

The lost knowledge of how to Exit from the Samsara



“Patichcha Samuppada” The law of cause and effect

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“Patichcha Samuppada” - “The law of cause and effect”*

Forward

Patticha Samuppada or dependent origination or the law of cause and effect is a deep and complex topic that is the heart of Lord Buddha's teachings. Lord Buddha has said if one knows Dependant origination, they know Dhamma. Also if one knows Dhamma, they know Dependant origination. So it is very important as Buddhist to know this teaching. Knowing Dependant origination goes beyond knowing the mere words. It is about learning and understanding the teaching and then being able to apply it into our daily life.



In this article Mr. Lakshman Abeykoon has written in very simple and easy to understand terms an explanation of the law of cause and effect. It is aimed at children who have not had an upbringing in Sri Lanka.

Therefore, this article serves as a great introduction to the pali or Sinhalese words used to typically describe dependant origination. As it is in words that are easy to understand, I believe it will be a great starting point for children to learn about the Dependant origination and how it applies to their lives.

I would like to take this opportunity to bless Mr. Abeykoon for the wonderful meritorious deed. As a result of this great meritorious deed of sharing Dhamma, may Mr. Abeykoon be well and happy, May he attain Nibbana! May you all learn and understand the dependant origination. May you be able to lead your own lives mindfully and happily in Dhamma! May you be a blessed and guided by the Noble Triple Gems always! May you all attain Nibbana!!

Theruwana Sarani!!

Royal Pandith Venerable M. Dhammagavesi

Chief Incumbent and Abbot of Lankarama Buddhist Vihara and

Chief Sangha Nayaka of the Siyam Mahanikaya Malwatta Chapter in Australia

Introduction



I thought of writing this for the benefit of children who were not born or never lived in Sri Lanka like my son.

My son find it difficult to understand advanced Sinhalese language and the words used in Dhamma Sermons thus miss out the real Buddhist View of the world. there may be many other families like that and this is my gift for them for the month of "Vesak".

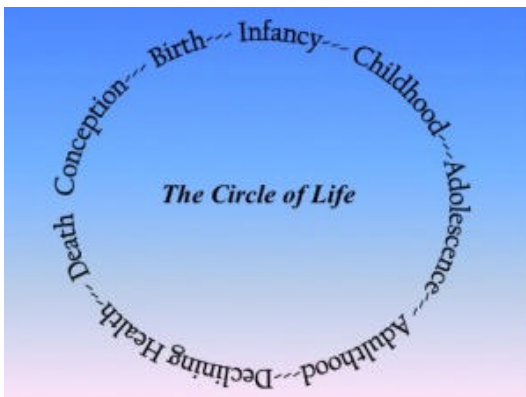
I wrote this in very simple everyday English as it is absurd to use highly technical language used by some translators when you talk to children.

Though the words are simple you need to read in carefully as the theories given are profound and every word written is there, because it is absolute necessary for that word to be there in order to convey the meanings. And people live and die never ever knowing or understanding what is written here.

What is the “Law of Cause and Effect..” ?

Buddhism is a view of life based on the “law of cause and effect” and it is not a religion. Any one who has this view or the vision of cause and effect called “Patichcha Samuppada” in ancient Pali Language is a Buddhist. No matter what religion he or she was born in to.

Since the “law of cause and effect” is the very core or the heart of the Buddhism. Lord Buddha Said that, who understood this “law of cause and effect” understood the Dharma and hence understood me .



The “law of cause and effect” itself is the mechanism of rebirth, and the driving force of the wheel of “Samsara” (Samsara means endless cycle of taking births and hence inevitable deaths thus causing the sufferings in the course of life). The only precondition you need to have in order to understand this law of Cause and Effect or the Patichcha Samuppada is your belief that, there is occurrences of rebirth and this is not the one and only life time you have left to live.

What is the benefit of knowing this Law of cause and effect ... ?



The immediate benefit is that, you will never ever have emotional break downs or mental depressions in the current life.

The over all benefit is that once you understand “Law of the cause and effect” and how it works or the mechanism of it, you will know that, how to disable the wheel of “Samsara” or the endless process of Birth and Death which keeps you bound to it and causes the inherent suffering attached with birth such as getting sick, getting old and pain of death etc. As once you were born you were bound to die.

