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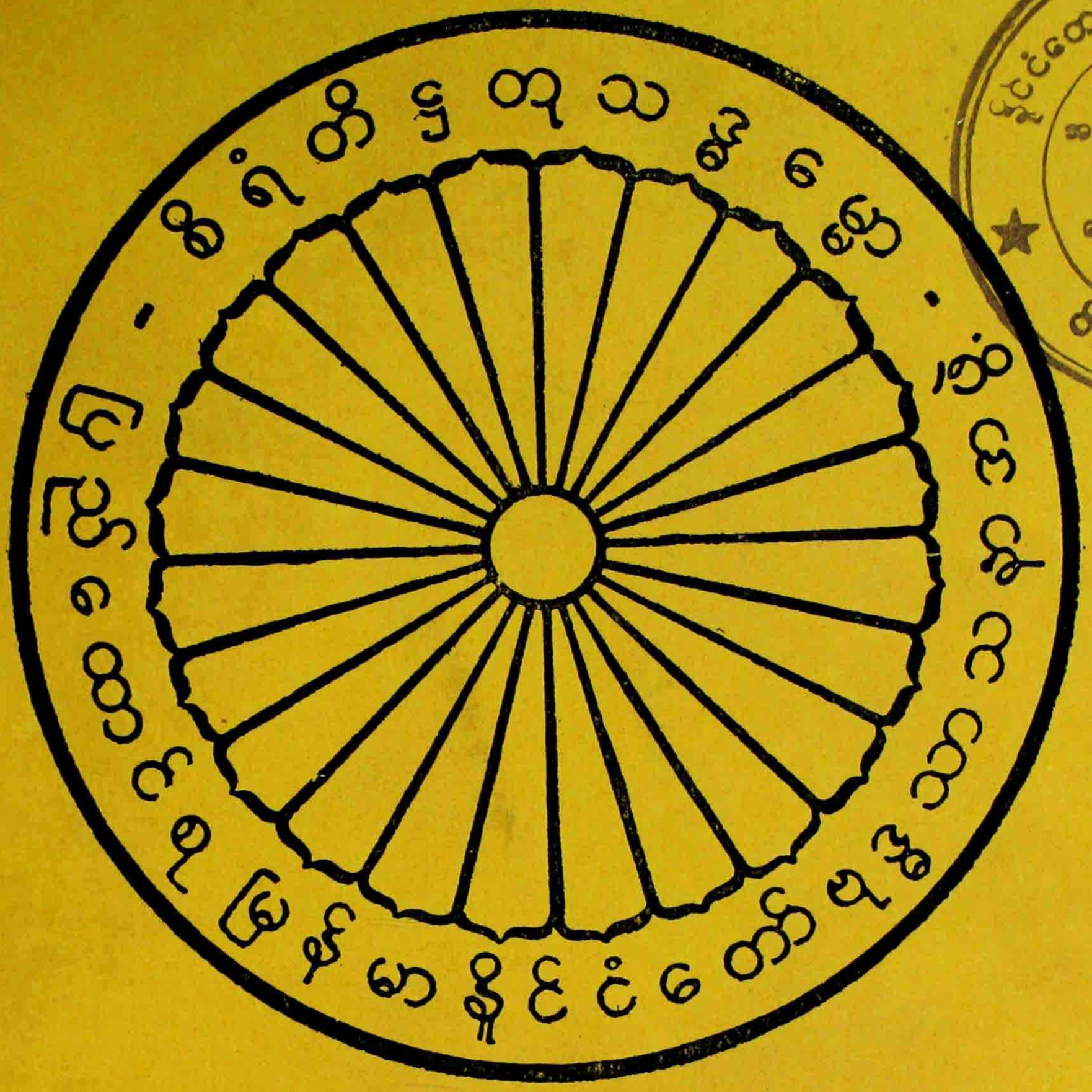

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The LIGHT of the DHAMMA

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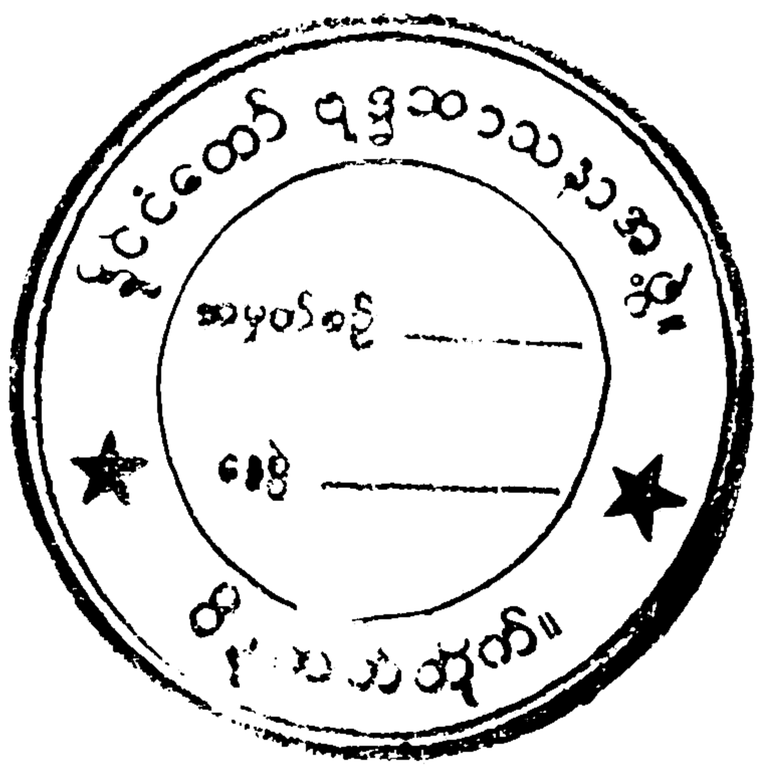

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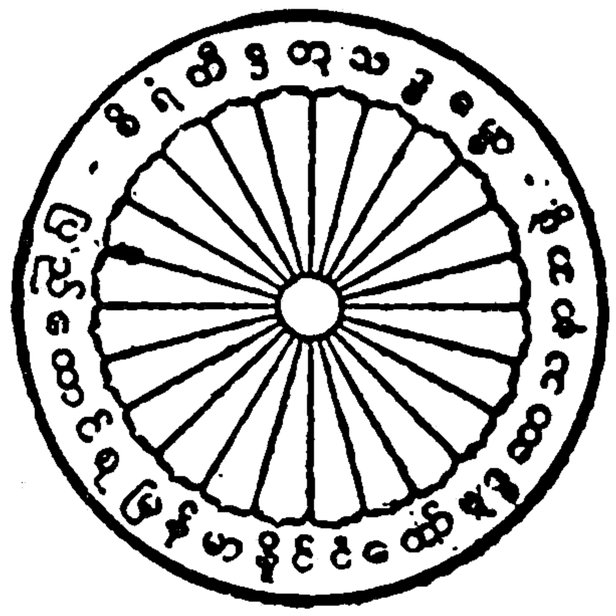

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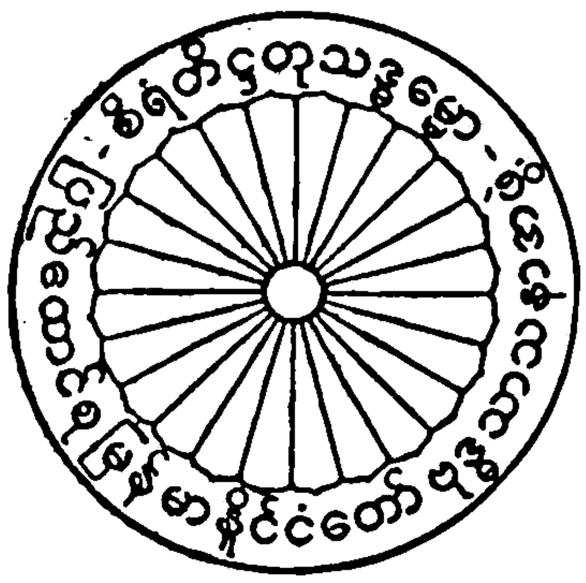

THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

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THE EDITOR,
"THE LIGHT OF THE DHAMMA"
Union Buddha Sāsana Council,
Kaba Aye P.O.,
Rangoon, Union of Burma.



The Eindawya Pagoda—historic shrine in Mandalay, built in 1847 by King Pagān, contains the famous Mahuya Paya Sacred Image which was brought from Gaya in India in 1839

Buddhist View of Religion

Bhikkhu Silācāra

WHAT is religion? That question is one that has been asked by many. And it is a question to which many different answers have been given. Some have asked it out of a genuine desire to probe the why and the wherefore that men should concern themselves so much with something having no very obvious connection with the world the ordinary man lives in, the common world he perceives with his five senses. These are those commonly called materialists because they have little interest in anything that is not in some way connected with the world of matter, and are genuinely surprised and puzzled that any one else should be concerned about anything not belonging to that world. We hope it is not being too unkind to classify such men as those who have not yet become men in the full sense of that word. For the plain English word *man* is surely derived in direct line of descent from the Sanskrit word, *Manas*, Mind. So that a man who truly *is* a man, is a *mind*, and not just a body. And being a mind, he must be a thinker, since thinking is the specific function of a Mind. And being a thinker, so soon as he has arrived at the age when the power of thought has attained to some development within him, there arises in his mind insistently a question that refuses to be set aside: "What is all this business of life about? What is it all for? Is it only just to eat, drink and sleep so many years, and then die? Surely there must be more in it than that. What is it?".

This, succinctly put, is the question which arises in the minds of nearly all thoughtful men as soon as they begin to think at all. And the various answers to it given by different teachers and founders of religion in different quarters of the globe, constitute the different religions that have been, and are, believed in by the various races of men in different parts of the world.

We have just said that the *thoughtful* man asks these questions to which the differing religions give their differing replies. But what about the vast majority of the thought*less*, the *un*thinking? These latter, who have not yet become men in the full sense of the word *man*, thinker, for the most part simply accept without much question the answers given by the religion current in the region of the earth where they happen to have been born. As indeed, what else can they do, supposing them to pay any attention at all to the matter of religion? These may be quite fairly termed the child-minds of our species, and are to be found in all countries, in the so-called civilised countries quite as much as in the countries called uncivilised, professing belief in a hazy way in whatever religion they find current around them. With these we are not here concerned.

Rather are we here concerned with those who, having passed the stage of mental childhood, have arrived at mental manhood, and are asking *for themselves* the questions just indicated, and want to get *for themselves* the answer to them. These, when given the ready-made answers to their questionings furnished by the various established religions, ask: "How do I know that this that you say is true? I don't say that it is untrue. I only want to know where I can find corroboration—if that should be the case—of its truth?" And when told: "You must have *faith* that this that we say is true," they next ask: "What is this *faith* that you speak of?" And when a further exchange of question and answer in the same strain has gone on for a while, the questioner finally says: "It seems to me from all your replies to my questions, that this 'faith' of yours is just a boundless capacity for believing what all my experience and reasoning, thereupon, tells me cannot be true." And with that he turns away from them, wholly unsatisfied and disappointed with those forms of religion which before all else demand of him "faith" in what they tell him. For this type of questioner, the man of full-grown mentality, is not looking for "faith"—which, be it noted, cannot be found by looking for it, its own protagonists themselves say: What he is looking for is fact, positively demonstrable reality that can be made clear to his reason, the reason which he uses to the best of his ability in his investigation of all other subjects that engage his mind apart from the subject of religion, which latter subject, he makes bold to believe, must be demonstrable to his rational faculty as much as these other concerns.

