



SEEING THROUGH

The Monthly Newsletter of Buddhist Monastery and Meditation Center

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The Dhamma is visible here and now - Sanditthiko

By Bhante Jinananda

The word 'Sanditthiko' is one of the epithets attributed to the Buddhist teaching since it conveys the entire message of the Blessed One. One of the common names used in describing the teaching of the Buddha is 'Sanditthika Dhamma', which means the Dhamma that makes things clear and visible here and now. In other words, it means that the outcome of practicing the noble eightfold path is visible here and now. Therefore, the word 'Sanditthika' is also a synonym for the entire path and its results according to Buddhist terminology. Some words such as Svakkhatho (well-proclaimed) and Akaliko (timeless) bestows a clear picture about what type of teaching Buddhism is and what it offers to one who chooses to follow it. The Pali word Sanditthika is also one of them, which directs us to investigate the Dhamma as follows.

The results of the practice are inevitable and achievable when a person practices a well-proclaimed teaching. Without a doubt, this generates wisdom in one, relative to the level and the speed of the practice. This is one of the significant natures of the Sanditthika Dhamma. According to evidence available in the suttas, it is certainly obvious that the Dhamma has the nature to manifest its power sooner than later when it is set in motion.

There are few suttas available in the numerical discourses (Anguttara Nikaya) where one is able to see this particular

nature of the Dhamma being clearly discussed. As recorded in the Sanditthika sutta (AN 6.47), a person called Moliyasivaka questioned the Buddha as to what extent the Dhamma is considered as visible here and now. Further, he questioned the Buddha about the relatedness of this quality to other qualities of the Dhamma such as 'being timeless', 'invitation to come and see', 'leading onward' and to be realized by the wise themselves. Let's look at the answer the Buddha gave.

"Then, Sivaka, I will ask you a question in return. Answer as you see fit. What do you think: When greed is present within you, do you discern that 'Greed is present within me'? And when greed is not present within you, do you discern that 'Greed is not present within me'?"

"Yes, lord."

"The fact that when greed is present within you, you discern that greed is present within you; and when greed is not present within you, you discern that greed is not present within you: that is one way in which the Dhamma is visible here-&- now, timeless, inviting verification and pertinent, to be realized by the wise for themselves".
(*Thanissaro Bhikkhu*
@www.accesstoinsight.org)

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Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment.



In the above explanation, The Buddha pointed out that knowing the greed as greed is one way in which the Dhamma is visible. In this sutta, similarly, the Dhamma can be visible or experienced in six occasions. First two are the occasions when one is aware when greediness and non-greediness are present in the mind, secondly, the occasion that anger and non-anger appear. Finally, the moments you are ignorant of things and the moments the mind is free from ignorance.

Even though the Buddha's answers to Moliyasivaka's question appear to be simple for many people, it is absolutely profound. Many are left with questions and something to reflect upon. One way of experiencing the Dhamma is understanding the thoughts at a given moment and noticing them as they are. It is advisable to do the next level of reflection after identifying the arisen thoughts. If the thoughts are based on greed, that state of greediness should be understood. If the thoughts bases on generosity, that should also be noted accordingly.

Let's explain this teaching in a simple way. As we discussed in previous articles, both the noble and ignoble Dhamma appear in the mind and vanish according to causes and conditions. Therefore, the moment you experience greediness in the mind is an occasion that negative Dhamma appears in the mind. For example, you are greedy for something, then not only your mind becomes restless until you have it but also your physical body loses its natural color with the increase of blood circulation and heart beat. The most common emotional reaction that is visible is the changing mood of a person, which can be seen from your face. This is how non-Dhamma comes into being in our life. In fact, it brings harm to us on a personal level and also on a social level as well. Understanding the negative states as harmful to our mental peace is a sign that one is treading on the right path

And the Dhamma manifests. Think of an occasion when one is meditating, the situation is different. You stay calm and relaxed. The thoughts are relatively pleasant and nice. This is an ideal example to witness that the Dhamma functions and embraces our life with immediate results. Hence, one of the important aspects of practice is the ability to feel the results then and there. Of course, there is a time gap to see the power of your practice.