Imagine for a moment that you are playing a computer game. The game is so absorbing you get addicted in to the character or the “Avathar” you choose to play. You got mesmerized so much, you think you are nothing else but the “Avathar”. You began to think that the game world is real and it is not an illusion.

You lost the knowledge of how to exit from the game and to move in to the real wide world. So you keep playing the game. When you finish living one life inside it. You wish an another, what you wish, what you get. Thus you get another life and after that another, and so on, life after life after life, never ending.



For that never ending wish we call the “Trushna” or the “Desire” and we say that, person is lost in Samsara due to the Trushna (Desire) . (the person is “Bhawa Gaami” or the worldly bound). This never ending wish keeps you bound and imprisoned to this vicious circle of birth and death.

The lost knowledge of how to exit from the Samsara by not generating “Desire” is the “Patichcha samuppada “ or the knowledge of the mechanism of the law of Cause and effect. Understanding it gives you the key to the exit door which leads to the eternal bliss or the liberation called "Nirvana".

Where is Nirvana ..?



Nirvana is not a place as many think. Nirvana is loosing your identity of self and merging with all knowing all penetrating existence that is deathless, birth less, formless, shapeless, omnipresent, attribute less, and quality less, ever present, pure loving blissful beyond all perceptions manifestation of universe. When a tiny drop of water merges with the ocean what happens ? It becomes the whole ocean or the other way round the tiny drop becomes as big as the mighty ocean.

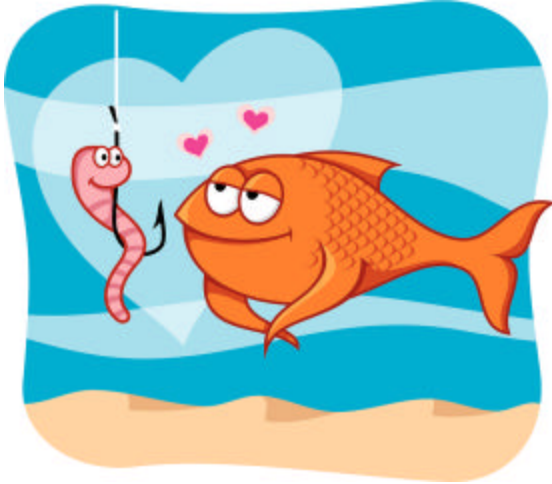
Since it is the knowledge that liberates you. There is no need to pray to any god for the salvation. While Buddhism does not dispute the existence of the higher godly realms and even talks about godly beings, what Buddhism teach us is that your salvation should be made by yourself through your intellect without waiting for the help from any other force.

What is the 4 Truths you need to know... ?

You can not talk about the “Law of Cause and effect” (Patichcha samuppada) without talking about the Four Noble Truths called (Chathurarya Sathya). Because these two are inseparable. If you know “Chathurarya Sathysa you know Patichcha samuppada and If you know Patichcha Samuppada you know Chathurarya Sathya.

Hence before learning how to exit, you need to be armed with a little bit of know how. Specially how a being or a person is lured to get trapped in this never ending wish that keeps person bound , imprisoned and slaved to this vicious circle of birth and death called Samsara. It is just like some Casinos use various attractions like food, drinks and other entertainments to keep you inside.

Similarly, what keeps you bound to this cruel game of life and death called Samsara are also attractions offered to please your five senses. That means visions to please your eyes, sounds to please your ears, smells, tastes, sensory pleasers through your skin. All these are dangled in front of your nose and come nicely wrapped in the form of love, romance, parties, properties, cars, wealth, family and friends , beautiful bodies, health and wealth. Etc... Etc...



You get sucked in to this trap of lures and you start feasting in these pleasures with never ending “Desire” and spending your time and energy to gain more and more of these pleasures by any means possible or being selfish and by hook or crook thus, creating bad Karmas or the minus Game points in the process of it.

All these are so irresistible you get lured like a fly in to a honey trap. Once you indulge in it, there comes the Delusion, called “Avidya” or not having the ability see things as they really are.

Blinded by delusion. You begin to think all these things belongs to you. Your love, your romantic partner, your properties ,your wealth, your status, your body and health, your friends and family. In that way your world is formed or created around you and you get attached to those perks.



