

# Dreams in the Buddhist View

Venerable Āyukusala Thera [AT] interviewed by Venerable Bhikkhunī Vajirā [BV] in the Āyukusala Āssama, Hokandara, Sri Lanka, on 8<sup>th</sup> February, 2006

**Vajirā [BV]:** Venerable Sir, many people are interested in dreams. What about dreams in Buddha's Teaching? Regarding this, I would like to ask you several questions. First about the dreams in the canonical Pāli texts. And second I would like to speak about my own experience with dreams.

**Āyukusala [AT]:** Well, yes. So, Venerable Vajirā, which are the texts, the *pāli* you had encountered?

**BV:** I encountered about two or three canonical texts where the dreams are mentioned. The first is the *Mettā-Sutta*...

**AT:** Do you mean the *Mettā-Sutta* in the discourses of *Anguttara-Nikāya*?

**BV:** Yes, yes. And when I made the interlinear translation of this *sutta*, I was confronted thoroughly with the meanings that are under each *pāli* term there.

**AT:** That's good.

**BV:** And there is... Buddha has enumerated in this *Mettā-Sutta* the advantages resulting from the practice of meditation *mettā-bhāvanā*.

**AT:** Yes.

**BV:** ... and one of them is that one does not see bad dreams. While the others are that one does not get attacked or hurt by poison... and so on. Altogether ten are mentioned.

**AT:** Well, regarding the dreams. The person who practices *mettā* is not confronted with bad dreams, hm. It is said there: *pāpa supinam na passati*. He does not see bad dreams. So, this was the one.

**BV:** This was the one. The second text about the dreams is in the book *Milinda-Pañhā*.

**AT:** Yes.

**BV:** ... and I know about this only from your discussion with your Sinhala meditation pupil, madam Kumudini. That was, I think, more than two years ago in Kananvila, where she asked about the dreams and you gave her the book *Milinda-Pañhā* to read in it.

**AT:** The *Milinda-Pañhā* has a chapter *Vesantā-Vaggo*, in which there is one question about the dreams followed by a long answer given to the asking king Menandros by Venerable *Nāgasena*. So this is that *Milinda-Pañhā pāli*. Hm. Do you remember any other *pāli*?

**BV:** The third one is about the dreams of *Bodhisattva* before he became the fully enlightened Buddha...

**AT:** Yes.

**BV:** ... as it is told in *Anguttara-Nikāya*. There the Buddha mentioned his dreams he had before his enlightenment. One dream was about the red and white ants... and I don't know those others...

**AT:** Well. So this was that portent, that anticipatory dream of *Bodhisattva*. He has interpreted it as anticipation that he will have a lot of red-clad monks and nuns and lots of white clad lay followers. So this is a particular one of those various types of dreams.

**BV:** Yes. This is actually about all what I know from *pāli*. And my second question is... I would like to share my own experience with dreams.

**AT:** Hm.

**BV:** And there are basically three areas of my experience with dreams. One is how to handle the dreams. So first. When I was a small child, I had sometimes bad dreams. Often that somebody is trying to kill me... you know, when I was watching a crimi film in TV, then my mind was very upset and later on in the night I woke up with the scenes from that film in my mind. So I was horrified. And then it was difficult to go to sleep again.

**AT:** Hm.

**BV:** ... and then I found out that when I remember the last picture of that bad dream, it is very good before going to sleep again, to let first all those pictures go on till the scene is finished.