Let's look at the rest of the Sutta where the Buddha draws our attention to situations where aversion (Dosa) and delusion (Moha) and also their opposites arise in our minds. As we all know, the former two are negative and powerful enough to destroy the beauty of our mind. Lack of training will allow these enemies to invade boundaries of our mind. On the other hand, the thought of renunciation, Metta and Karuna are present in the mind, then one experiences happiness and peace. Nevertheless, how is one supposed to act when our will becomes ill and when our mind associates darkness of ignorance? Usually people explain those situations as the moments without the Dhamma. But, the Buddha explained these negative states in his discourses also as Sanditthika Dhamma, as the mind is susceptible to these negative states as well. The teaching shows how to distinguish between these two states. To see the nature of this evidence in the Dhamma, negative qualities too must be understood as they arise in the mind. It is true that positive qualities should be developed to attain Nibbana while not letting the negative qualities to arise. Here being aware of both these positive and negative states are concluded.

At this point it is important to understand the nature of Kamma. The intention of performing a kamma is at the end called Sanditthika Dhamma. The intention is divided as wholesome and unwholesome. This Sanditthika Dhamma

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All we need to understand...

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යදා පඤ්ඤාය පස්සති;
අථ නිබ්බන්දති දුක්ඛෙ
එස මග්ගො විසුද්ධියා

"Sabbe sankhara aniccata yada
pannaya passati
atha nibbindati dukkhe esa
maggo visuddhiya.

All compounded things are impermanent or subject to change from one form to another. When a person understands this truth with wisdom, he gets disenchanted with suffering that arises from the changes of all compounded things. This disenchantment is the path to purification.

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යද පඤ්ඤාය පස්සති;
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Sabbe sankhara dukkhata yada
pannaya passati
atha nibbindati dukkhe esa
maggo visuddhiya.

All conditioned things bring suffering. When a person realizes this truth with the wisdom, he gets disenchanted with suffering that arises from the changes of all compounded things. This disenchantment is the path to purification.

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යදා පඤ්ඤාය පස්සති;
අථ නිබ්බන්දති දුක්ඛෙ
එස මග්ගො විසුද්ධියා.

Sabbe sankhara anattati
Yada pannaya passati
atha nibbindati dukkhe esa
maggo visuddhiya.

All phenomena in the world are based on non-self or can't be taken as 'I', 'me', and 'my self'. When a person grasps this truth with wisdom, he gets disenchanted with suffering that arises from the changes of all compounded things. This disenchantment is the path to purification.

(Maggavagga - Dhammapada)

It is better to conquer yourself than to win a thousand battles. Then the victory is yours. It cannot be taken from you by anyone else.



Our Dhamma School

DEAR PARENTS AND CHILDREN,

Next date for Dhamma School is December 2nd. Please make your way to temple and join with your Dhamma teachers and friends to explore happiness through learning. Learning Buddhist ethics and values is of supreme importance to your life now as well as in the future.

PROGRAMS IN DECEMBER

Sil observance, meditation sessions with instructions and Dhamma discussions will be held on December 23rd for Duruthu full Moon Poya day.

Alms (Dana) will be offered to monks and sil observant in memory of Dr.mrs. Hilda Jayewardena in whose name the temple property was offered to the BCC years ago.

A special Pirith chanting will be conducted at the Vihara to invoke blessings to all heralding the New Year on December 31st.

The Annual Atavisi Buddha Puja will be held on January 01st 2013 (please inform the temple, if you are interested in sponsoring a Puja)

is of the nature of producing results with respect to underlying intention. The following are the first twin stanzas of the Dhammapada which are outstanding examples to show the quality of "Sanditthika".

‘All that we are is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts. If a man speaks or acts with evil thought, pain follows him, as the wheel follows the foot of ox that draw the carriage.’

‘All that we are is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts. If a man speaks or acts with pure thought, happiness follows him, as the shadow follows that never leaves.’