Because of the delusion or the ignorance, you fail to see the reality. That all these lures are temporary manifestations and they are the cause of your “Suffering”. For an example, your love to some one is your joy as well as the cause of inevitable suffering. Your beautiful body is the cause of your joy as well as inevitable suffering when you get old. Your properties could be your joy as well as sorrow when they break down or get lost.

Knowing that these attachments to things and people you think are yours is the cause of your Suffering is very important as it is the first important lesson in your jail break. Identifying this normally hidden and sweet wrapped causes of suffering are so important it is labeled as the First Noble truth of 4 Noble truths.

How to become the coolest head around the block when your sweet heart leaves you...

You may think it is crazy to say that all these goodies such as your love, your romantic partner, your properties, your wealth, your status, your body and health, your friends and family are identified as causes of suffering. Don't you..? That is the secret, that is why it is hard to find.

Actually there is nothing wrong in enjoying all these things. After all you are a human being and humans are social animals. You need to live a normal comfortable life and enjoy the presence of family and friends and the material comforts. It is perfectly Ok.



What is not OK is getting the wrong ideas. That those are yours and you have the control over those. That is the point you have to be enlightened. So enjoy it but not get overly attached. Not physically throw things away you still have it and enjoy those but mentally, give up everything and be free. So if you loose those physically, you have nothing to be sad, because you had long ago, given those up in your mind.

Say for an example, your girlfriend, you treat her nicely as best as you can and enjoy the time with her and have a happy life, suddenly for some reason she leaves you.

Then will you have reason to be depressed.. ? No. Because you already knew that all these things are impermanent and changing. Knowing that, you had already given it up long ago in your mind. So you become the coolest head around the block. You live like nothing happened. Why ? because you learned a profound secret method of how be the coolest man when the world breaks apart around you.

What you need to know is that all these lures are temporary manifestations and the cause of all the suffering you find in this world. If you can grasp the above explained reason why the things you hold dear is the root cause of suffering, then you gain a unique wisdom among people who have no clue about it. That Wisdom is called “Dukke Gananam”. Or the realization of the root cause of all sufferings. Unless you realize it, you will never be interested in finding a solution.

What is Suffering ... ?



Lord Buddha defined suffering as following : “ Jaathi pi Dukkha, Jara pi dukka, Maranam pi dukkm, soka paridewa dukka domanassa upayasa dukkam, priye hi vipa yogo dhkko, appriyana sampayogo dukko, yam kichcham nolabathi thampi dukkam, sanshiptana pancha upadanaskanda dukka” ,

Birth is a cause for suffering, sickness and old age, death too are sufferings. Sadness, sorrow, weeping, and struggle to

make a living is suffering. Loss of loved ones and compelled to put up with tormentors or enemies is suffering, not gaining things you desired is suffering and in short the burden of pleasing the five senses of the body is the cause of suffering.

Though you believe due to the misconception or ignorance called “Avidya”, that all these are yours, yet you control nothing. Yours love affair may break at an unexpected moment causing you heart break, your properties may be taken away from you in one minute due to a natural disaster causing you become homeless, your health and beauty will fade with aging .whether you like or not, your friends and family may die one after another with the passing of time.

Oblivious to all this you live in your own world surrounded by what ever you think belongs to you. Though you do not have any control over those, you want these nice things to be yours and wish those things to be yours for ever to enjoy. Thus you get attached to this imaginary world you think is yours. Defining from it your identity as a person. This imaginary but perfectly real world to you is called “Bhava”. And the “Avidya” or the ignorance of not knowing the real nature of the impermanence of the things you think which belongs to you, is the reason for the world or the “Bhava” you created for yourself.

Naturally, you get attached to this imaginary world of yours which defines your identity and your wish or the “Desire” to be those things to be yours for ever is called “Trushna”. This desire or the “Trushna” is the trap which keeps you locked or “attached” in to this vicious circle of birth and death called Samsara.



This desire or the “Trushna” is generated no where but in your mind. When this desire is not fulfilled due to changes beyond your control such as old age or sickness or love break ups or fluctuations of wealth est. you suffer. So the reason for your suffering is your desire or the attachment to these ever changing world around you or the “Bhava” .