**AT:** Yes. Good.

**BV:** ... very consciously.

- AT:** Yes.
- BV:** ... and only thereafter to fall asleep again, because then the mind knew that it was over.
- AT:** O.K. So you have learned to turn your mind fully to that unpleasant thing, to be above it and take it consciously as an object, as an *ārāmmaṇa*, and finish it off, put it off, hm, without allowing it to steer your further experiencing. Thus you could change your mind to another process, to another *citta-vīthi*. Hm.
- BV:** Yes. I allowed the *citta-vīthi* of the dream to finish, to get it cut off in *cuti-citta*, so that the mind was not occupied with it any more and another *bhavanga*, another continuity of mind could start then and the mind was free to sleep.
- AT:** Good, good. This you have developed as a child?
- BV:** Yes, yes. But of course, I did not know that time anything about the processes of mind, which I studied only here when I became a nun. Only now I can grasp it with those Abhidhamma terminologies.
- AT:** Very good. This is something you may have from a previous life, when you studied it, because it is very similar to that how is the dreaming process, the changes of *bhavanga-citta* and the *citta-vīthi* process, the process of the cognitive stages described in Milinda-Pañhā. It complies also with the analysis in Atthasālinī, the commentary on Dhamma-Sangani, and the commentary on Vibhanga, the Sammoha-Vinodanī, as Venerable Buddhagossa puts it there together. This is very good, Venerable Lady!
- BV:** Bhante, are there many other texts, which are connected to the...
- AT:** No, no, no. Maybe the only one *pāli*, which is systematic and which is very often quoted about dreams, is the Milinda-Pañhā, that chapter Supina-Pañho. But before we go to that... You mentioned that you had some more experiences with the dreams. What were they?
- BV:** Yes, yes. There is that... also I have realized that some sort of body process can produce a dream or can be the predecessor to the *nimitta*, the image, which arises in the dream. For example, when I feel from the body the urge to go to toilet and I ignored that, then usually the water *nimitta* appeared in the dream. The symbol of the water.
- AT:** Yes. The *nimitta* as a symbol.
- BV:** And it was various. It was not one constant symbol, but sometimes it was like an open water space or, you know, that I saw that I am in the shower or even sitting on the toilet. Something like that could become even a problem...
- AT:** So, these were the bodily processes which the mind has elaborated upon, which are processed by mind while we are sleeping. Also about those bodily processes, the Milinda-Pañhā speaks about, hm. And then there was the production of the symbol of the *nimitta*, which was not in that case anticipatory, unless you became awake and, according to that *nimitta* started going to toilet. Then, it would be a very simple anticipatory dream, which would give a *nimitta* for solving the wet problem. So, but there was also a synthesis in the dreaming mind; that synopsis of the bodily processes and the way of mind working upon them, hm, this is also a principle of those dreams, which are brought by *devas*, the gods. Yes, such a dream is called *devata upasamhārato supinam*. There, *upasamhāra* means what they bring up, what they synthesize. The *devas* are the symbols, the gods and goddesses are actually personifications of some situations. That would be the *pāli* for symbolization, Well, O.K. So this would be another of your experiences, Venerable Lady, that you had in the dreams, that you could see the bodily processes being worked upon in a processes of symbolization. And what is the next one?
- BV:** The next one is a recent experience... the first two experiences, those I learnt as a child in the early years. But the last one is connected to my everyday experience, day-by-day life experience now.
- AT:** Hm. What is that?
- BV:** It is about my life, about dreams, when I have a good daily routine...
- AT:** Well.
- BV:** ... which is... when I am able to regulate well every action in my life, everyday life.
- AT:** So, when you have good regime of the day?
- BV:** Yes. And then it helps me, this routine, well organized day helps me also to round up the day with evening reflection *paccavekkhana* and closing meditation *mettā bhāvanā*.