Has the mentally adult human being any justification for such a belief? He possesses an intellect just as he possesses hands and feet. And it is his duty and privilege to make the utmost possible use of that intellect of his, in the same way that he makes all the use he can of his hands to make things and of his feet to bear his body over the earth beneath them. And he cannot accept any limit that any man or body of men may seek to impose upon his use of the former, any more than he can allow any to put a limit upon the private uses he may choose to make of the latter. He cannot sacrifice his intellect any more than he can sacrifice his hands or feet. Hands and feet are there for his service and use, and equally so is his intellect. To refuse to make full use of *it* in contradistinction to his other faculties, is simply senseless, foolish, absurd. There is no more ground in right reason why a man should cut off his reason and throw it away, than there is for his cutting off and throwing away hand or foot.

In the exercise of his reason, of his intellect, then, the mentally adult individual cannot help but question a good deal that is presented to him as truth by the faith-religions of the world—all of them. These set before him rules of right conduct, bodies of doctrine concerning a variety of undemonstrable matters, which they call upon him to accept simply upon their say-so. But this he finds himself unable to do. And so he feels strongly inclined to cast overboard all concern with religion of any kind as something that has to do only with the irrational. In the irrational, however, he is not in the least interested, but rightly regards it as matter that can only engage the minds of children, or those with the minds of children.

But here he would be mistaken, as in fact, so many people are. Religion is *not* essentially irrational. It is only the *faith*-religions which present it in a manner that —putting it at its mildest—strongly tends towards the irrational. Nevertheless, let us not fail in justice towards the faith-religions where they deserve it. Though they set forth their vision of truth in a manner that makes little appeal to the rational mind, still, they *do* set it forth, and in their own fashion seek to impress it upon the minds of their adherents.

All of them that are worthy of the name of religion at all, as well as all the great philosophies of the world in East and West, as for instance, Confucianism in the Orient and Stoicism in the Occident, have inculcated, one might almost say, are founded upon, a belief in each man's responsibility for his actions. All these religions and philosophies alike hold that a certain class of men's thoughts words and bodily actions, are to be regarded as "right" and another class as "wrong." They also teach that there is some power in the world that awards recompense to those who do what is good, brings retribution more or less severe upon the man who does evil. All the religions which teach thus, do not indeed, have the same scale of measurement for what is good and evil in men's conduct: far from it! The differences between them in this respect, are very wide, and very various. Yet they all do have the idea of righteous and unrighteous conduct at the basis of all they teach. Morality of some code or other forms the foundation of all religions deserving the name, that have ever influenced men for good in the history of the world. In fact, they are, and have been, of genuine value to the human race just in so far as they inculcated a right way of living, apart from all that they have taught in other directions. They have done real service to humanity precisely to the degree that they have taught that the natural desire of the "average sensual man" for the securing of what he regards as his own private pleasure and satisfaction, must be subordinated to something less narrow and restricted, namely, the good, the well-being, of other men, and eventually extended to a concern for the weal of *all* his fellow men.

Needless to say, men do not all at once arrive at this height of right conduct. It is only gradually, and by a steady evolution in this direction, that they eventually draw near to what is the culminating point of all right action,—freedom from all self-regarding considerations in the conduct of their lives. At what may be called the lowest levels of the pursuit of right conduct, we have the ethically primitive man's fear when he has done something wrong, that some great unknown Being, he knows not very well what, will in this lifetime or in some other—punish him for his wrong deed. And along with this idea there naturally also goes the hope that the same unknown great Being, when a man does a good deed, will reward him for the same, in some substantial way, in this

world or another. After this, with further growth, the man's conception of right conduct leaves behind all ideas of gaining something for himself by such conduct, and widens out into the idea of gaining some good for his city for his nation, for his country, by the course of conduct he pursues. From being a narrow individualist he has become a lover of his townsmen of his fellow countrymen, and of the land they and he spring from. This is a great advance; but there is still more to be attained before he can be called a true man, a practiser of right conduct in its fullness. He has to become—and this is a great achievement indeed—a lover of the whole race of mankind in every country and clime, and not alone in his own native land, and have all his conduct dictated by that love.

In these latter days when men are ceaselessly engaged on all hands in searching into the reasons why things are as they are in all domains of human activity, this question of what constitutes right and wrong in their conduct has also come in for much criticism and investigation, and a good deal that used to be accepted without question is now very much questioned indeed. Intelligent men no longer believe that just because many thousands of years ago some great Being—called a god or what not—laid down a set of rules for men's conduct in which he declared such and such deeds to be "wrong" and such and such other deeds to be "right", that therefore without any question, those deeds must be accepted as quite wrong and these other deeds as positively right. In those past days of man's mental childhood, it might be enough for man that the expounders of theologies of one brand or another, declared with high decision that this and this men *must* do, and that and that they must *not* do.

But those days are long past. Men today want a moral code that is based on something other than the *ipse dixit* of no matter what body of grave and reverend seigniors, even of the most imposing ecclesiastical claims. Today men feel more than ever that a system of right conduct that has no firmer foundation than the word of some supposed great Being is not good enough. They require that it shall spring from something more rational than the capricious interposition in the affairs of mankind of such a hypothetical invention. To-day men want that any system of morality offered them, shall lead to definitely visible and useful results here and now in this world we all are living in, and not in some vague remote future that is to ensue after death.

It is a large claim to make, yet we boldly make it. When the man of adult mind asks, as he has every right to do, for a religion which shall do no violence to his sense of what is just, reasonable, rational, there is only one religion in the world which meets this his demand, just one and no other, and its name is Buddhism. It is this religion alone which answers his requirement that it shall set forth a moral teaching based on sound logic and common sense. Such a moral teaching is to be found in the records of the Buddha's own words, as handed down by word of mouth—as was the custom in ancient India—and then later in writing incised on palm leaves, at a Council called together for the express purpose of gathering up all the words of the Buddha remembered by those called to the Council, and there given the stamp of authenticity for all future time. In that teaching as in all religious teaching, the effect it has had on the social life of mankind is that which weighs most with the modern man. It is with this aspect of Buddhist teaching, therefore, that we are now going to concern ourselves.

Taking Buddhist teaching as a whole, the first thing to note about it is that in it there is nothing whatever of the nature of a *theology*. "A strange omission in a religion!" many will say, and scarcely be able to believe it. Yet it is a fact. Buddhism is a religion, that is, it is a guide to men through life, and a comfort and a solace in death. And it is this, without reference to any kind of god as being necessary to either the one or the other of these two qualifications. All Buddhism has to teach mankind, is in line with, is based upon, the facts of life and strictly rational deductions drawn from these facts. And in setting out upon an examination into the character of this—to many—surprising religion which is founded, not upon any supposed divine revelation but quite simply upon facts and logic, reason and truth, we must get a clear idea as to the exact nature of the matter with which we are going to deal.

Ethics, as usually understood, has to do with right and wrong, with what is good in conduct, and with what is bad in conduct. That, to begin with. Next it considers what are the effects of good and bad actions, what

follows from them, regarding them as causes. And finally, it enquires into the manner in which these causes, good and bad actions, bring about the results that follow from them. And in our investigation of what makes an action to be right or wrong from a Buddhist standpoint, we find ourselves faced with a view of this question entirely different from what we find in other religions, leaving out the Vedanta and Sāṁkhya systems and some of the other great philosophical systems of India. Here the great line of cleavage between Buddhist teaching and the religious systems of the West in particular, is most clearly marked out by the fact that in Buddhism there cannot be found a term which with any approach to accuracy can be translated into the language of western religions as *sin* or *evil*, as these words are understood in the West. Buddhism knows nothing of a quality, and essential characteristic of anything which stands out in opposition to the quality of *good*.

Unlike the the majority of the great religious teachers of the world, the Buddha is strictly a psychologist. True teacher that He is, he makes his concern the *states of consciousness* we find in man and, in the ultimate analysis, takes nothing to do with the states of matter in the hypothetical universe which we have constructed out of our states of consciousness. For it is a genuine, indisputable fact that what we all know and alone *can* know, *at first hand*, is just our states of consciousness. The supposed universe outside ourselves is no more than an inference from the data we find in our consciousness. So that when we talk about the universe, as we cannot help doing sometimes, we are actually talking about changes and variations in our own perceptions of we do not precisely know what, and in the mental changes and variations that follow upon these changes in our perceptions. Buddhism, in fact, deals with the actual world, the only actual world there is, the world that each man knows immediately within himself, the other being only a hypothetical one drawn from that one within him. Essentially the Buddha is always a psychologist, never a cosmologist.

To come back to the question we are dealing with: Right and Wrong are no more than particular modifications of our states of consciousness. The world we each carry about with us in our individual consciousness is just made up of good, bad, neutral states of mind, constantly changing. But the Buddhist conception of what is good, bad, and neutral, as regards our thoughts, or mental changes—which, be it noted, lie at the foundation of all our saying and doing, of all our words and actions—is quite different from what we find in the religions established in Western lands. In Buddhism, the idea of "sin", of a something infecting some of men's actions like a positively harmful blight, a downright evil principle, simply has no existence. In Buddhism "good" just means fitting, appropriate, skilful; as "bad" means unfitting, inappropriate, unskilful.

And so a good or skilful thought is just one that conduces to happiness; as a bad or unskilful thought is just one that leads to unhappiness. From this it follows that ignorance, lack of understanding, is the source whence springs all that we call bad,—ignorance of the law of nature governing the actions of our mind. It is through a lack of right understanding, of correct knowledge of these laws that evil thoughts arise in our minds, evil words issue from our lips, and we come to the doing of evil deeds. For if we truly saw and understood beyond all peradventure how such thoughts, words and deeds produce, and *can* produce, nothing but suffering and sorrow, we should never think, say, or do, such thoughts, words or deeds.

Take the case of a little child,—and, more or less, we are all only children. "Men are but children of a larger growth," as the poet Dryden truly says. It sees a candle flame,—such a beautiful bright, shining object, as it imagines in its simple, inexperienced mind. Surely it would be splendid to lay hold of such a splendid looking thing! No sooner thought than done! It grasps, or tries to grasp, the dazzling object, but by its action only gets its little fingers painfully burnt. Its action was an unskilful one, very much so, since it resulted in so much pain. And how did it come to do this so unskilful deed? Simply through lack of knowledge or understanding of the true nature of candle flames as burning fire. Through that ignorance or defective understanding, there arose in it the desire to seize and makes its own, the lovely, shining toy, such as it had never seen before. If beforehand the boy had known, had understood the burning, pain-producing nature of a candle flame, such a desire for it could never have arisen in him; he would never have done the foolish, unskilful deed. His deed was a bad deed because it led to

pain. And in this case, the pain was felt immediately by the one that did the unskilful deed. But the action of the child would have been equally bad, equally unskilful, if he had used his kitten's paw in place of his own hand, to perform it, for this also no less would have been a cause of pain, of suffering. And even if, at the time, the child might not have experienced any of that pain yet, as we shall see later, in the long run he would find out that it was to himself he was causing hurt, even more than to his kitten.

So then, the true foundation cause of all that is bad in men's conduct is simply ignorance. Consequently, the sure and certain cure for all that is bad in men's conduct, is completely to get rid of ignorance from men's minds. But in order to do this effectively, we have to understand before everything else the precise character of the ingnorance that we are trying to get rid of. And this brings us immediately to the foundation of Buddhist cosmology,—so far as it has one—and to Buddhist ethics. For we are not overstraining speech if we say that the world we live in is made by this ignorance; and that all the suffering that is to be found in this, or in any other world, has been caused, and all the time is being caused afresh, by our lack of knowledge, by our lack of understanding.

Yes, it is through our not knowing, through our not understanding, that sorrow and suffering come to be. It is through not knowing and not understanding, only from these, that desire arises in man and all that follows from desire. In brief: To a Buddhist these two things are the cause of the arising of all that is evil in the lives of men. If only one little ray of genuine understanding were to enter the mind of a murderer as he raised dagger or pistol to do his cruel deed, he would not, he *could* not, do it. Or if an intended thief could only see rightly, have true vision of the succession of causes and consequences that would follow on his action, his craving to seize to himself another's goods would die before it was born.