Realization of this simple truth is so important it is regarded as the 2nd Noble Truth or the “Samudaya Sathya” in Buddhism. That is : Reason for suffering is Desire or the Attachment in your own mind. Or the suffering are generated through Desire and attachment. Word “Samudaya” means Generate and “Sathya” means truth. So it is “The truth about the generation of attachments”

Now you gained another unique wisdom which others do not easily find. That is “Dukka Samudaye Gnanam” The wisdom of knowing where the sufferings occur. That is, it happens not some where out side or by the fault of some one else like the girl friend or

the boy friend who broke up with you. But within in your own self. Inside your mind due to the desires and the attachments you created by yourself you suffer.

Then you get an answer. If you can find a way to change your mind and not generate “Trushna” or the “Desire” in your mind” you can stop all sorts of sufferings as well as disconnect the attachments and exit from this vicious game of life and gain unshakable tranquility and peace even within what is left to live in this life. Understanding that is the 3rd Noble Truth called “Nirodha Sathya” Nirodha means disconnect or Disable.. So it is the truth about disconnection of bonds.

Until you learn how to change your mind and disconnect the attachment you will be subject to birth and death and in between all these sufferings associated with the birth such as loss of loved ones, loss of freedom, sickness, old age and so on again and again and again with no end as you keep jumping from one life to another enduring endless amount of births and deaths possessing various bodies some desirable some undesirable due to plus or minus Karmic points you acquired during the course of it.

Stop Playing the Game...

As same as in a computer game, this Plus or the good merits points means in the next jump in to a new body, you will be able to get bonus extras like comfortable easy life beautiful body rich family and good parents. Minus or bad Karmas mean in next life you may born in to a poor family, bad parents, cruel spouse or physical disability or even in some cases a life as an animal.



Now it comes to the question What is the method or the path you need to follow in order to change and disconnect the attachment from your mind.. ? . The shortest answer is. “Think in the opposite direction. Not the way you are sheepishly directed to think by the matrix or the worldly way of thinking but the way opposite to the other people think. Thus you stop participating in the game of the generation of extreme emotions and desires. Neutralize the flow of the wave of high and low

extremes of emotions and settle in a flat line. This is called taking the Middle path or the “Madyama Prathipadawa”

Using the simple but profound techniques mentioned below, you will be able to live a very satisfying, contempt and fulfilling happy life without sufferings and at the same time not generating desires, attachments and associated good and bad karmas.

That means you stopped playing the game by stopping the creation of the bonds. You had broken free from the mundane world just by changing the way you think. But the beauty is that to the outside world and the family, you look perfectly normal. In fact, you become a person much better than before as you will notice your gradual changes, like you become more tolerant, more patient, more kinder, more gentler, more happier, less greedy and a well balanced stable person who is not emotionally impacted by any good or bad things life throws at your way. Therefore if you really understood what is told here you will never ever have emotional break downs or mental depressions as no true Buddhist will ever get those as he/she knows from deep within the real nature of things in the world their changing nature or the impermanence which goes hand in hand with the associated sufferings.

When some one asked what is Nirvana .. ? Lord Buddha mentioned following “Raga hshayo, dwashah shayo, mohah shyo Nibbanam” that means Not generating attachments or craving(Raga), not generating dislikes, Intense animosity or hatred (Dweshha) and Removal of the ignorance and gaining the wisdom of seeing things as they are the Nirvana. Hence Nirvana is a condition of mind you gain when you are neutral to outside world and have the ability to see things in true perspective. You have stopped the game to look at a world where others are running like mad chasing insatiable desires.

This path or the method you need to follow to gain this ever lasting mental peace and tranquility is called the 4th noble truth or the “Maarga Sathya” “Maarga” means path. “Maarga Sathya” means true path to follow.

The Lost Connection



When you talk about “Maarga Sathya” or the True path to follow we need to talk about the “Aarya Asthangika Marga” or the “Eight fold path which Aaryans follow” which include correct Vision (Which you already got by knowing 4 noble truths) Correct thought (You already have it that is why you read this in order to find out how to get rid of Desires)..