- AT:** Aha.
- BV:** Then, everything is fine... going to sleep is sort of way smooth. The transition from everyday life to the *gocara*, to the realm of sleeping is very smooth. So there is no... you know like no difficulty...
- AT:** So this is a corroboration, it is your experiential confirming that what Buddha said in the Metta–Sutta of Anguttara–Nikāya. Isn't it? And also there is one more thing that you mentioned, already in the first case, that what is leftover from the day experience, from your watching TV as a child, for example. When those leftovers, those residua of the day experience are digested in *paccavekkhana*, then they are not worked upon in the dream.
- BV:** According to that ruminant principle explained to your Sinhalese pupil?
- AT:** Yes. It is like a cow, which is on the pasture, eating quickly and so on, swallowing with no biting. And then it comes again up and the cow works on it, chews it again. So. This is the similar principle, how our mind is working on those residua. All these aspects of dreams are more or less briefly or more in detail explained in that Milinda–Pañhā text.
- BV:** The title in English is the Questions of King Menandros, those questions of the Greek ruler over India, which were answered by Venerable Nāgasena...
- AT:** Yes, he was a very advanced monk, who was actually reborn for that purpose from the high divine world...
- BV:** ... from Brahma–loka, Bhante.
- AT:** Yes. In order to convert that Greek king to Buddhism. Hm. So this is a very nice story in the introductory text to the Milinda–Pañhā, to the Questions of Milinda. Hm. I have very much enjoyed editing the German translation of that book under the supervision of my teacher Venerable Nyānaponika thirty years ago.
- BV:** So, Bhante, would you be so kind and tell something more in detail about the dreams, which are explained in that Milinda–Pañhā?
- AT:** So, there are two themes. One it is the structural explanation of the types of dreams and the other is their processual explanation. The process of *citta–vīthi* is there explained in a way similar to that, how we studied it in Āyukusala Assama seminars recently (see the paper on Functions of the Mind – Citta–Kicca).
- BV:** ... which was done in English because of your pupil Kumudini...
- AT:** Yes. When the king Milinda is asking about the process, Venerable Nāgasena explains that during the everyday consciousness, when our mind is very wakeful *jagariya*, then the mind is busy with outer objects and there is no place for the dreams to come up. But when the man is drowsy, going to sleep, especially having this sort of monkey like sleep, that means, ready to wake up any time, so in such a half sleep, in that very state of mind the dream can come in. But when one is fast asleep, then all the channels of information are cut off, the doors of the senses are closed off, then there is no *āvajjana*, no turning the mind towards the sense objects, this is then the dreamless sleep. Well. Such a processual explanation was given by Venerable Nāgasena.
- BV:** Yes. And the structural explanation?
- AT:** Yes. That is a sort of diagnostics or categorization of the six types of dreams. Venerable Nāgasena says: *Cha ime supinam passanti*, one can see dreams *passanti supinam*, of six kinds, *cha*. And then he names them. And it is interesting that he is using the same categorization of bodily processes as it is found for example in Girimānanda–Sutta and in the healing system of Ayurveda. He is using those *vāta*, *pitta*, *semha* categories.
- BV:** We made with you, Bhante, a long interview about Ayurveda in English, but the interviews about the Girimānanda–Sutta are in Czech only. Could you here elaborate more on this?
- AT:** Yes. He says: *vātiko supinam passati*, *pittiko supinam passati*, *semhiko supinam passati*. There *vātiko* means windy. One can see these dreams, which are... hm, just sort of blown up or like flatulency or moving around quickly like a butterfly, well, flattery. Hm. This is the windy movement, like grass or leaves are moving in the wind. So, which means these are the *vātiko* windy dreams. Thus *vātiko supinam*. Then comes *pittiko*. *Pitta* is the feverish, heat aspect. So there are dreams, which have the characteristic of fire, are fierce and burning, hm. And one should not reduce it only to that *pitta* or *vāta* as a bodily attribute; here it is also a

psychological characteristic. Hm. That *pitta* is not only the bodily but also the characteristic of the way of experiencing, of feeling feverish, hot, eventually angry or upset, hm. Upset in different way than *vāṭiko* is upset, that is flying around. But fire is upset in a fierce way, ablaze with anger for example. So this would be the *pittiko supinam*. And then comes *semhiko*. *Semha* is phlegm, hm, which can be just sort of... on the bodily level it is puss, but there is also puss of mind. Well, those sort of ugly productions of the mind, stinking, something which is decaying and which is like inflammation of mind, hm, *semha* or *kapha*, they say also in Ayurveda, which can be bile, hm, also wicked and angry in a dull way, negativistic, hm, heavy...

**BV:** Like sluggish, Bhante, or slowing down, also ponderous?

**AT:** Yes, yes. Also sluggish. So these are the three more types of dreams, which are named by Venerable Nāgasena.

**BV:** Yes. And what are the others more?

**AT:** And then he speaks about those dreams which are brought up *upa-* or brought together *sam-* *hāraṭi*, *harati* means carrying, bringing by those *devas*. Thus *devatupasamhārato supinam*. So these are the dreams, as I already mentioned, which are the results of synopsis, result of processing of the situation of the dreamer. Hm. So the *deva* is a symbolization... the form of *deva* or *devī*, whether it is an angry deity or a pleasant deity, so it is sort of a representative, is sort of a symbol, is sort of a divine messenger, that is, *deva dūta*. This sort of messenger of the state of mind, of the state of living makes it clear. The *devas* can offer the synopsis of what the man's life space looks like. Hm. It shows in what psychological field, in what world is the man in the moment. So these are the *deva* or symbolic dreams.