The word "Sanditthika" is also defined as self-evidence according to some context. For example, if somebody speaks nice words or abusive words; he can expect soothing words or abusive words in return respectively. Again, if you help somebody with good intention, there would be a friendly atmosphere as a result of that action. If you steal others property, you will be punished. In this way, almost all the wholesome and unwholesome activities create respective results. No matter wherever they are or whatever they do, the results appear exactly according to the intention of the person's act. One who develops morality and leads a spiritual life, is looked up to, as a worthy person by others. People who have high moral values are praised and these noble individuals always turn out to be winners in the society because they possess some values and ethics that affect and benefit everyone.

The Buddha was doing a research to find out the reasons to suffering in this life and in many past lives in Samsara. Even though the research was extensive and its limits unthinkable for a normal person, eventually, the Buddha achieved his goal by showing an example of Sanditthika

nature in the Dhamma. Almost all the great disciples and all other noble persons in the dispensation have seen the reality just as the Buddha did. None of them ever wanted to wait and experience the truth in the next life; it was right then and there due to their dedication and commitment in the noble course. To show visible results of the right practice, we can bring about a large number of examples from the noble disciples of the Buddha.

Not only is this Dhamma beneficial for those who are already righteous, but also it is for those who have just turned to the right path and also to the many who will find it in the future. For example, King Asoka in India invaded neighbouring countries to expand his Empire and killed many people in his conquest. However, despite the fact that he killed many people, he learned the Dhamma and transformed his mind to win people by the Dhamma. Angulimala, a serial killer during Buddha's period had the same record of killing; yet, he was fortunate to see the Dhamma which changed his life completely and he went beyond in succeeding in his new mission of ending suffering in that very life time. All these examples are ample to clearly see that the teaching of the Buddha gives results here and now.

It is important for one to know the qualities of the Dhamma in the sequential order given in the scriptures. They complement each other and stand together without an exception. For example, the Dhamma is well-proclaimed for the purpose of achieving Nibbana (Svakkhatho). Therefore, the teaching can be practiced to have the results here and now (Sanditthiko). It gives results then and there irrespective of time. (Akaliko). Also it invites everyone to investigate and see the advantages (Ehipassiko). Those who search the Dhamma will be leading onward to

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The way is not in the sky. The way is in the heart.



Nibbana (Opanaiko). Finally, it assures that only wise people understand the Dhamma according to their wisdom (Paccattam Veditabbo Viggūhi).

Another significant aspect that needs to be discussed here is the attainments experienced by one, who treads the path to enlightenment. As we know, there are different levels of attainments such as attainment of material and immaterial Jhanas, and the levels of fruition such as stream entry, once returner, non-returner and full enlightenment.

All these achievements are ample evidence that the Dhamma is here and now in our life. What is the meaning of here and now? It points out that the Dhamma blooms in our mind in its purest form at the present moment but not in the past, not in the future, exactly when it is practiced. Also it blossoms in the individual, who is putting the right effort and developing all other appropriate qualities. The teaching of the Buddha is to be experienced only by the practitioner and yet he cannot do it for others sake.

Some people are of the opinion that the Dhamma doesn't give expected results. Some question the productivity and the validity of the Dhamma when it takes time to give results. To find the answer to this question, our advice is to actively investigate and explore the Dhamma in his own way. For one who investigates with keen attention and determination, the expected results will not be far away. Thus, the teaching of the Buddha is a practical guideline for all to be experienced within, right now.

Ten benefits of the *Kayagatasati* meditation

The Buddha advised us to develop mindfulness of the body and become steady on the noble path. On account of the continuous practice, the following ten benefits can be expected by those who

diligently practice Kayagatasati (mindfulness of the Body). Then the Evil one, Mara, can't gain entry into your mind. So the Buddha urges us to meditate ardently on the body and be immortal in this very life time.