This ignorance, potent origin of all the evil that is in the world, is the active, growing root from which spring these three main stems: the craving to possess the things which move the thief to robbery, the passion of hatred that causes the murderer to raise his hands and kill, and the belief in a separate self,—his own individual self—which thief and murderer mistakenly believe is going to secure benefit to itself by their deeds of violence. This great tree of evil, along with these its three main branches from which all other lesser evils spring like offshoots on any growing piece of vegetation, can be cut off at its root so it can never grow again, only with the axe of right, true understanding, and with nothing else. This right, true understanding which we may equally well call at once, right seeing, is the perception, the seeing, the perceiving that all things and beings whatsoever are characterised by three typical marks and qualities, namely, that *they are continually changing* in all their parts, ceaselessly assuming other shapes. It is also the seeing, the perceiving that everything, *every creature that is alive suffers,* but suffers only because it does not understand things rightly, and in its mental confusion does the deeds that bring upon it the suffering it encounters. Finally it is the seeing, the comprehending, the insight that there is not, and never was, a separate self-entity in this, or in any other world that can be known to man, whether high or low, subtle or gross, long-living or brief of years, whether god or man or insect under our feet. And the man who possesses this correct seeing, this true vision, this true understanding of the nature of all things and of that which he deems himself, *cannot* crave the possessions of another any more than he can hurt or kill another in a passion of hatred, increasing thus in the world the heap of suffering already great enough there, without his adding yet more to it.

The Noble Eightfold Path which is the one way to general wellbeing which all men must eventually follow, if not now then in the future, if they wish to attain lasting happiness, starts out with Correct Seeing or Right Understanding. And this right seeing or comprehension of things, above all else is the seeing, the understanding, that there is no such thing in the world as self-existent entity, whether called "eternal soul" or whatever else one likes. Even to lay hold of this truth merely with the intellect, is to have taken a great step towards peace. By deep meditation to have actually *realised* this truth for oneself in mind and heart, is to have reached the supreme heights to which Buddhism seeks to lead humanity. Let us then proceed to examine its opposite pole, that contradiction of right comprehension which is ignorance, namely, the belief in the existence of a lasting entity called

"soul" or "ego", and try to see what relation such a belief bears towards the question of the cause of evil, and how far the removal of such a belief from the minds of men will be likely to remove their suffering, to further the wellbeing of mankind at large.

In the lives of the ordinary members of humanity we have little difficulty in finding many examples of what the belief in separate self-ness—let us just call it plainly, selfishness—leads to. In the common man's desire to get and enjoy things for himself, regardless of what distress or suffering his acquisitiveness may cause to others, in his passionate determination to secure the preservation of his own life at the cost of no matter whom else, we see clearly and unmistakably what is done by man to man through this prevailing selfishness of his. By far the larger proportion of human misery is caused just by this. As the poet truly says: "Man's inhumanity to man makes countless thousands mourn."

But there is a more deep-seated manifestation of selfishness which produces no less evil fruits on the tree of humanity than the more obvious manifestations seen in men's daily lives. It is that form of the self-delusion which in the field of religion is responsible for some of the blackest crimes against humanity that have ever stained the annals of our race. It is what, for want of any better word, we must call "spiritual" selfishness. It is the belief that after death an "immortal soul", a superior, refined sort of separate self, will still go on existing, and garner in the results of his past deeds in the present life. This "spiritual" selfishness it is which, hungry for the continued existence of its own separate self, seeks to carry forward, to perpetuate, the delusion of self even past the portals of the grave. This it is that has been responsible for all the awful cruelties of which men have been guilty in the name of god and religion, from the "holy" wars of Saracen and Christian and the horrors of the unholy Inquisition, to the hatred in the name of religion which has kept alive almost down to our own day, the bloody persecutions carried on by zealots and fanatics of all kinds. It is this kind of selfbelief which has encouraged men to imagine that the most horrible cruelties perpetrated upon their fellowmen who did not hold their particular beliefs, might be well pleasing to their god, that war with all its iniquities, the burning pyre with its living victims, and wrenching rack, might ensure to the slaughterer and the torturer of others, a place among the highest ranks of the blest after death. This delusion of an immortal self continuing on after death has begotten in men a frightful readiness to ignore every impulse of kindness, or even common decency, towards their fellow men, if only they might, as they imagined, make sure of a splendid hereafter for themselves in a supposed future life. And it is also this same delusion of immortal selfhood which at times imparts even to some of the noblest actions of men, a repellent tinge of selfishness, turning much of their benevolence and well-doing into something very like a tradesman's bargaining for future gain or profit.

In saying this we do not by any means wish to assert that every one whose professed creed teaches the continuance of self right on through all eternity, has throughout taken the bargainer's view of all he has done for the good of others. But still, where this creed holds secure place in any cranny of a man's mind, it is bound to have a good deal of influence on his religious and moral thinking, and so mix in with his otherwise purely altruistic actions for the good of his fellows, just a little tinge of what he himself hopes to gain in the future as the outcome of his deeds of this kind. So Buddhists cannot help thinking that the many great souls throughout the world's history who worked and toiled and suffered for the good of their race, with no expectation of reaping any reward for themselves in any future life, were of a nobler cast than those who went to scaffold and stake, looking forward to an eternity of bliss beyond the grave.

In the eyes of the Buddhist, the greatest virtue of all, indeed, the basic foundation of all other virtues, is compassion, pity for the suffering and sad among their fellow mortals, accompanied by every possible effort to relieve that sadness and suffering, with no admixture whatever of thought as to what oneself might "get out of it". (The very idea of anything of this sort mingling with the thoughts of the heroes of our race, is simply nauseous.) And the feeling and action that spring from pure undiluted pity and compassion, can only exist at their purest in those who know that they have no self-dependent existence of any kind, but belong in the most literal sense of the words, to the world; and that because this is so,

all their good thoughts and words and deeds go to make the world better and happier, as alas: equally so do all the evil thoughts and words and deeds they may happen to do, go to make the world worse and more unhappy.

At this point some readers of Western birth will almost certainly point out that such pure altruism is not conspicuously present among Buddhist peoples any more than among the generality of those who profess the eternal-self creed of the West. They will call attention to the fact that the ordinary Buddhist in any Buddhist country does his good deeds for the sake of the "merit" they bring him, just like any Roman Catholic of Christian Europe: that, as reward of his good actions, he expects to reap a happier lot in life in some future birth upon this earth. In fact, the missioners in the East of the Western faith, far from that charity that is long-suffering, kind, without envy or self-praise, and is not puffed up, who spend much of their time and energy in seeking out all the supposed evil they can find in every other form of faith but their own, make it one of their chief charges against Buddhism that a Buddhist is as selfish as any other religionist in his constant endeavours to gather together all the merit he can, so as thereby to offset what of evil he may chance to do. To a certain degree, it must be confessed, this charge is a true one, but not to the extent some have tried to make out. But where it is true, it is so only where some Buddhists have not succeeded in laying hold of, and living up to, the teaching of their Master.

That teaching, however, is divided into three main compartments. Thus to the commonest sort of man who only understands rewards and punishments as respectively inducements to do right, and deterrents from doing wrong, Buddhism teaches: "If you do what is wrong, you will be punished in a state of suffering, and will be kept there till you have expiated all the evil deeds you have done." This is the teaching given on the first reach of the Path of Good. It is the teaching given to the poor creature whose main motive in all his actions is fear for himself. And it works in keeping him away from the commistion of much wrong-doing. The second stage of Buddhist teaching is a little more elevated. It makes its appeal to the man who in his actions is mainly moved by his desire for happiness; and to him it says: "Do what is right and you will get a reward for your good actions, after death, in heaven." Accordingly, he does what is good and, following his righteous ways, he acquires some wisdom, some of his ignorance is removed. Then, through the purification of his mind gradually brought about by his following courses of right action, he is ready, and in some measure able, to comprehend and grasp the ultimate truth taught by the Buddha, that in very truth there is no individual self that gains rewards or suffers punishments—though reward and punishment will certainly follow upon good and evil action—but that wrong is to be avoided and right to be practised, out of pity for later manifestations of life which will be the heirs of deeds now being done. Good is to be followed and evil shunned, out of compassion for the generations of men who will be born upon the earth in the future. And these three ways of meeting the various grades of mental development in men with their differing possibilities of understanding Buddhist truth, are each in its place and mode of presentation, perfectly true. There *is* heaven; and there *is* a hell to cure the wrong-doer of his will to do wrong. But wisdom, when we attain to it, tells us that heaven and hell are alike here within us due to the lesser or greater degree of ignorance that infects our minds. The moment when a man realises, not merely with his brain as an intellectual concept, but with his whole being, with *heart* as well as mind, there is no permanent self to be found anywhere, within him or without, thus rightly seeing and comprehending things as they are, he no longer thinks of himself as a suffering or happy being. Perceiving clearly that there is no self at all within him, it is no longer possible for him to work for the benefit of a "soul" of his own; he cannot work for what he has now come to see, is a pure fiction. And so all his religious feeling assumes a grander, wider sweep. The future for which he works is one into which the illusion of himself does not and cannot enter. The one sole motive of all his thoughts and words and deeds is compassion, pity for all the sufferings and sorrows of the world, his one desire a desire to do all he can to make less these sufferings and sorrows.

This is a tremendously high ideal; indeed, it is the highest man can reach. Yet it is not so high but that something of it, a little, has reached the minds of the common folk in Buddhist lands. And the making of "merit",

to be found as a favourite religious activity of such, when looked into, turns out to be not such a very selfish pursuit as some would like to have the world believe.

In Burma the people will readily build a new pagoda, but do not care about repairing one already built that is falling into ruin for want of attention. And on this account some people take pleasure in saying that the Burmese Buddhist wants to get to himself all the merit of any good deed he does, that he does not wish that his neighbour should get any merit through his repairing the pagoda that neighbour has built. This conclusion, however, is quite erroneous. The Burman is not as selfish as all that. It is only those who delight in discovering faults in every religion but their own, who would say so.

When a Burman builds a new pagoda, he does so out of a deep regard and veneration for the Founder of his religion whom he desires to commemorate in this manner. If we have a relative or friend we love to whom we wish to give something as a token of our regard and love, we should not like to patch up some old thing given to them by some one else, and give that to them by way of showing our love and esteem. No! We should want to give them something fresh and clean and new, as the only thing worthy of them. And that is how the Burman feels when he builds a new pagoda. He wishes to present a gift that is bright and new not second-hand, to the memory of the One he loves; and to do this worthily, does not care if he spends all he possesses,—as in fact he very often does. Besides, there is in Buddhism what is called "transference of merit". In all Buddhist countries, when there is performed the little ceremony of pouring water over the hands of the giver of any religious gift, the words that giver utters as the ceremonial water is poured forth, are an express invitation to all living creatures in all the three worlds—this visible one and the two invisible ones—to accept a share in the merit of the good deed that he, the donor, has done. So much for the selfishness of the Buddhist. *

But let us go back to our proper subject. Let us enquire how the delusion of eternally separate selfhood which is the root cause of all the misery in the world, may be overcome, and so all misery overcome. How may we men come to a vision of the truth in this matter, in such wise that we may truly know, and not merely hold it as a matter of pious opinion, that it *is* delusion, and so live our lives for the sake of the good of all life, the suffering of which we increase or decrease, precisely as we continue to cherish, or strive to get rid of, this delusion? There is only one way here, and that is by a clear, unprejudiced facing of the facts of our own nature, and deep and continuous meditation upon these facts until their full purport is open and manifest to our minds. When we do these two things we find that our whole make-up is a transient compound, regarded as a whole, and in every one of the elements that compose that whole. We see that it something that has no independent existence of its own, but is constantly coming into being—more properly, into *becoming*—at every fresh moment, in response to the sights and sounds and so forth, constantly playing upon it, and constantly ceasing to be at every fresh moment, in brief, a purely *relative* thing, no constant positive entity. When we have meditated upon these things long enough to have become penetrated by their truth—to some degree at least—then comes the first glimmering vision of what follows from their truth, this, namely—since there is no positive entity that can rightly claim to be such, under the name of "I", all attempts to secure anything solid and lasting for that supposed "I" must fail.