**BV:** And the next other category?

**AT:** And then there are those *samudācinato*. *Ācināṭi* means collection, means heaping together whatever are those residual experiences from the day. And of course, that *samudācinato supinam* combines all; in those dreams are the collections of residual mental contents, there can be that *vāta*, *pitta*, *semha*, there can be symbols, there can be anything. Hm. So these are the six categories of Supina–Pañho. They are sort of grid, sort of *mātikā* to grasp and to order all dreams, to make it possible to work upon them.

**BV:** To interpret dreams like in psychoanalysis?

**AT:** Well, when the meditation teacher or the Dhamma teacher needs to explain the meditator's situation, he would work upon them. Hm. And of course the sixth type, which we mentioned earlier, is that *pubbanimittato supinam*, this is the portent, the anticipatory dream. This may be helpful for orienting the personal practice. *Pubbebhāga nimitta* may make the goal more clear. The *nimitta*, the image, which anticipates what would come, could be motivating. Hm. So these are the six types of dream according to Milinda–Pañhā.

**BV:** Yes, Bhante. And in regard to that *pubbanimittato supinam passati* it is just... Well, I am remembering how you mentioned that you had such a dream... But also our former monks Venerable Ākāsakusala and Venerable Atarikusala had portent dreams, just before that ugly affair, that plot against Āyukusala started last year... You know, I did not want to talk about it here. But it is very interesting, because Venerable Atari had that dream...

**AT:** ... that there was that problem... there was a plot to steal our monastery in Europe. Hm. We did not take it seriously that time. Now, we can analyze it. Why not?

**BV:** Yes, Bhante.

**AT:** Venerable Atarikusala and Venerable Ākāsakusala were having anticipatory dreams. Venerable Atarikusala, still as a monk, was telling me the dream how he was no more monk back in Europe and some people who made complot attacked him. They were plotting against us and they were trying to destroy us. For that they also misused Buddhism and it was difficult to explain to people what is real Dhamma, because those plotters they knew quite some of the Dhamma but they used it wrongly, hm, like catching a snake wrongly, hm. It was clear that the plotters would destroy themselves, but they caused also a lot of damage to others. So this was the portent dream of Venerable Atarikusala. He could see also the similarities with that what he described in his book on history of Czech Buddhism. But he saw also the possibility of the future plot even before that ugly campaign has started. He even anticipated, that among those

damagers of the Dhamma, those destroyers or adulterers of Buddhism, would be also my former pupils, hm, even some meditation teachers of Āyukusala and satitherapists. It was so improbable, but Venerable Atarikusala saw it in advance.

**BV:** Quite long in advance.

**AT:** Yes, while he was still the monk. Only after he has disrobed, then the problem started. About a year later, those people tried to usurp the Dhammārāma monastery, for which we did not have a real sponsor yet. Hm. And former Venerable Atarikusala is now the chief of the Board of the Directors of that Dhammārāma Project, hm, which solves the situation. However due to his anticipatory dream, he was made sensitive to the eventuality of the complot and could prevent much of the damage, which was their main purpose, hm, ... they wanted to steal that and they wanted to damage us in order to steal it.

**BV:** He could see in that dream quite some details...

**AT:** Yes, some very improbable, unbelievable. There was a Czech prostitute and her German pimp, both dressed as monk and nun, and they have started an international slander campaign.

**BV:** The other dream was related by former Venerable Ākāsakusala. He has written you the letter that contained the following dream pictures: People who told the public that they were your pupils, both men and women, were wearing the *cīvara*, they were on one heap enjoying the sensuality...

**AT:** Yes. He said: The orgies, sexual orgies. And former Venerable Ākāsakusala wrote about this dream even before those two women became nuns...

**BV:** Well. Bhante, but I do not want to go much into the detail because...

**AT:** This is... when you already mentioned it, let me tell all what relates to it in the view of applying the matrices of Abhidhamma. This is the question of *nimitta*, of the working with images. There are two points I want to speak about in this context: One is the scrutiny of the origin of images, the other is the purpose of using them.

**BV:** Do you mean, Bhante, just the dream images or any *nimitta* generally?

**AT:** We should consider the images and imagination generally and come back then to the dream images, as I want to round up this explanation of *pubbanimittato supinam*, that is the portent, the anticipatory dream. The concept of *nimitta* is heavily laden in the minds of Buddhists.