1. *Ability to overcome displeasure and pleasure and not let displeasure and pleasure overcome you.*
2. *Ability to overcome fear and dread and remain steady over any fearful situation*
3. *Acceptance of natural conditions like cold, heat, wind and touch of gadflies, mosquitoes, unpleasant feeling that arise will be accepted with a balanced mind*
4. *Attaining four Jhanas at will, without difficulties.*
5. *Possessing supernormal powers such as appearing and disappearing at will, diving in and out of the earth...etc*
6. *Gaining the divine ear enabling one to hear subtle and distant sounds*
7. *Gaining the knowledge of knowing minds of other beings*
8. *Ability to recollect one's past lives*
9. *Ability to Understand the nature of other beings according to their past Karma*
10. *Gaining the knowledge of the destruction of craving*



The All

"Bhikkhus, I will teach you the All. Listen, attend carefully to it and I will speak.

Now what, bhikkhus, is the All? It is just the eye and visible objects, the ear and sounds, the nose and odors, the tongue and tastes, the body and tangible objects, the mind and objects of mind. This, bhikkhus, is called the All.

Now whoever should speak thus: 'Setting aside this all I will proclaim another All,' it would be mere talk on his part and on being questioned he would be unable to proceed and in addition, vexation will befall him. For what reason? It would not be within his scope, bhikkhus"

— S.N. Salayatana Vagga

"Bhikkhus, whatsoever bhikkhu does not know according to actuality the arising and passing away, the satisfaction, misery and release from the six bases of contact; not lived by him is the holy life, he is far from this Dhamma and Discipline."

An idea that is developed and put into action is more important than an idea that exists only as an idea.



Welcome back to the HJBM



The abbot of Hilda

Jayewardanaramaya, the Most Venerable Bhante Muditha has arrived in Ottawa after an eight month visit to Sri Lanka. During his stay in Sri Lanka, he delivered a number of sermons through public media and led many meditation sessions for the benefit of the people.

On December 23rd – the poya day, Bhante Muditha will be leading the day's program and will be delivering a special Dhamma talk in the evening.

The ladder to heaven – Generosity

The Buddhist Mitten tree, another charitable activity organized by the Lunchtime meditation family, collects items to donate to needy people. All are respectfully invited to help by denoting items such as gloves, mittens, hats, carves...etc. The donated items will be handed over to the interval house (abused women) and the Ottawa immigrant society on December



Removing Annoyance

There are many discourses, in the Tripitaka, the Buddhist scripture of the Supreme Buddha and his great disciples that discuss its harmful effects and removing it. When we mindfully investigate these discourses, we can come across some wonderful explanations that show various methods to understand the negative nature of anger and the ways we could remove or eliminate this unwanted mental state. Here I would like to take your attention to some of the teachings which further explain the clarity and lucidity of the mind that is free from this lustful emotion.

Aghatapativinaya sutta in *Anguttara Nikaya*; delivered by the Venerable Sariputta, one of the greatest disciples of the Buddha, explains his fellow monks five ways of removing anger by giving five connected similes. When the practitioner of this Dhamma, meets people who are endowed with five different personalities, should abandon anger that can arise in the untrained mind.

1. Some people are impure in their bodily behavior but pure in their verbal behavior.
2. Some people are impure in their verbal behavior but pure in their bodily behavior.

3. Some people are impure in their bodily behavior & verbal behavior, but periodically experience mental clarity & calm.

4. Some people are impure in their bodily behavior & verbal behavior, but do not periodically experience mental clarity & calm.

5. Some people are pure in their bodily behavior & their verbal behavior, and periodically experience mental clarity & calm.

Anger or the aversion arises in us due to bad and unprofitable qualities in others' lives. In the first group, people are good in their verbal behavior but their bodily behavior is not so. According to the nature of our mind, it has a tendency always to see only the negative qualities of others and we are then quick to criticize. When negative qualities are seen they never try to appreciate others' good qualities. In this sutta Bhikkhu Sariputta encourages his fellow monks to appreciate and think only the good behaviors of others. If one gets angry or upset because of others' bad behaviors, such a person is one who is not developed spiritually. By this kind of behavior you will make yourself miserable and make your life distance itself from the practice of the Dhamma, and to the way to inner peace.