What then? What rests? What remains? Nothing but this: that since life cannot be lived for self since there is no fixed self to be lived for, it can only be lived for all life. This is the final shattering conclusion that breaks up in a Buddhist all his selfishness, or at least, plants in him the seed that, growing up into a mighty tree, with its ever-spreading roots seeks out all the nooks and crannies of his self-ideas, and slowly, surely reduces that seeming block of solid granite into ultimate dust. And since self and the striving to get and gain for self, is the ultimate root of all evil, in this getting rid of all notion of self from our thinking, in the clear perception that it *is* pure delusion, we have found the root from which springs all in the world that is good. It is just ignorance of this truth of the delusive nature of self that keeps suffering alive in the world of sentient life. All evil is born of this ignorance as all good is born of its opposite, right knowledge, clear seeing, correct perception of the entirely delusive nature of the

* Also, the old, crumbling pagoda is a lesson in Anicca (Impermanence) and of value thus., Ed.

notion of self in any of its protean forms, not least, its "spiritual" form.

Wrong behaviour, then, in Buddhism is simply behaviour that is the expression of self-seeking, and is therefore productive of suffering. On the other hand, right behaviour is all behaviour that is the expression of unselfishness, and by that fact is productive, not of suffering but of happiness.

The practical rules of right behaviour, as promulgated by Buddhism, are now well known, and except for the last of the five, are common to all religions that have any value. They are counsels or injunctions or recommendations—not in any sense of the word, commands; never that—to abstain from taking life, from stealing, from illicit sexual conduct, from lying and harsh and frivolous speech, and from using narcotics and intoxicants. The first of these injunctions means more to the Buddhist than it does to other people. It means abstaining from taking *any* life, and not human life alone. Also harsh and slanderous words are to a Buddhist wrong conduct in speech, and not the telling of falsehoods only. And it is not drunkenness alone that to a Buddhist is evil; it is the partaking of alcohol in any quantity except where required as medicine, or as an ingredient of some medicine, by a physician's prescription. Though there are many Buddhists who will not take alcohol into their system for any reason whatever.

An ordinary physician will sometimes tell a patient that he must not use this or that article of food, or such and such a drink, but give no reason for his prohibition—as is the way of physicians sometimes, like all other custodians of mysteries that must not be profaned by revelation to the common herd. Such a physician the Buddha is not. In anything that concerns his patient's welfare, he has no secrets that he keeps back in a tightly closed fist. His whole intention is to let them know all about their case, to give them a proper comprehension of how matters stand with them. And so there is a good reason, a reason that is not concealed, for each of the Five Precepts bearing on Right Conduct, that are given to Buddhists by their Teacher. We are told that we shall bring future suffering upon ourselves if we kill or steal or lie or practise sexual misconduct or partake of intoxicants, in addition to the immediate ill consequences we shall incur if found out doing so by our fellows. How does this future suffering come about?

It does so very simply. If a man kills another living creature, human or sub-human, from self-regarding motives, in order to satisfy any feeling of ill-will or hatred, or so as to gain possession of the property of the persons he has killed, so doing he increases, intensifies his own sense of being a self, separate in his interests from the person he has slain, wholly divided from that person. Indeed, his act of violence was just an outward expression of such a sense of separate selfhood. And in giving his sense of separate selfhood outward manifestation in an actual deed he has made it all the stronger within him, therefore all the longer lasting; and so he has lengthened out the period during which he will be a separate self, and consequently come again and again into a world of separate selves like himself, and there meet with all the unpleasantnesses and sufferings which life in such a world inevitably entails on all who inhabit it.

Again, if he deliberately practises theft on any scale, large or small the same thing happens. His desire for gain *for himself* is gratified and accentuated. The line of demarcation he has made in his mind between the interests of others and of himself, is graven deeper in that mind. His feeling of self is sharpened, intensified, by so much as he goes on taking others' goods without their knowledge or consent. If he gratifies his sexual instincts without regard to the hurt and wrong he may do to others thereby either in their persons or their feelings, again he heightens his sense of his own selfness. If he lies for his own benefit, again his lying magnifies in him the belief in a self of his own who gains by his lying. And finally, if—In Shakespeare's phrase—"he takes that into his mouth which steals away his brains"; well, there is hardly anything he can do which more immediately begets every sort of delusion and wrong-headedness of the worst kind, so that in a very craze of selfness, he is ready to commit any foolishness, any crime whatsoever; prone to break any and all of the rules of decent and right behaviour. But unfortunately there is little need to elaborate this effect of indulgence in the use of alcoholic liquors. It can be seen all too plainly in the criminal statistics of those countries whose current religion unfortunately contains no injunction against the use of alcohol as

a beverage. And its pernicious psychological effect is no less evident from these statistics. An utterly reckless assertion of self at its most blatant is the dominant motive to action of all alcoholised brains, and the most outstanding feature in the conduct of the alcoholised individual.

Coming now to the deeds that in Buddhism are considered "good", we find that those actions are regarded as righteous and befitting and "skilful" which tend to reduce in man his belief in self, those deeds that are not the outcome of self-assertion but in some degree, great or small tend toward its opposite, self-abnegation.

First of all, on the Buddhist path we are advised to practise Charity, giving, liberality in assisting others with our worldly goods. Such action has a twofold good effect. It blesses him who receives. His physical wants are met, his need relieved. Then in no less measure is it a blessing to the giver himself. If a man gives a few pence to one poorer than himself in order that he may buy a meal of food or a bed to lie down in at night, thereby he has done a deed that to some degree however small, has diminished the desire for possessions. He has also somewhat reduced in himself the delusion of separate selfhood. For his action is, in fact, a product of the compassionate feeling within him, however obscure and subconscious, that this poorer, less fortunate fellow man, is not another being wholly apart from him, but in some way himself. And in thus attenuating his own selfness, even to this slight extent, a man is lessening in himself the forces that make for evil, that is, for egoism, and so lessening the powers that make for suffering in the world at large, as well as in himself. The character of each one of us is his destiny. There is no other destiny or fate ruling mankind. By your deeds make your character less *self* ish, more and more *unself* ish, and you have done a little, rather a great deal, as much as it is in the power of any one man to do, towards making yourself and the world in which you live, better and happier. And you cannot do this more effectively, more surely, than by earnestly dwelling in mind upon that ultimate, highest teaching of all the Buddhas, that in good sooth, in profoundest verity, there is no lasting self in any creature whatever, that in none of us is there, or has there ever been, anything at all that in final, ultimate truth can be rightly be called Me or Mine, and so winning free from that egoism, that selfness, which is the one cause of all the evil that is in the world of life.

Good were it if only the whole world might begin to set its feet upon the path that leads to the subdual and final abrogation of the very notion of "I". Good were it if all mankind were to accept the high teaching which, hinted at, set forth dimly, obscurely, in fitful gleams, and clouded with many impediments in the dicta of other religious teachers, is presented, plainly, clearly, without any disguise, in the religion called Buddhism, for then humanity would be well on the way to the ceasing of strife and contention, to the ending of the sadness, the madness, that weigh so heavily upon it today. Then would open before it a new era when man would truly begin to leave the brute behind, at last start out to be truly man in the full and proper sense of the word.

On the murky morning when I first saw it, Shwedagon pointed like a tongue of fire into the sky. At noon on a clear day it was peaceful and sublime. On a moonlight night it had a mystic cast. The Shwedagon can be seen from any point of the compass. Its moods are the moods of man; and yet its dignity, its plain beauty, its purity make it the symbol of the noblest things for which man has strived. I have seen sunsets and storms, glaciers and peaks, flowers and faces that have moved me more. But of all the things that man has created by his hands, the Shwedagon is the loveliest I have known. It made my heart leap when I first saw it; and its beauty keeps coming back to me no matter how distant I am.

—*Extract from p. 216 of* NORTH FROM MALAYA
by Justice Douglas of Supreme Court,
U.S.A.



His Holiness Samdach Preah Mahā-sumedhādhipati Chuon-Nath Jotaññāno,
Agga Mahā Paṇḍita, Sangharājā of Cambodia

The Paṭṭhānuddesa Dipani

A CONCISE EXPOSITION OF THE BUDDHIST PHILOSOPHY OF RELATIONS

By

MAHĀ-THERA LĒDĪ SAYADAW, D. LITT., AGGAMAHĀPAṆḌITA

Translated into English by Sayadaw U Nyāna, Patamagyaw, of Masoyein Monastery, Mandalay, Burma.

(*Continued from previous issue*)

4. Anantara-Paccaya or the Relation of Contiguity

What is the *Anantara-paccaya ?* All classes of consciousness and their mental concomitants, which have just ceased (in the immediately preceding instant), are *anantara-paccayas*. Which are those that are related by this *paccaya ?* All classes of consciousness and their mental concomitants, which have just arisen (in the immediately succeeding instant), are related by this *paccaya*.

In one existence of a being, the rebirth-consciousness is related to the first life-continuum by way of contiguity, and the first life-continuum is again related to the second life-continuum; and so on with the rest.

Now with reference to the Text, "When the second unmoral consciousness arises to the Pure (those of Pure abode, *i.e. Suddhāvāsā*), etc.," which is expounded in the Dhamma-Yamaka, the ninth chapter of the Sixth Book of Abhidhamma, we understand that, as he becomes aware of his new body, the first process of thought which occurs to a being in his new life is the process of unmoral thought accompanied by a strong desire to live the new life, with the idea: "This is mine; this am I; this is Myself." When this process is about to occur, the life-continuum vibrates first for two moments. Next comes the mind-door apprehension, and then follows a series of seven apperceptives, accompanied by a strong desire to live the new life. Thereafter, life-continua begin to flow again.

In fact, this being* does not know anything of his present new life. He lives, reflecting what he had experienced in the previous existence. The basis of mind, however, is too weak, so that the object also cannot be clearly reflected. The object being thus indistinct, there generally arise only such classes of consciousness as are conjoined with perplexity.

After two months or so from the time of impregnation, during which period the individual is gradually developing, the controlling powers of the eyes, ears, etc., complete their full development. But there being no light, and so on, in the womb of the mother, the four classes of cognition—visual, auditory, and so on—do not arise. Only the tactile cognition and the mind-cognition arise. The child suffers much pain and distress at every change of the mother's bodily posture, and much more so while he is being born. Even after he has come into the outer world, he has to lie very feebly on his back till the delicate body becomes strong enough (*lit.*, reaches the state of maturity) to bear itself. During this period, he cannot cognize present objects, but his mind generally turns towards the objects of his previous existence. If he comes from the hell-world, he generally presents an unpleasant face, for he still feels what he had experienced in the hell-world. If he comes from the abode of Devas, his pleasant face not only shines with smiles, but in its joyous expression of laugh, as it were, he shows his happiness at some thought of the objects of the Deva-world.

Furthermore, the members of his body steadily become strong, and his sense-impressions clear. So he is soon able to play joyfully in his own dear little ways. A happy life is thus begun for him; and he begins to take an interest in his new life. He takes to and imitates his mother's speech. He prattles with her. Thus his senses almost entirely turn to the present world; and all his reflections of the previous life

* Ledi Sayadaw here seems to explain the life term of a womb-born being.

fade away. That is to say, he forgets his previous existence.