**BV:** Yes, I know. Many people like to speak about the *nimitta* in meditation and make out of it a very mysterious issue. Very few know when the Buddha instructed the use of images and when he warned against creating images. In the Āyukusala training we do work with images while generating the loving kindness *mettā* and in recollecting the qualities of Buddha in the *buddha-anussati* for example. However as the most important, Bhante, I remember that you have instructed us to control the images according to the Rathopama-Sutta.

**AT:** Here you are, Venerable Lady!

**BV:** In the Rathopama-Sutta, there the Buddha says: *Na nimittā gāhī hoti, na anubyañjanā gāhī.*

**AT:** Very good, Venerable Vajirā! In the daily recitation, you, as well as all our other nuns and monks, twice a day you are reminded of this most important principle: Do just only confirm the seen as the seen, the heard as the heard, the experienced as the experienced. The Buddha's pupil should not fantasize additional images to it: *na nimittā gāhī hoti*, should not adjoin any associations: *na anubyañjanā gāhī*. This is the most concise advanced instruction of the Buddha's Dhamma.

**BV:** And what about the use of *nimittā* in *mettā* meditation and what about the portent *pubbebhāga-nimitta*?

**AT:** In all cases, we use the images just to get down to the reality of that what is really existing, to the real things *sabhāva-dhammā*. The anticipatory image serves to attaining the goal in reality, the image in *mettā* serves to attaining the state of mind liberated from hate. And also all other uses of images are guided by the principles of *yoniso-manasikāra*, the wise consideration as it is practically instructed in those many exercises described in my book on Buddhist psychology, which has the title *The Art of Happiness* (Shambhala, Boston 1989; see also Mirko Frýba: *The Practice of Happiness*, Shambhala, Boston 1995).

**BV:** So the problem would start with foolish, not wise attention *ayoniso-manasikāra* given to the images. Is that so?

- AT:** Yes, Venerable Lady. And here we come back to the anticipatory dream of Venerable Ākāsakusala, in which he saw our nuns involved in the sex–orgies. But that time it was not yet known that one of these nuns, the Czech Sāmanerī Vimokkhā, was downloading from internet those sex pictures, while she was alone in our Sri Lankan Āyukusala Assama. We found it out much later, only after we returned from Europe and our line was disconnected because of the incredibly high telephone bill. She tried to deny it at first, but later she plead guilty and asked her European friends to pay the bill for her. She claimed to solve the questions of sex in regular contact with her friends, Jitka Vodnanska who was trained by the Czech Ashin Ottama in some sex practice of “*kundalini–vipassana*” and the German Ajahn Khemasiri whom she earlier used to stay with in Switzerland.
- BV:** Before becoming Vimokkhā, Miss Muchová was working as waitress in Germany; not quite clear what sort of job she left to become a nun. Well, it is difficult to say... According to my experience, if I can speak more about it, I had the feeling that, you know, that there is with her always something going on behind. I had never good feeling when I met her. I always had the feeling that... I could not grasp... You know...
- AT:** Of course, that nun Vimokkhā started to do some ugly things already short time after her ordination, when she was trying to seduce one of our monks Venerable Tīranakusala. And then she was trying also to disturb our relation to the nuns from Olaboduwa, and so on. She always confessed after it and said that she has finished with those impurities coming out of her mind, and asked me for forgiveness, which I granted her. But there is no use now to speak about it any more. Let us stay with the dreams. Hm? Thus there are portent dreams with anticipatory images, which can warn us of some future development.
- BV:** So, Bhante, did you ignore that warning?
- AT:** Yes, I wanted to believe that the nun is sincerely trying to find her way, to finish off her past as waitress and all that what she has done. I trusted in the power of *mettā* and I was thinking of the instances of Buddha’s helping prostitutes to reach the liberation of *vimokkha*. Obviously I was not cautious enough.
- BV:** It has resulted in some very difficult situations amongst the nuns, Bhante.
- AT:** This I admit. I allowed it to develop too far, before I confronted that Sāmanerī Vimokkhā and told her that I refuse to recommend her for higher ordination as *bhikkhunī*. Thereafter she started the plot and was trying to get support of other nuns on the pretence that the Āyukusala tradition is against females. In her first accusations she claimed that I am destroying families by seducing the males to become monks. Then she fabricated stories about seducing the nuns, for which she tried to get support of other nuns. She almost succeeded to get some contradictory statements from two nuns who accepted her *nimittā* and *anubyañjanā* fantasies. Whereas the good nuns, you Venerable Lady, Venerable Tissā, Venerable Bhadrā and others... The good nuns like you were relying upon their own experience of reality seen and heard. When the former nun Vimokkhā, now Muchová, and her friends started to spread all that slander, you were just only labeling “That is a fabricated image. That is somebody else’s communication about her image.” And you stayed with the principle *na nimittā gāhī hoti, na’ anubyañjanā gāhī*. Not getting lost into the gibberish of neither one’s own nor somebody else’s associations. And also this is what Venerable Ākāsakusala saw in his dream and he also wrote me about the wise persons not getting involved in the plot.
- BV:** He wrote you about that dream also that he was trying to pacify those people in public, but they never looked at him and he got lost in some city, he was trying to find you...
- AT:** These are already images of a broader context, which may not be that important. But important was that he saw the problem. He anticipated the problem and he was also the only one, hm, who competently... hm, he made then also contact to those other two misled, deluded nuns, he wrote them. Of course, then also our other former monks Venerable Hitakusala, Venerable Atarikusala, Venerable Averakusala, and others assumed a wise, good attitude. But there were amongst my pupils some slandering rascals like those ugly Czech adulterers of Buddhism Hájek or Honzík or Kaucký, who started then that international action to damage the Dhamma, to damage Buddhism, to damage Āyukusala. Yes.

