niroda Patipadaya Magga - the Middle Path

Likely the "middle path" is not to lie at either extreme of pleasure or self mortification, rather, to lie a moral and ethical existence, devoid "effortful" and knowledge



Source: 10/04/2022

Chaturārya Sathya - The Four Noble Truths



Dhamma has relative Dhamma charan - Conform with / to this Dhamma phenomenon and you will always be protected

Source: 10/04/2022

• The 6 Sense-Bases (Ayatana) (eye, ear, nose, tongue, body and mind)

How a thought arises when contacted with the 6 senses

Please refer to the original slides to read the small print text



The Seven types of distractions to one's Enlightenment

If a log was to be floated in a river, the log has a chance of reaching the sea The same way ...in samsara, each life is capable of reaching its goal of enlightenment. This journey can be hindered in seven ways, as compared by the Buddha to a floating log in a river...

It can be stuck in either river bank, it can be caught in a whirlpool and stuck in the river bed, it can be grounded on a mound in the river, it can perish before it reaches the sea, it can be used by another human & used by other beings as well.

1 To be stuck on this bank is to be caught with pleasing your sense faculties

3 To be caught in a whirlpool and stuck in the river bed, is to be caught up with your cravings and desires (likes and dislikes)



2 To be stuck on the other bank is to be pleased by the objects that you like

4 To be grounded on a mound in the middle of a river, is to be caught up with your Ego

5 To rot and be perished before the log reaches the sea is to be ill disciplined, immoral, unethical, unfair, unjust in your existence.

6 To be used by another human beings and “use” other human beings with the wrong view, is a further destruction.

7 To be used by other “non human beings” is the last destruction.