Do all beings forget their previous existences only at this period of life? No, not all beings. Some who are very much oppressed with the pain of conception, forget their previous existences during the period of pregnancy; some at the time of birth; some at the aforesaid period; some during the period of youth; and some in old age. Some extraordinary men do not forget for the whole of their lifetime; and even there are some who are able to reflect two or three previous existences. They are called '*Jātissarasattas*', those gifted with the memory of their previous existences.

Now, to return to our subject. Though the six-door processes of thought begin to work after the child has been born, yet the six-door processes work themselves out in full action only when the child is able to take up present objects. Thus, in every process of thought, every preceding consciousness that has just ceased is related to every succeeding consciousness that has immediately arisen, by way of contiguity. And this relation of contiguity prevails throughout the whole span of the recurring existences of an individual, right from the untraceable beginning, with unbroken continuity. But only after he has attained the Path of Arahantship and has entered the *Khandha-Parinibbāna* (*i.e.* the final extinction of the Five Aggregates), does this continuum break, or, more strictly speaking, ceases for ever.

Why is *anantara* so called, and why *paccaya*? *Anantara* is so called because it causes such states of phenomena as are similar to its own, to succeed in the immediately following instant. *Paccaya* is so called because it renders help. In the phrase 'similar to its own', the word 'similar' is meant to express similarity in respect of having the faculty of being conscious of an object. And '*Sārammaṇa*' means a phenomenon which does not occur without the presence of an object. So it has been rendered as "similar in respect of having the faculty", and so forth.

Also the phrase "*Dhammantarassa uppādanatthena*" expresses the following meaning:—"Though the preceding thought ceases, the conscious faculty of it does not become extinct until it has caused the succeeding thought to arise."

Here it should be borne in mind that the series of *paccaya-dhammas* of this relation resembles a series of preceding mothers, and the series of *paccayuppanna-dhammas* resembles a series of succeeding daughters. This being so, the last dying-thought of an Arahant should also cause the arising of a rebirth-consciousness. But it does not do so, for, at the close of the evolution of existence, all activities of volitions and defilements (*Kamma-kilesa*) have entirely ceased, and the last dying-thought has reached the final, ultimate quiescence.

End of the Anantara-relation.

5. Samanantara-Paccaya or the Relation of Immediate Contiguity

The classifications of the *paccaya-dhammas* and *paccayuppanna-dhammas* of this relation, are, all of them, the same as those of the *anantara-paccaya*.

In what sense is *samanantara* to be understood? *Samanantara* is to be understood in the sense of 'thorough immediateness'. How? In a stone pillar, though the groups of matters therein seem to unite into one mass, they are not without the material quality of limitation or space which intervenes between them, for matter is substantial and formative. That is to say, there exists an element of space, called mediary or cavity, between any two units of matter. But it is not so with immaterial qualities. There does not exist any space, mediacy or cavity, between the two consecutive groups of mind and mental concomitants. That is to say, they (groups of mind and mental concomitants) are entirely without any mediacy, because the mental state is not substantial and formative. The mediacy between two consecutive groups of mind and mental concomitants, is also not known to the world. So it is thought that mind is permanent, stable, stationary, and immutable. Hence, '*Samanantara*' is to be understood in the sense of thorough immediateness'. *Anantaraṭṭha* has also explained in the foregoing relation as "*Attano anantare attasadisassa dhammantarassa uppādanaṭṭhena*;" that is because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. This being so, some such suggestion as follows might be put forward:—"At

the time of 'sustained *cessation*' * (*Nirodha-samapatti*), the preceding consciousness is that of Neither-Consciousness-Nor-Unconsciousness, and the succeeding consciousness is that of the Ariyan-Fruit. Between these two classes of consciousness, the total suspension of thought occurs either for one day, or for two, or three,....., or even for seven days. Also in the abode of unconscious beings, the preceding consciousness is that of decease (*cuticitta,* the dying-thought) from the previous Kāmaloka; and the succeeding one is that of rebirth (*paṭisandhi-citta*) in the following Kāmaloka. Between these two classes of consciousness, the total suspension of thought of the unconscious being, occurs for the whole term of life amounting to five hundred *kappas* or great æons. Hence, is it not correct to say that the two classes of preceding consciousness are without the faculty of causing to arise something similar to themselves in an immediately following instant? The reply to this is; No, they are not without this faculty. The faculty has only been retarded in its operation for a certain extended period, through certain highly cultivated contemplations and resolutions made. When the preceding thoughts cease, they cease together with the power, which they possess, of causing something to arise similar to themselves. And the succeeding thoughts, being unable to arise in continuity at that immediate instant, arise only after the lapse of the aforesaid extent of time. It can not be rightly said that they (the preceding thoughts) do not possess the faculty of causing to arise something similar to themselves, or that they are not *anantara*-relations only because of a suspension of operation of the faculty. For, we do not speak of a king's armies when they are not actually in a battle or in the very act of fighting, or while they are roaming about, not being required to fight by the king, who at such times may say, "My men, it is not the proper time for you yet to fight. But you shall fight at such and such a time." We do not then say that they are not armies or that they have no fighting qualities. In precisely the same way, the relation between the two aforesaid preceding thoughts is to be understood.

Here some might say: It has been just said in this relation, that both the relating and the related things, being incorporeal qualities having no form whatever and having nothing to do with any material quality of limitation (space) intervening between, are entirely without mediacy or cavity. If this be so, how shall we believe the occurrence at every moment, of the arising and ceasing of consciousness, which has been explained in the *āramṁaṇa-paccaya* by the illustration of the sound of a gong and of a violin? We may answer this question by asserting the fact, which is quite obvious in the psychical world, that the various classes of consciousness are in a state of continual flux, i.e., in a continuous succession of changes. It has also been explained, in detail, in the essays on Citta-Yamaka.

End of the Samanantara-relations.

6. Sahajāta-Paccaya or the Relation of Co-Existence

The classifications of the *paccaya* and *paccayuppanna-dhammas* of this relation will now be dealt with. All coexistent classes of consciousness and their mental concomitants are, each, mutually termed *paccaya* and *paccayuppanna-dhammas*. So also are the mental aggregates of rebirth and the basis of mind, which coexist with rebirth; and so also are the Great Essentials, mutually among themselves. All the material qualities born of Kamma at the moment of rebirth and all the material qualities which are born of mind, during life, at the nascent instant of each momentary state of consciousness (which is capable of producing material quality), are merely termed the *paccayuppanna-dhammas* of that coexistent consciousness. All the material qualities derived from the Great Essentials are, however, termed the *paccayuppanna-dhammas* of the Great Essentials.

In what sense is *sahajāta* to be understood; and in what sense, *paccaya? Sahajāta* is to be understood in the sense of coexistence; and *paccaya*, in the sense of rendering help. Here, coexistence means that, when a phenomenon arises, it arises together with its effect; or, in other words, also causes its effect to arise simultaneously. Such is the meaning of coexistence implied here.

For example, when the sun rises, it rises together with its heat and light. And when

* Has been rendered as 'sustained cessation'. Here the cessation is that not only of consciousness but also of mental concomitants and mental qualities, born of mind. (Translator.)

a candle is burning, it burns together with its heat and light. So also, this relating thing, in arising, arises together with related things.

In this example, the sun is like each of the mental states; the sun's heat like the coexisting mental states; and the sun's light is like the coexisting material qualities. Similarly, the sun is like each of the Great Essentials; its heat, the coexisting Great Essentials; and its light, the coexisting material qualities derived from them. In the example of the candle, it should be understood in a similar way.

End of the Sahajāta-relation.

7. Aññamañña-Paccaya or the Relation of Reciprocity

What has been spoken of the *paccaya-dhammas* in the classifications of the relation of coexistence, is here (in this relation) the *paccaya* as well as the *paccayuppannadhammas*. All states of consciousness and their mental concomitants are, reciprocally, the *paccaya* and the *paccayuppanna-dhammas*; so are the coexiting Great Essentials; so are the mental aggregates of rebirth; and so is the basis of mind or heart-basis which coexists with the mental aggregates of rebirth.

As to the sense implied here, it is easy to understand. However, an illustration will not be uninteresting. When three sticks are set upright leaning against one another at their upper ends, each of them depends on, and is depended on by, the other two. As long as one of them remains in such an upright position, so long will all remain in the same position. And, if one of them falls, all will fall at the same time. Exactly so should this relation of reciprocity be understood.

Here, if any one should assert that the mental properties are not able to arise without consciousness rendering them service as their base, we would acknowledge that this is so. Why? Because the function of knowing is predominant among the functions of contact, and so forth, of the mental properties, and, in the Dhammapada, as expounded by the Omniscient Buddha, "mind is predominant" (Manopubbaṅgamā Dhammā, etc.....). And again if any one holds that consciousness also is not able to arise without the mental properties as a correlative, we will support this view. "They (mental properties) are concomitant factors of consciousness; therefore consciousness also is not able to arise without its accompanying mental properties. In a similar way are the four Great Essentials to be understood. But the mental qualities derived from them should not be counted as concomitant factors, for they are only derivatives. Then, are the material qualities of life and those born of food, not concomitant factors, seeing that they can exercise, individually, the causal relation of control and that of food? No, they are not. They may be taken as concomitant factors only when the development is in full swing; but not when things are only at the state of genesis. In this relation of reciprocity the arising of concomitants at the stage of genesis is a necessary factor.

End of the Aññamañña-relation.

8. Nissaya-Paccaya or the Relation of Dependence

The relation of dependence is of three kinds, 'coexistent dependence,' 'basic pre-existent dependence', and 'basic objective pre-existent dependence.'

Of these, what is the relation of 'coexistent dependence'? The relation of 'coexistent dependence' embraces all those that are already comprised in the relation of coexistence. Hence the classifications of relation and related things ought here to be understood in the same way as those that have already been set out in the section on the relation of coexistence.

And what is the relation of 'basic pre-existent dependence'? There are six bases —eye, ear, nose, tongue, body and heart. These six bases, during life, are causally related, by way of 'basic pre-existent dependence', to the seven elements of cognition.

The material base itself pre-exists and serves as a standing ground or substratum, and it is therefore called 'basic pre-existent dependence'. Here, 'basic' is so called because of its being a standing ground or substratum for mind and mental properties. 'To pre-exist' means to exist beforehand—one thought-moment earlier than its related thing.

Here the rebirth consciousness arises in dependence upon the heart-basis * that coexists with it, for there is no pre-existent physical basis at that moment. And the first life-continuum arises in dependence upon the same heart-basis which coexists with the rebirth-consciousness. The second life-continuum arises also in dependence upon the heart-basis which coexists with the first life-continuum, and so on with the rest; that is the third life-continuum arises in dependence upon the heart-basis that coexists with the second life-continuum; and so on and on, until comes the moment of death. Thus should be understood the 'basic pre-existent dependence' which relates to the two elements of cognition, the element of apprehension and the element of comprehension.

Just as a violin sounds only when the violin-bow strikes its strings, and not otherwise; so also the five senses awake only when the five kinds of sense-objects enter the five avenues known as 'five bases', and not otherwise.

The impression is possible only at the static period of the object and of the basis. On account of the impression, the life-continuum vibrates for tv o moments. And, on account of the vibration of the life-continuum, apprehension occurs. On account of apprehension, the five sense-cognitions are able to arise. Therefore, the five sense-bases (eye, ear, etc.,), which have arisen at the nascent instant of the past sub-consciousness, are the 'basic pre-existent dependences' of the five elements of sense-cognition.