The rest are the right action, right livelihood, right effort, right awareness and right concentration. I

am not going to talk about it any more as it makes this writing too long.

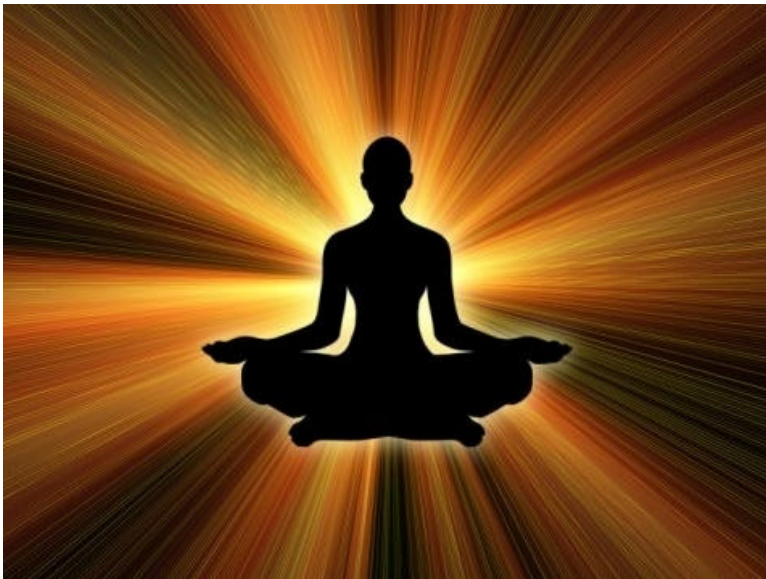
If interested, you can do a web search and read. You can find so many articles on the matter as an individual topic. What you do not easily find is: How The “Chaturarya Sathya”, Patichcha samuppada and Arrya ashtangika Marga are interconnected.

When you have lost the connection, you lost the Path to Nirvana. That is the reason why that, it is very rare to find people who really understood the path to follow or what needs to be done even among Buddhist Priests who spent whole life studying scriptures. My aim is not discussing the theory which every book written about Buddhism does. But to tell you in simplest possible way what you practically need to do to change your own mind.

In simplest, what you need to do is two types of simple Meditation. Elaborated in the scripture called “Sathi Pattana Suthra “ (Mind settling scripture) The two types of Meditation are Samatha and Vidarshana.

In that scripture lord Buddha Said the following: “I promise you this, if some one practices this method given here that person depending on his intellectual ability , either minimum within 7 hours , or medium within 7 days or 7 months or else maximum within 7 years will be able to change his mind and attain the realization of Nirvana “ So is the power of these techniques.

What is Samatha Meditation and what is Vidarshana Meditation .. ? Why two types.. ?.



The reason is when you want to change your mind what you have to do.. ? First thing is you need to learn to focus your mind in order to concentrate on some subject . For that you need to learn how to calm the mind. To achieve the calming and concentration ability you start with Samatha Meditation or in other words “Breathing meditation”. Once your mind is calm and settled you slowly move in to the other type of meditation called

“Vidarshana” Meaning of the word “Vidarshana” is Analysis. You contemplate on the subject and start thinking in order to realize and convince your self the real Nature of the things.

Before learning breathing meditation to calm your mind you need to know a little bit about the nature the mind specially because this is the reason why people find it is hard to keep attention on one thing more than a minute before unknowingly the thoughts wander in to thinking various things than what you wanted to think. The reason is, the two parts of the process. The focus part and the attention part.

When you begin the berating meditation you first have to sit in a comfortable position in a chair or on the floor or under a tree etc. and focus on your breathing . The focus point should be the tip of your nose or the upper lip where the air of your breath is touching. You do not follow the breath up or down . You only focus your attention on the movement of air which passes your focus point which is either the tip of the nose or upper lip, where ever you find easy to focus. In that focus point, your awareness is such you know when you breath long breaths , short breath or heavy ones or light ones. Easy, piecy isn't it.. ? Yes in the beginning it is easy but, after a minute or so you will find that instead of concentrating and watching on the sensation of the movement of upward and downward air touching your tip of lip or nose, your attention has drifted away. Why ?.