- BV:** The saddest in all that was, according to me as I see it now, that they didn't see their damaging themselves when they tried to destroy their teacher.
- AT:** Those damagers of Buddhism wanted to destroy the leader of Āyukusala in order to steal, to grab the new monastery, for which we have just obtained the finances. And it was a chance for them to use the wicked nun Vimokkhā and her friends. As Buddha says, there are always several causes for any event to come about and here this very, very ugly thing came about due to the conjunction of the hateful plans of that refused nun and the greedy plans of those thieves. Well, there were those portents about this. There were the *pubbebhāga nimitta* from Venerable Atarikusala and that from Venerable Ākāsakusala. However it is important to know that the portent is not a cause.
- BV:** It is difficult to say what is what, unless you assess it all afterwards. In those *pubbanimittato supinam* related by the venerable monks, there might have been also moments of synopsis brought by *devas*.
- AT:** Of course, there were also symbolizations in their dreams, that *deva* brought synopsis, which was giving synthesis of the situation. So dreaming mind can be helpful by offering us both the symbols brought by *devas* and by giving us either warnings or opening horizons by those portent *pubbebhāga nimittā*.
- BV:** And, Bhante, recently you mentioned your own dream *pubbanimittato* and...
- AT:** My portent dream about?
- BV:** ... about meeting some person who was a combination of the great monk Walpola Rahula and the famous professor Victor Frankl.
- AT:** Aha. Frankl, the author of Logotherapy. Hm. The Jewish Austrian psychotherapist of great statue. And Venerable Walpola Rahula, the Sinhala professor at the University in Paris and author of several fine books on Buddhism.
- BV:** Do you want to describe that dream in detail and your way to work with...
- AT:** Yes, I was telling you... there is a way of working with dreams. I had that dream. And then, when I woke up at four o'clock in the morning for my regular meditation, I only gave a name to the dream, hm, a label so that I don't forget it and can put it aside for the time being. Hm. And then I sat for my regular meditation. This labeling or conserving the dream is very important so that the dream doesn't influence our subsequent consciousness during the day. This is similar as what you said about your finishing bad dreams when you were a child.
- BV:** Yes. Just to finish it off, hm, so that the mind can go to sleep again, but now freed from the unpleasant story.
- AT:** Similarly I did that labeling the theme of the dream in order to free my mind for the subsequent meditation sitting. In this case it was a good dream and I kept in memory the label of it in order to use it as a key to that dream for later on. Hm. Thus I conserved it, I labeled it, I put it aside and I sat for my meditation from four o'clock till seven o'clock as usual, sitting, walking, sitting. And then at seven o'clock, while we took our morning tea before you, Venerable Lady, went for *pindapāta*, I mentioned that dream to you. So this is the way how to work with dreams. Hm. Labeling the dream, then later returning to it, sharing it, explaining, interpreting and eventually using its anticipations for planning the future actions. Venerable Nāgasena and Milinda, the king, they speak also about this sharing.
- BV:** Bhante, in this, I can see the same principle as that you teach us for the inner wise reviewing and outer true sharing of the meditation experience: *parato ca ghoso sacca anusandhi ajjhatañ ca yoniso manasikāro*.
- AT:** Yes, Venerable Lady. And then later on during our regular discussion time at the ten o'clock tea, I was telling you that dream...
- BV:** Would you, Bhante, recount that dream once more?
- AT:** Yes, gladly. The main situation was some conference, the formal meeting... There were again several things in the dream. There was sort of broader dream landscape. Hm. And this dream landscape was obviously offered by the *devatā*. Hm. The dream landscape was sort of in correlation to the landscape of my everyday life now. Hm. Just before dreaming... it was the night after I came from my cave, from my forest monastery Walagamba Ārāñña. Hm. I have been there in my cave, in jungle, for some time only meditating. And then I came down here to