Now, at the time of death all the six bases come into being only at the nascent instant of the seventeenth sub-consciousness, reckoned backward from the dying-consciousness. No new bases occur after that seventeenth sub-consciousness. So, at the time of death, all sub-consciousness, all six-door-process-cognitions and consciousness of decease arise in dependence upon these, their respective bases that came into being together with the seventeenth sub-consciousness which has arisen previously to them. This is the causal relation of 'basic pre-existent dependence'.

What is the causal relation of 'basic objective pre-existent dependence'? When one is reflecting and holding the view: "my mind locates itself in dependence upon the matter which is mine, or myself, or my *atta*", through craving, conceit, and error; or when one is reasoning or speculating thus: "my mind locates itself in dependence upon matter which is Impermanence, Ill, and No-soul", there arise mind-door cognitions, such as determining, and so forth. During that time, each of the material bases becomes the standing ground for, and also the object of, each of the mind-door cognitions. Therefore, such and such a heart-basis is causally related to such and such a consciousness and its concomitants, by way of basic objective pre-existent dependence. This is the causal relation of 'basic objective pre-existent dependence'. Hence the relation of dependence is of three different kinds.

Here, the dependence by way of Suttanta should also be mentioned. We know that men, animals, trees, and so forth, stand or rest on the earth; the earth, in turn, on the great mass of air; and the air, on the limitless empty space underneath. We also know that men establish themselves in houses; bhikkhus, in viharas or monasteries; devas, in celestial mansions; and so on with the whole universe. Thus should we understand that everything is causally related to something else by way of dependence.

End of Nissaya-Relation.

* Here (hadayam) is the seat of (citta,) thought.

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Shrines of Burma, No. 9

MANDALAY

U OHN GHINE

THERE are names that thrill by some innate magic, striking by the music of their syllables a basic chord in the hearts of men. Whether it be their call to the pursuit of the exotic; the swing and jingle of their sound or something deeper in their sheer power of evocation, they make the old men to dream dreams and the young men to see visions. Such a name is "Mandalay", the old city that sits to day rather somnolently in the very centre of Burma, pondering past glories but awake nevertheless to the possibilities of a more glorious future.

Modern trains roll in and out of Mandalay and modern planes alight and take off daily, yet the bullock carts jog along the roads and the old magic still clings round its ancient pagodas and monasteries.

Of the many pagodas and monasteries in and around Mandalay one of the most interesting is the Shwe Kyi Myint, right in the heart of the city. This has become the repository of the ancient images collected by successive monarchs and brought from the palace after the dethronement by the British of the last King of Burma, King Thibaw.

Built 800 years ago by Minshinsaw, the exiled son of the great King Alaungsithu, the Shwe Kyi Myint enshrines the original image consecrated by its builder.

But perhaps the most famous of Mándalay's shrines is the Mahāmuni Pagoda, also known as the Payāgyi or "Great Pagoda" and as the "Arakan Pagoda", in the southern quarter of Mandalay.

Just over 170 years ago, King Bodawpaya of Burma brought from Mrohaung (the Ancient City) in Arakan a huge (12' 7") cast metal Buddha Image, reputed of great antiquity and which had certainly been venerated for many centuries by the Arakanese. The image is in a sitting posture and the original metal has been so lavishly covered with gold leaf by devotees that soft gold, inches thick, overlays the original metal. The temple was damaged by fire in 1884 and the present pagoda with its terraced, gilded roof, dates from after that fire.

There are, here, bronze figures brought to Pegu from Ayuthia (Thailand) three hundred years ago, then taken to Arakan and in 1784 brought with the "Great Image" to Mandalay.

A still larger Buddha Image (16' 8" high), of bronze, is in the Thetkyathiha (Sakya Sīha) Pagoda in Mandalay. This image also is of the Buddha in the sitting posture and was cast by skilled Burmese artisans at Ava, at the instance of King Bagyidaw, just over 100 years ago. The pagoda was badly damaged during the last war but has since been reconstructed.

Mandalay Hill overlooking the city and the old palace has at its base the Kyauk-tawgyi Pagoda. It was built 100 years ago and enshrines an image of the Buddha carved from a single block of marble from the mines of Sagyin, a few miles north of Mandalay.

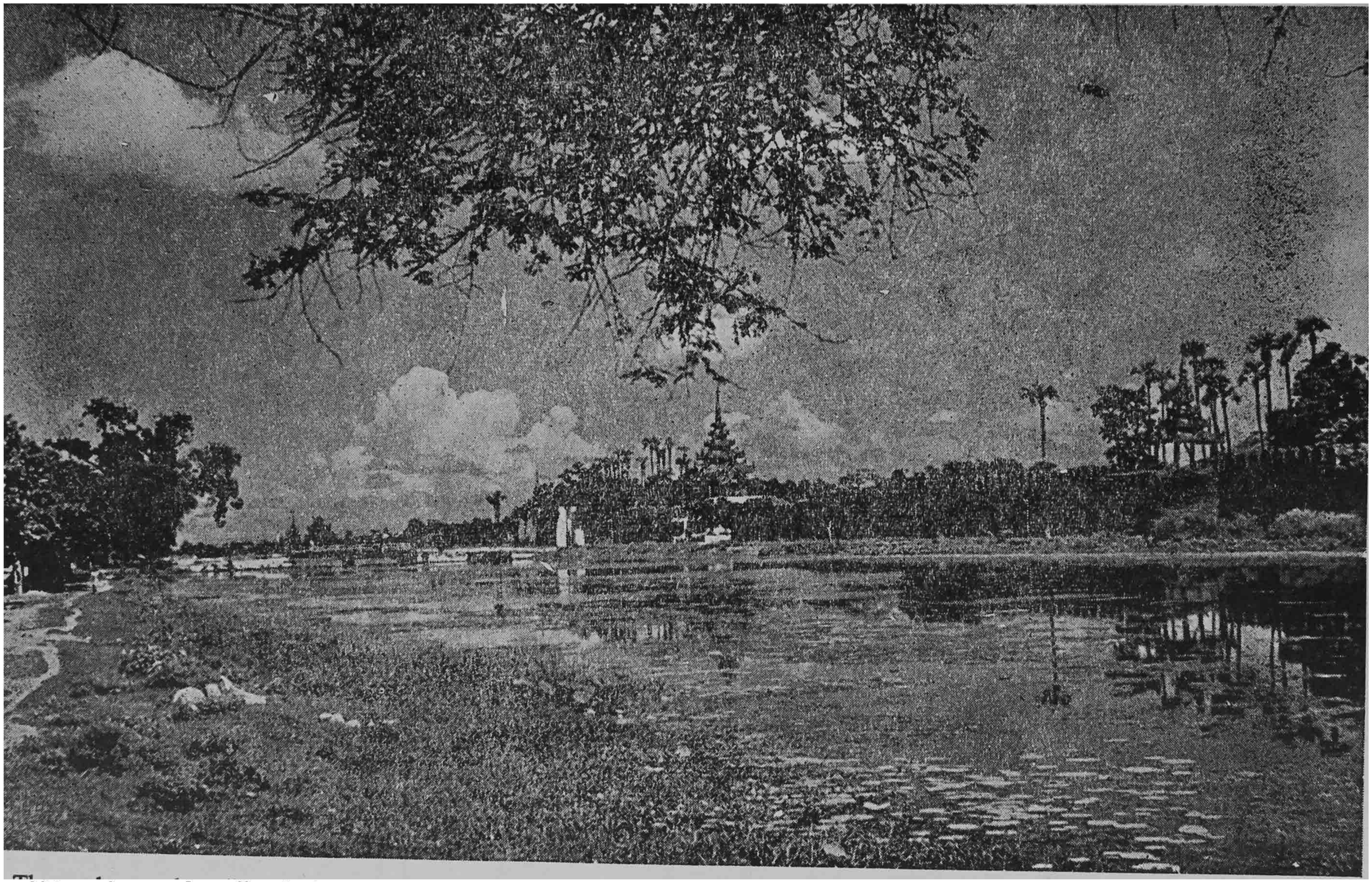
The image, completed 90 years ago, is surrounded by 80 figures representing the 80 Arahat disciples of the Buddha. It was dedicated in the presence of the King with great rejoicing by the people.

Also at the foot of the Hill, near the Kyauktawgyi pagoda, are the huge marble slabs, 729 of them, on which are inscribed the Tipiṭaka Texts (the Buddhist Canon) as authorised by the Fifth Great Buddhist Council, held in Burma in 1861 C.E. They are enshrined at Kuthodaw Pagoda built in 1857 by King Mindon. The inscriptions of Aṭṭhakathās (Commentaries) are in the dagobas around the Sandamuni (Candāmuṇi) pagoda which is situated not far from the Kuthodaw Pagoda.

On the Hill itself are numerous shrines and images, the works of a pious hermit, the late Venerable U Khanti who obtained great public support in establishing these.

In the western quarter of Mandalay is the Eindawya Pagoda built by King Pagan just over 100 years ago.

Seven miles south of Mandalay is the former capital of Amarapura. It was founded in 1783 but deserted, as a capital, in 1857 when King Mindon moved the capital to Mandalay. The palace and its buildings fell into decay with the pagodas



The embrasured wall of the old palace of Mandalay looking across the lotus-filled waters of the moat. The City of Mandalay was founded and built by King Mindon in 1856-57

built at the time of its establishment and these joined in ruin the ancient pagodas nearby, which date from the 12th century.

To day the jungle is again retreating and the ancient pagodas are being restored by the activities of Independent Burma.

Thirteen miles to the south-west of Mandalay is the town of Sagaing on the west bank of the Irrawaddy. This also is an early capital and there are seven or eight ancient pagodas of great beauty and interest dating from some 500 years ago. Among these the most famous is the Rājamaṇicūḷā Kaunghmudaw Pagoda, erected by King Thalun Mintara in 2180 B.E. (1636 C.E.). In this pagoda is enshrined a Tooth of the Buddha, a relic presented by Dhammapāla, the then king of Lankā (Ceylon).

But this pagoda, which is being repaired by the Government of the Union of Burma, is important enough to form, with some mention of the other pagodas in this area, the subject of a special article in this series for a future issue.

From Sagaing stretches the bridge to Ava, yet another former capital of Burma (founded in 1364 C.E.)

About 7 miles north of Mandalay is Mingun, where is an enormous bell, one of the largest in the world, and the Mingun Pagoda covering 450 square feet, and 162 feet in height. It was never finished and was to have been almost 500 feet in height. Though unfinished, and cracked by the earthquake of 1838, it is one of the most imposing structures that exist.

There are dozens of other pagodas and monastery buildings round Mandalay that are a delight to the archaeologist and the historian; that cast their spell on the inquisitive stranger and redouble the awe of the devout Buddhist.

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THE TEN FETTERS OF EXISTENCE

(DASA SAMYOJANA)

(Translated by Mr. F. M. Rajakaruna and revised by Ven. Nyanatiloka Mahāthera.)

Introduction

"There are 10 Fetters, by which beings are bound to the wheel of existence. They are:—

I. Self-Delusion (*sakkāya-diṭṭhi*),
II. Doubt (*vicikicchā*),
III. Clinging to mere Rule and Ritual (*sīlabbata-parāmāsa*),
IV. Sensual Lust (*kāma-rāga*),
V. Ill-Will (*paṭigha*),
VI. Greed for Fine-Material Existence (*rūpa-rāga*),
VII. Greed for Immaterial Existence (*arūpa-rāga*),
VIII. Conceit (*māna*),
IX. Restlessness (*uddhacca*),
X. Ignorance (*avijjā*).

One who is freed for ever from the first 3 fetters is called a *Sotāpanna, lit. Stream-Enterer, i.e.*, one who has entered the stream leading to Nibbāna. He has unshakable faith in the Buddha, His Doctrine and His Holy Order, and is incapable of breaking the five moral rules to abstain from killing, stealing, adultery, lying and drinking of alcoholic drinks. He will be reborn seven times at the utmost, and not in a state lower than the human world.