The reason is, when you begin the meditation the focus part of mind direct your attention to the breathing so you are able to focus the attention on it, and the attention is there now. The nature of focus part of the mind is such that, once the attention is there, the focus goes away and fish out some thing else and brings it back to the attention, thus focus jumps from one to another and like a puppy dog bringing sticks, it picks up and brings various thoughts in to attention one after another, that is why you loose concentration.

What is the remedy.. ?

The remedy is simple. Every time you breath , think it is the first time you begin. Then the focus part of the mind will bring the breath in to your attention. Next breath also think it as the very first. Thus. Focus – Attention, focus attention to the touch of the air. Thus the mind will not drift away and your attention span will drastically improve. You only need to think every breath is you first breath and you began meditation just now.

Now, once the attention is improved, start the Vidarshana part of the Meditation. That is analysis.

Analysis of what.. ?

What is the most irresistible force this word... ? What makes the continuation of animal and plant life possible in the world.. which makes flowers bloom, Bees ..Humm.. birds sing and people fall in love ?

It is the sex and the attraction to the physical body. Out of that, the attraction or love for own body and self preservation instinct is the most intense. Therefore if you know the reality about your own body then the reality about every thing else in the world will be evident to you.

That is why Lord Buddha said .. In this six feet body I will show you the whole world as well as cessation of the world or the Nirvana.

Thus the Vidarshana is all about the contemplation and analysis of, mainly the own body as well as the body of others.

This is what you have to think and keep thinking with the now improved attention of the mind. This is called “Kaayanupassana” There are several ways to think. Any one way or all the ways are ok depending on what is easy for you.

But remember this the only way and there is no other way to change your mind and disconnect from repetitive birth and death circle called “Samsara” and gain the liberation.

What you have to think and convince to your self is this:



This body of mine is the present result of previous life’s ignorance of not seeing things as they really are (Avidya) and because of that I had desires (Trushna), which resulted in intense sense of ownership and attachments (Upadana) and karmas (Good and bad points or merits) while living in the imaginary world of reality I built around me (Bhawa) as a result of these previous causes, I could not see the reality of impermanence of the things I thought which are mine and even at my moment of death I could not leave those behind.

My present body is the result of that, which is made out of an erected skeleton bound by blood soaked veins and filled by pieces of meat and covered by skin. This body it self is no different from a cadaver (dead carcass). This carcass is made alive by the consciousness which came to possess it due to the desire for the attractions offered to lure it in to the trap of never ending circle of life and death or the Samsara.

Because of the current ignorance (Avidya) I will again be attracted to those lures aimed to please my five senses and the resulting Karmas, Trushna (Desire), Bhawa (What you think your own or world around) and Upadana (attachment) I will again be subjected to the emotions of intermittent joys as well as great deal of unavoidable sufferings such as sick ness ,old age and death ect and also will be generating an another body to go through the same sufferings again and again.

This body has nothing to be desired. Once the consciousness leaves the body it is nothing but a cadaver. Food for worms. In a two three days time after death it will start to smell bad, attracting flies and insects the meat will dissolve and will decay to the earth. This

body is impermanent (Anathya) It is a cause for all sorts of sufferings (Dukka) is not me. I do not own it (Anaathma).

Or else you can also think this body is made out of 4 elements (Sathara maha butha = Aapo, thejo Waayo, Patawi) Solids, Liquids, Gases and Heat.

Once you achieved enough attention span through breathing meditation practice, then you can keep thinking on the above said line even while you are working or driving or going for a walk, every time you have a moment to contemplate. When ever an another person come in to your eye site or mind as soon as it comes think same about that body too.

That is all you need to do.. and need to know...

And again I will remind you that Buddha Said the following: “I promise you this, if some one practices this method given here that person depending on his intellectual ability , either minimum within 7 hours , or medium within 7 days or 7 months or else maximum within 7 years will be able to change his mind and attain the realization of Nirvana “ So is the power of these techniques.

What next.. ?

Keep thinking in the above way at any time you can find a moment to spare. Not only while you sit and meditate which usually happen very rare in a practical busy world. But do it when you sit in a train or bus, when you drive to work, when go to sleep or when you eat.