our Āyukusala Assama, to our center here, because of the scheduled weekend program. I was there in a pleasant, good landscape. My sort of home landscape. Hm. And the landscape of the dream was also my home landscape, strangely enough it was the landscape north of Swiss border, hm, maybe somewhere is Alsace, in the Schwarzwald or near Bodensee, that area, hm... and it was after the war, something like after the World War Two. Well. And there was the landscape damage as I knew if from the talks of my former father-in-law, the Swiss man Hans Vogt, who was working for American Army in the post-war destroyed Germany and Alsace. Hm. And I was in a similar situation like him. Yes. I had something to do in this landscape, which was destroyed by the war. We had some peace project... Hm. And so this was the broader landscape of the dream. And then there was a story in that landscape; this was that portent *pubbebhāga nimitta*. Whereas that dream landscape was that synoptic *deva nimitta*. Through this dream landscape I could with the help of gods understand my present life situation; I saw that I am in a situation, which is after war. Hm. I saw in this landscape the results of the destructive forces of those Buddhism adulterers, those Buddhism damagers Hájek and Muchová, and those others. They made the destruction, hm. But now it was already after the war. Hm. And there I was in that landscape and... there was in that landscape arising a very interesting thing. There was a congress hall. The same hall as at Monte Veritas. Hm. Monte Veritas in Ticino, South of Switzerland.

**BV:** Monte Veritas is the place where you, Bhante, met with Venerable Nyānaponika.

**AT:** Yes. I used to meet there professor Erich Fromm and Venerable Nyānaponika. Also Venerable Lama Govinda used to meet Venerable Nyānaponika there. Hm. And it was the place where Carl Gustav Jung was holding those Eranos-Tagungen. Hm. Eranos-Meetings. So. In my dream after-war landscape, there was the congress hall of Monte Veritas. I had to conduct some lectures there and on that occasion I was meeting a very fine person. I was not sure whether it was a monk, maybe Venerable Walpola Rahula whom I met at Oxford University where I had the lecture on interpersonal relations, or whether it was professor Viktor Frankl whose very last university lecture I have simultaneously translated in Brno. Hm. Just before he passed away, professor Frankl came to the Czech Republic and in Brno he was having a lecture. And after the lecture he told me some fine words of Dhamma... He was Jew. He was not a Buddhist, but he knew something about the Buddha-Dhamma. He told me in a very Buddhist way: "What we both together have skillfully done here today, that will be bearing good fruits!" Hm. So, *kamma* and *vipāka*. And something similar was told to me at Oxford University by Venerable Walpola Rahula after my lecture. He said: "There were some funny people who didn't understand what you really talk about. But your lecture has great impact upon the wise."

**BV:** What did he mean by that really, Bhante?

**AT:** My lecture was on the use of Abhidhamma; its record is available on Internet as The Meditative Culture of Heart. In that lecture and in the discussion after it, I explained the work with magic powers, which was just a side issue of the talk. But there was some Chinese monk who was obviously ridden by the theme of magic powers; he criticized me then for exposing the magic powers and so on. So that is why the Venerable Walpola Rahula said: "Do not care about those critical issues, just you carry on with your research and teaching job. Do not care about the disturbance from outside." But now, Venerable Lady, I hear some bang bang from outside of our monastery, somebody must be knocking at the gate of our Āyukusala Assama. So, I think we would wind up now with our interview about the dreams, hm.

**BV:** All right, Bhante. I had prepared yet other questions about dreams and psychotherapy in relation to the Dhamma. We can maybe later on continue with this interview on dreams. Thank you for now, Bhante. Sādhu, sādhu, sādhu.