One who has overcome the fourth and fifth fetters in their grosser form, is called a *Sakadāgāmī*, lit. *Once-Returner, i.e.*, he will be reborn only once more in the Sensuous Sphere (*kāma-loka*), and thereafter reach Holiness.

The *Anāgāmī*, lit. *Non-Returner,* is wholly freed from the first 5 Fetters which bind one to rebirth in the Sensuous Sphere; after death, while living in the Fine-Material Sphere (*rūpa-loka*), he will reach the goal.

The *Arahat, i.e.*, the perfectly *Holy One*, is freed from all the 10 Fetters.

Each of the aforementioned four stages of Holiness consists of the 'Path' (*magga*) and the 'Fruition' (*phala*).

The 'Path' consists of the single moment of entering the respective attainment. With 'Fruition' are meant those moments of consciousness, which follow immediately thereafter as the result of the Path and which, under circumstances, may repeat for innumerable times during lifetime." (Word of the Buddha.)

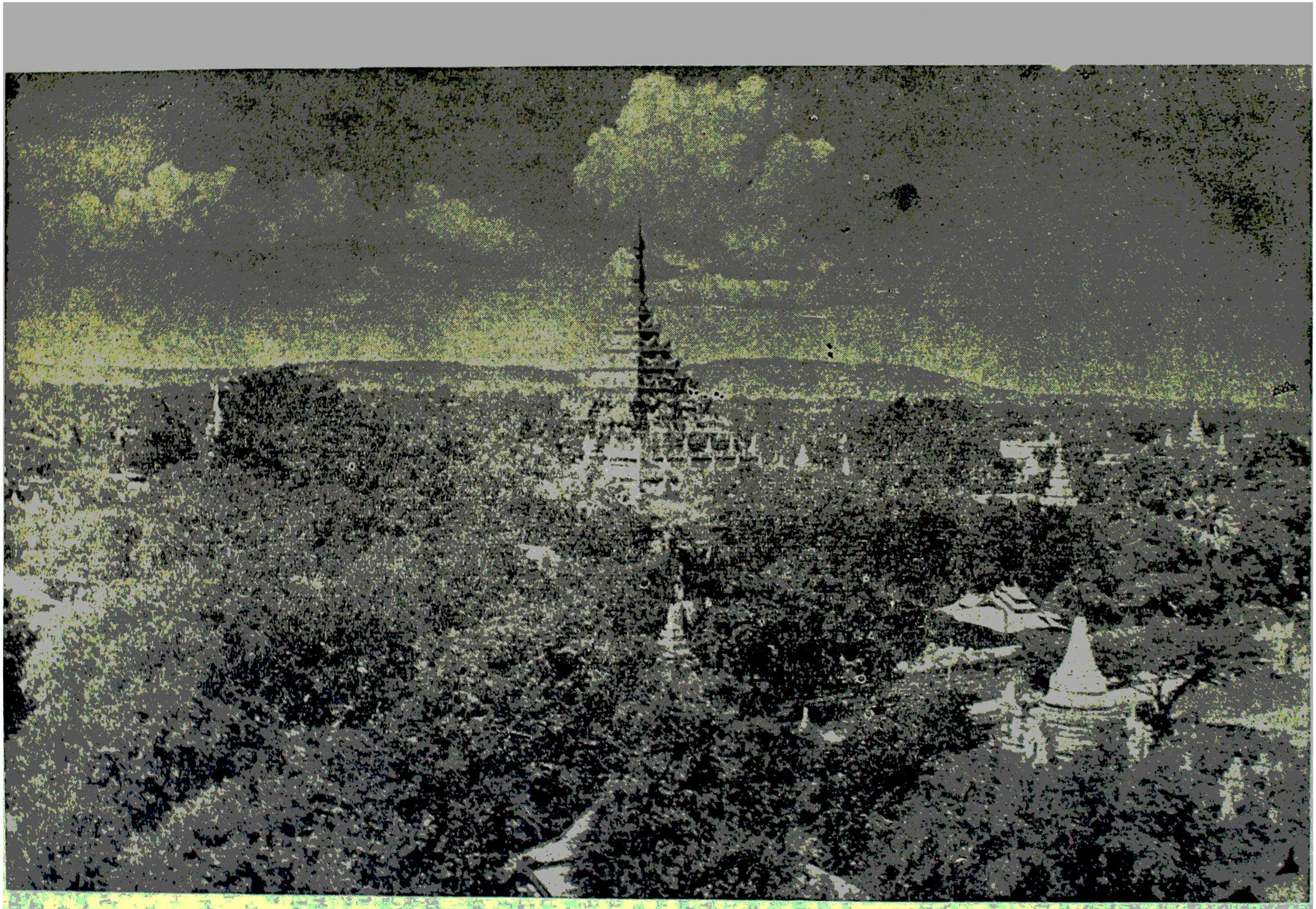
I. Self-Delusion (Sakkāya-Diṭṭhi)

Self-Delusion is the belief in a so-called Ego, or Entity (*attā*). It may refer to the "Corporeality-Group" (rūpa) or to the four "Mental Groups" (*nāma*), *i.e.*, to Feeling, Perception, Mental Formations, or Consciousnes. If we, *e.g.*, consider one of the five groups as the "Ego", then we get five materialistic "Views of a Temporary Ego", (*uccheda-diṭṭhi*); and if we consider the Self as owner of one of the groups—or as contained therein—or the Self as contained in one of the groups, then we get 15 "Views of an "Eternal Ego" (*sassata-diṭṭhi*), that is, altogether 20 Ego Views.

This Ego-Belief, or Self-Delusion, has a detrimental effect on the person who holds such a belief and he becomes liable to be born in states of woe and subject to endless suffering, associated with the repeated cycle of births. It is therefore advisable to dissociate oneself from such wrong belief, and also from those who profess such belief. It should therefore be realized that, what is conventionally referred to as I, or Ego, or Personality, etc., is but the arising of the five groups of Existence; that it has Craving for its origin, that the Extinction of this Personality-Belief is the Extinction of Lust, is Nibbāna, and the path leading to this Extinction is the Noble Eightfold Path. Having understood these four aspects, one should strive to remove all false beliefs by following the noble eightfold path and realise Nibbāna, the supreme bliss, the final release, the extinction of suffering.

II. Sceptical Doubt (Vicikicchā)

Doubt being one of the 10 Fetters that "bind" a person to Saṁsara, by obstructing his path to Emancipation, should be understood as that state of uncertainty, with which the person who seeks after the true nature of things, is sometimes beset. Failing to decide the correct perspective,



The famous Mahāmuni Pagoda in Mandalay, located in the Kyun-lon-ok-shaung Quarter, is greatly venerated by the people, who flock to it to worship in large numbers on all Buddhist feast days

man becomes fatigued through doubt; and this doubtfulness reaches an incurable state. It is this state that is referred to as "Doubt".

A man who journeys along a road reputed to be haunted by robbers, is alarmed by the slightest noise produced through the falling of leaves or the twittering of birds, is bewildered, and stands undecided as to whether he should proceed on his journey, or retreat, and is obsessed with fear and unable to reach a place of safety. Doubtfulness should be understood as a parallel to the state of mind of the traveller. Doubtfulness is the state of mind that makes a man puzzled as to which way he should proceed, when he has arrived at a junction of cross-roads on an unfamiliar way; but doubtfulness which constitutes the "Fetter of Doubt", is not the uncertainty that arises on ordinary factors, but on the eight factors regarding the Buddha and matters associated with His teachings. They are:—

(1) The doubt that arises regarding the Blessed One. This doubt is again two-fold, regarding both the outer form and the inner virtues of the Buddha. The outer form refers to the 32 major signs on the body of a noble being. It has been said that even the universal kings do not possess these signs in their fullness. The persons who are obsessed with this state of mind, entertain doubts regarding the physical perfections of the Buddha, whose beauty of form could be compared with a fearless work of art, whose sculptor was the perfection of Virtue practised through innumerable periods of time.

(2) The doubts regarding the Omniscience of the Buddha, and whether it includes the power of seeing the past, present and future.

(3) The doubts regarding the Ninefold Super-Mundane Virtues of the Buddha's doctrine, *i.e.*, path and fruition of Stream-Entrance, Once-Return, Never-Return, Holiness, and Nibbāna.

(4) The doubts regarding the existence of the Holy Order consisting of Noble Disciples who have attained the Four Paths and their Fruits, and the doubts of the resultant benefits of offerings made to this Holy Order.

(5) Doubts regarding the resultant benefits of being disciplined in the threefold exercises of Virtue, Concentration and Wisdom.

(6) Doubts about the Existence of the 5 Groups, the 18 Elements and the 5 Senses in the past; and the doubts whether these would exist in the future.

(7) The doubt whether there was a past (existence), and whether there will be a future.

(8) Doubts regarding the Teaching of Dependent Origination of existence.

Doubt is surely an unwholesome mental state and is rooted in Greed, Hatred and Ignorance. An ignorant person cannot believe in, or realize the Virtues and Powers of the Buddha. As it has been said: "He who finds pleasure in thinking of the Buddha, is possessed of wisdom. Just as it is not possible for a hare to cross the ocean by swimming, so it is impossible for the ignorant to fathom the depths of the vast ocean of the Buddha's Virtues."

The ignorant worldling, whose one dominating passion is the craving for worldly good and the pleasures of the senses, attaches no value to the Virtues. Only the wise one who sees the appalling nature of the cycle of rebirths and its attendant suffering, through the wisdom gained through seeing the Truth, attaches value to Virtue. And only they who understand the value of Virtue, have no doubts regarding the Buddha, and are happy in thinking of Him as the embodiment of all Virtue, will entertain no doubts whatever with regard to the Buddha. There is room even for those who profess to be Buddhist by religion, to entertain doubts on matters regarding the Buddha and thus fall into the category of those who follow Wrong Views, for such things are in the nature of the worldling. Therefore those who would aim at unchanging and eternal happiness, should have an unchanging and steadfast faith and understand the Virtues of the Buddha. Therefore has it been said: "He who sees the Dhamma sees me". He who "sees" the Buddha and "recognises" Him, is the one who entertains no doubts regarding the Buddha, His Doctrine and Order, holds in high esteem the words of the Teacher, follows it in spirit and strives hard to eradicate doubt by achieving the wisdom of the Paths.

The Doubts regarding the Buddha cease at the attaining of the Wisdom of the Path of the Stream-Enterer. By reason of this extinction of doubt, the Stream-Enterer is freed from rebirth in the four stages of woe: and if reborn again in this world, such a one will not be liable to commit the five heinous actions, or to take to Wrong Views; for, with

the springing up of the wisdom of Stream-Entering in one's mind, one becomes relieved of the first three Fetters: Self-Delusion, Doubt and Clinging to Rule and Ritual.

III. Clinging to Rule and Ritual (Silabbata-Parāmāsa)

The person who believes that by following mere rule or ritual, or both of these, follows the heretical non-Buddhistic theories regarding the self-purification and escape from the cycle of Rebirth, may be said to be bound by the Fetter of Attachment to Rule and Ritual.

According to the Dhamma-Saṅgaṇī--Commentary, Rule and Ritual may be understood, in this connection, as the taking up, *e.g.*, of bovine and dog practices, taught by some heretic religious teachers who were devoted to the habits of cow-grazing, lying on the ground and moving about on all fours, etc. In the same way they imitated the movements of a dog, sleeping near the fire, lying down, often scraping the ground with the feet, barking and eating food without help of their hands. If a person wishing to gain purification or salvation by such imitation of animal behaviour and by observing mere Rules and Rituals, as mentioned in the sixty-two forms of heresy, and thinking that such observances would lead to purification and emancipation and attainment of Nibbāna, and clings to such observances in blind imitation of those who follow them, such clinging or attachment is a "Fetter" which binds him to the round of rebirths.