After some time you will begin to get disappointed about, first your body and subsequently the way the world is set up. Once you get disappointed, you will not get attached. Once the attachment is removed from the mind “ Nacha Kinchi Loke Upadiyathi” Or never creating attachments on any thing in the world , you are liberated.

Now you will understand that, Why..Buddhism teach us that your salvation should be made by yourself through your intellect without waiting for the help from any other force.. Because no one can change your mind except yourself !!!.

You will be free of all worldly bonds. Not even attached to your body. Of course you care about your body better than before in order to maintain, but not to be attached to it, by wrongly thinking this is me and mine. As you clearly begin to see the difference between the me-consciousness (Vingnana or Naama) and the body (Ruupa).



Once you removed at least the attachment to the body, (Ruupa) at a letter stage of spiritual enlightenment by using the other 3 remaining methods described in the “Sathipattana Suthra”

called “Chittanupassana” “Vedananupassana” and “Dhammanupassana” which are the extensions of the “Kayanupassana” Method given above, you will learn to remove the attachment to the me-consciousness too (Naama, or the soul consciousness) to become pure-consciousness (Arhath).

Just like the drop of water becoming the whole ocean you merge in to it to that all it is, was and to be. Become one with it . By loosing your identity of self and merging with all knowing all penetrating existence that is deathless, birth less, suffering less, formless, shapeless, omnipresent, attribute less, and quality less, ever present, pure loving blissful beyond all perceptions manifestation of universe where all Buddhas and Arhaths told that ultimate happiness, peace and bliss is.

Finally I suggest, you to do a web search and read more about Sathi Pattana Suthra, Paticchcha Samuppada and Aarya ashtangika Maraga. As I talked and introduced all those Buddhist concepts very simply in a manner a child could understand it within the context of this writing which, 99% of Buddhist never grasped due to the heavy weight way it is presented to them. Buddhism is not heavy weight words. It is a practical way of living in this world.



May peace be upon this world !
May all beings are Happy and Well !!
May all beings are infinite boundless, beings of pure light, filled with love compassion and kindness for all other beings, with never occurring a slightest of thought of harming an other being !!!

Some interesting web articles:

1. Elon Musk believes we are probably characters in some advanced civilization's video game

<http://www.vox.com/2016/6/2/11837608/elon-musk-simulation-argument>

2. Is our universe FAKE?

Check <http://www.dailymail.co.uk/sciencetech/article-3185261/Is-universe-FAKE-Physicists-claim-playthings-advanced-civilisation.html>

Acknowledgement And Thanks

I wish to thank and convey my heart felt gratitude to Ven. Maaankadawala Suddhassna Maha Thero and the web master of [Sudassana.org](http://www.Sudassana.org). For showing the correct path to me so I could understand these Profound Concepts. If not for them I would have been lost in Samsara.



Though I have never seen Ven. Maaankadawala Suddhassna Maha Thero in Person. This write up is a result of 6 months of my listening to Maha Thero's sermons From Dec, 2015 to May 2016 published in www.Sudassana.org. Since all those sermons are in Sinhala Language. I felt sorry and compassion for people like my son who being born and bred in Australia are not fortunate enough to know the Sinhala Language as proficiently as I do in order to grasp the subtle points and meanings in profound theories and concepts given above.

I too as a person born in to a family whose father is a Christian and Mother is Buddhist, I never had a chance even to go to a Buddhist Sunday school to learn Buddhism. Hence there could be some short comings in this write up written within two days solely out of compassion and necessity as there are no English Translations of Maha Theros Sermons and some how this void has to be filled even as little as this. Hence if any short comings it is entirely my fault of not knowing how to explain better as I am just a ordinary person and a parent of a child.

Also I wish to thank Ven. Meegahakubure Dhammagavsi Thero. The chief incumbent of Sydney Lankaramaya Temple for encouragement and Support. As well as agreeing to proof read and write an preface. Without Ven. Meegahakubure Dhammagavsi Theros support this Dharma Dana may not be possible.

The Gift of Dharma is the Highest Gift an any one can give “ Sabba Daanam Dhrma Daanam Jinathi).

Lakshman Abeykoon M. Sc. (Moscow University) Grad. Certificate.
(Melbourne University) Graduate Diploma in Library & Information Services
Management (Royal Melbourne Institute of Technology - Australia)