In the same sutta, Bhikkhu Sariputta elaborates and explains five respective similes to show how to appreciate only the good of a person instead of the bad. He takes an example of a discarded rag. Suppose a monk who prepares his robe with cloths that are thrown away finds a rag in the road. What does he do? Holding the rag with his left foot, spreads it with his right foot and separates the sound part of it and takes it with him. In the same way, the noble one who practices this Dhamma should mindfully pay attention only to the wholesomeness of his or her verbal behavior with regard to the first group of people. Again in the second simile, it gives a very accurate explanation to how one can maintain the calmness of the mind by only looking the good of others. There is a man who comes along the road burning with heat, covered with sweat, exhausted, trembling, and thirsty. He sees a pool covered with slime and water plants. What does this man do?

He jumps into the pool and separates the water plants with both hand and clears the water, then holds his palms in the shape of a cup, takes only the clear water and drink, and goes on his way. In the same way, the Venerable Sariputta advises monks, monks, the noble disciples of the Thathagatha should be clever enough to separate good and wholesomeness of others from weaknesses. According to this sutta, when we feel angry with someone, we can try look for some good in the person. That can be the way the person thinks, speaks or acts. No one is perfect; people have many weaknesses in their lives, think that we too may have such weaknesses and bad qualities and ignore them. Train your mind to appreciate their good. This is the way that the Buddha's disciples curb annoyance and cleanse their mind from impurities.

To be continued...
By Bhante Vijitha

The Four types of individuals

The one who goes along with the current
(අනුසෝතගාමී පුත්ථලෝ)

The one who goes against the current
(පටිසෝතගාමී පුත්ථලෝ)

The one who is inwardly firm
(නින්නෝපාරන්නෝ)

The one who has crossed over and gone beyond
(බ්‍රාහ්මණෝ)

The Buddha at home...

Mother and Father, compassionate to their family, are called Brahma, first teachers, those who worthy of gifts from their children. So the wise should pay them homage, honor with food and drink, clothing and bedding, anointing and bathing and washing their feet. Performing these services to their parents, the wise are praised right here and after death rejoice in heaven.

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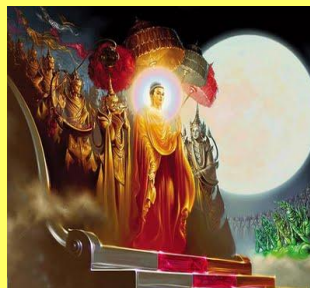
(Translation-Thanissaro Bhikkhu)

The IL Poya Day Observed at HJBM.

Many devotees observed the eight precepts on this significant day that marks many important events in the Buddhist calendar.

This is the last day of the Vassana season and it marks the end of Kathina ceremonies for the year. The beginning of missionary activities of the 1st sixty Arahants and festival of "Devarohana" or the end of preaching Abhidhamma and descending to human world by the Buddha took place on this noble day. It is said that Niyatha Vivarana (confirmation of Buddhahood) was obtained by Maithri Bodhisatva to attain the Buddhahood on such a day. Passing away of "Dharmasenapathi, Arahant Sariputta also took place on Ill Poya day. The three Kassapa brothers, who lived in an Hermitage by the River Neranjana, entered the Buddhist order along with thousands of followers after listening to the Dhamma.

For the above reasons, IL full moon day is considered to a significant day for Buddhists all over the world.



I never see what has been done; I only see what remains to be done.



The Extraordinary power of Kathina....

The Kathina ceremony 2012 was successfully held at the premises of the Hilda Jayewardenaramaya monastery on November 03rd and 4th, with the participation of distinguished monks and lay people from various parts of North America. An excellent & powerful Pirith chanting was conducted by the monks to invoke blessings to all presence. The offering of Kathina robe and Dana (lunch) to the Venerable monks took place among a large gathering on the next day. The main sponsors of Kathina, Erangi, Saman, Carana, Chattali, Chanthika Jayethilaka, organized this wonderful event with the support of family and friends. The following pictures depict the glory of the ceremony. The complete collection of photos, when available will be posted at www.Buddhisttempleottawa.org.

We wish to pay our sincere gratitude to all those who supported this event in numerous ways. Further, May the power of these wonderful actions, bless and protect you and pave the way to the end of suffering!



Do not overrate what you have received, nor envy others. He who envies others does not obtain peace of mind.