Once when the Blessed One was residing in the city of Vesālī, a certain Lichavī Prince named Sunakkatta, who had joined the Order of Buddhist Monks, was greatly taken up with the habits and observances of a certain heretic recluse named Korakkattiya, who practised the Dog-Vows, and moved about on all fours and, like a dog, ate his food without using his hands, having smelt it first, according to dog-fashion. He ate only food kept on the ground and slept on the ashes near the hearth, and wore no clothes. Sunakkatta, although a follower of the Omniscient Buddha, entertained the foolish belief that Korakkattiya was a genuine Arahant and that in morality he was peerless. The Blessed One who learnt of his misunderstanding, said to him 'O, Ignorant and misguided One.' Korakkattiya, whom you think an Arahant, will die seven days hence and he will be reborn and suffer thereafter in the world of demons'. Thereupon Sunakkatta went to that heretic, reported to him what the Buddha had said, and advised him thus: 'Therefore, Sir, take as little food as possible during this week and endeavour to avoid the slightest ailment. Then can we accuse the Buddha of Mendacity'.

Having given this advice he visited the heretic twice or thrice everyday and plotted to malign the name of Blessed One. In pursuance of his advice Korakkattiya refused food, and on the seventh day of his fast, being offered some rice and pork, and being tempted by it, decided that, whatever happens to the Buddha's prediction, it was better to take that meal, and if the worst should happen, he would die happily after a good meal. Accordingly, he ate as much as he could, and was reborn in the Demon World.

Thus, if anyone clings to the belief that such outward Rules and Rituals, as imitating the behaviour of a dog, etc., are conducive to the extinction of the defilements of mind, then such belief is called Clinging to Rule and Ritual (*sīlabbata-parāmāsa*) and is as such included in the 62 Wrong Views given in Dīgha-Nikāya (7). Such Wrong Views take hold of the mind of those that have no interest in the search after Truth, and shun the company of noble friends and their association and teaching.

The origin of such wrong views can be traced to the habit of heedlessly accepting, through a false sense of respect, the words of unorthodox teachers as Sunakkatta did. Other causes of this misbelief are the association with friends who entertain false views and avoid the teachings of noble qualities such as Mindfulness (*sati*). The lack of restraint is to be controlled in conformity with the Disciplinary Code, the faculties, mindfulness, wisdom and the overcoming of such false views. Indulgence in unwise consideration and captiousness too produce such false views.

IV. Sensual Lust (Kāma-Cchanda)

This fourth fetter may be defined as the intention to indulge in sensual pleasures, indulgence and attachment, sensual craving, attachment to happiness in sensual pleasure; thirst after sensual craving, love, sensual love, burning, sensual fire, torpor, brought about by sensuality, and attachment which aims at sensual pleasures.

Sensuality (*kāma*) now, may be considered as twofold, namely: as Objective Sensuality and Subjective Sensuality. Objective Sensuality (*vatthu-kāma*) are the sensual objects such as alluring forms, sounds, odours, tastes, and bodily impressions. Subjective Sensuality (*kilesa-kāma*) denotes sensual intention, sensual greed, pleasure in sensibility, intentional sensuality, intentional greedy sensuality, imaginative sensuality, imaginative greedy sensuality. Here, the intentional sensuality is greed through aspiration. Greedy sensuality is attachment to the aspired object. Intentional greedy sensuality is a greater greed than that. Imaginative sensuality is greed that helps the formation of objects. Imaginative greedy sensuality is a greater greed than both of them. These are included in subjective sensuality. Objective Sensuality and Subjective Sensuality are both included in the term "Sensuality".

Intentional sensuality means the insatiable thirst for sensual pleasure. If Personality-Belief, Sceptical Doubt, Clinging to Rule and Ritual, the five groups, the course of existence, the process of existence, take pleasure in conjunction with the results of wholesome and unwholesome volitions, then they are called Fetters. As they bind beings to the round of Existence, they are called Bonds. Further it should be understood that something that binds and ties a being to the round of wholesome and unwholesome volitions, to the round of defilements and the round of births, that this is called a Fetter. Beings suffer till they attain Arahatship by breaking this Fetter that binds them to the round of existence owing to their greed for sensual pleasures.

For the five sensual organs—Eye, Ear, Nose, Tongue, Body—visible form, sound, odour, taste and touch form the objects. Craving arises in the beings who claim the pleasing and alluring sense-objects as "I" and "Mine". With this craving there arises suffering in the mind. The sense-objects that are pleasing to the ignorant are void and empty to the wise. It should be wisely analysed as to what does constitute the beautiful form that is capable of satisfying eye-consciousness. There are no gold, jewel, silver, sweet odours to be found in this body. In short, it consists of nothing desirable. It consists only of thirty-two impurities. As long as ignorance obstructs clear thinking, the right understanding of the five groups of existence is impossible.

In the past, the intelligent ascetics who passed through the air, lost this psychic power owing to their desire for beautiful forms, by seeing flowers that resemble the pleasing form of a woman. Once a peacock greedy of sweet sounds, was lured by the sweet cry of a peahen and fell into the hands of a hunter. The bees that approach the ears of the elephant, discarding all the sweet nectar of flowers, get crushed by the flappinng of the ears. The fish born in deep water, despite the abundance of food available, swallows the bait of the angler and dies because of its greed for taste. Therefore, the craving for sensual pleasure bears terrible fruits.

The main factors that induce sensuous lust to arise, are the pleasant objects in mind. The root cause of it is Unwise Consideration. Pleasant Objects in mind are that which helps craving to rise. Unwise Consideration prompts the mind to accept something impermanent as permanent, something miserable as happiness, something impermanent as ego, something evil as good.

"No other Object do I know, O! monks, through which in such a degree Sensuous Lust comes to arise, and once arisen ever will grow on, as a pleasant object. Who is not wisely considering the pleasant object, in him there will arise lust, and once arisen it will ever grow on." (Anguttara I).

In the heart of a worldly man the defilements may be stronger. But anyone who is engaged in noble deeds, can suppress them; as soon, however, as the mind becomes relaxed, the defilements come again into prominence.

One may begin the study of the Pāli Texts together with their commentary, but later on, after relaxing one's energy, the defilements begin to arise again.

One may begin to practise the thirteen ascetic exercises; and no defilements will arise as long as one is zealously striving. But once one falls back, then the defilements come to arise.

One may be well trained in the Eightfold Path, and may have attained even all the mental absorptions. But as soon as one loses one's psychic powers through clinging to a pleasant object of mind, the defilements will again arise.

Wise consideration of loathsomeness of objects brings about the extinction of

Sensuous Lust. It is extinguished by deep insight into the Impermanency, Misery and Impersonality of Existence.

There exist six factors that help to destroy Sensuous Lust: (1) Learning to concentrate on the Impurities; (2) Meditation on the Impurities; (3) Closed Sense-doors; (4) Moderation in eating; (5) Presence of virtuous friends; (6) Good conversation.

One who takes hold of tenfold objects of loathsomeness (cemetery meditations) and who partakes of food moderately, will overcome Sensuous Lust, just like the elder Asabbhakamma-Tissa. Those who associate with noble friends and meditate on the Impurities, also overcome Sensuous Lust. When Sensuous Lust is suppressed by these factors, it will not rise again before the attainment of Arahatship. With the attainment of Arahatship the complete extinction of Sensuous Lust takes place. This twofold sensuality (subjective and objective) haunt the six heavenly worlds, the human world and the four lower worlds. Even the animals born in the lower worlds have the desire to live. They do not like death, though they undergo untold suffering. If the beast is such, how glad will a human being be to live without dying! If a human being is such, what need be said of a Heavenly being who enjoys great pleasure ?

V. Ill-Feeling (Paṭigha)

This Fetter consists in repugnance, or anger, or hatred that arises in mind defiled by such feelings as "This person did me wrong", etc.

"This person did me wrong in the past; he does me wrong now; he will do me wrong in future". "This person did wrong to my beloved ones; He does so now; He will do so in future". "This person did good to my detested enemy in the past, and does so at present"; "And he will do good to him in future". If with such a motive a man hates another, or if in the absence of such motive a man hates anyone or anything without reason, then such hatred, anger, or ill-will is called the Fetter of Ill-feeling.

That which disturbs the original state of serenity of the mind, is repugnance or hatred. It corrupts all other states of mind and spoils their original purity. As soon as one of the "inlets" of the body, such as eye or ear, meets a person or thing abhorred by the owner of that "inlet", the original state of his mind vanishes and, owing to the absence of clear thinking and feeling, displeasure arises in the mind. With that displeasure comes hatred. This hatred is ninefold according to the manner of its origin; and with the hatred that comes up without causes or reasons, it is tenfold. The first nine forms of hatred originate when one thinks:—

(1) This person acted against me.
(2) This person acts against me.
(3) This person will act against me.
(4) This person acted against my beloved relatives and friends.
(5) This person acts against them now.
(6) This person will act against them in future.
(7) This person did good to my enemies.
(8) This person does good to my enemies.
(9) This person will do so to them in future.

These are the circumstances in which one person hates another one, depending on the way he treats him, his friends and foes in the past, present and the future. These are nine sources of hatred. If then, through one's own fault, one stumbles against a stone and for the pain one experiences, hatred arises in one's mind, then this is the tenth form of hatred. According to the Sutta-Piṭaka there are nine more forms of hatred like those that arise when one thinks that so and so did not do one a favour, that he does not do so now, and that he will not do so in future either. Thus, with these nine, there are nineteen forms of hatred in all. They are all similar in their ultimate sense, and their root-cause can be traced to the absence of clear and discrete thinking. Greed, too, is a source of hatred, and hatred invariably is a source of evil which makes man suffer.

A person, whose mind is corrupted by hatred, is unable to judge whether a thing is good or bad, or whether an action is right or wrong. Hence the Buddha has said that those in anger are like the blind.

The owl cannot see in the day-time, and the crow is at night blind. But a person driven to heights of hatred, does not observe anything either by day or night. The blind does not see the path and does not walk properly. In the same way, the person corrupted by hatred will fall a prey to great suffering in the lower worlds.

A Fetter is what binds beings to this round of rebirth, without allowing them to free themselves from suffering. These Fetters are ten in number. Hatred is one of them as it ties men to this world of suffering.

The Buddha, the Enlightened One, has admonished us to look upon hatred as an enemy to man, who thrusts suffering upon him in abundance. Happy is the man who has done away with all hatred.

Replying to a question of a certain Brāhmaṇa, the Buddha once said that to live happily, one must destroy hatred. For one who has got rid of hatred, will never come to grief.

To abstain from hatred, we must cultivate clear reasoning, good company, listening to the Dhamma, practise patience and such other good habits. "Clear reasoning", here means: taking a thing for what it truly is, after sound consideration. When a person thinks: "That man did me wrong", he must first pause to consider which really of the five groups of existence was meant by the so-called "me". Then only will he understand that there is nothing involved to be considered as "I" or "me", and therefore hatred will end then and there. Those who think in this light are naturally people with patience.

Countless are the good effects of patience. Five of them are very important and are worth mentioning. The one who is patient, is loved by all and has no enemies. He is more or less infallible. When he dies he is not senseless, and after death he will be born in a heavenly sphere. Thus this effective patience is just the opposite of hatred. Whereas hatred is conducive to suffering, patience is the proper path leading to bliss.

Those who wish to free themselves from this Fetter and attain Deliverance, should know the remedy, *i.e.* the cultivation of compassion. Loving all and wishing to see everyone happy, is called Mettā, or all-embracing kindness, which brings us happiness in this world and in the next, like a miraculous gem which grants everything wished for.

All-embracing kindness, being the wish for the real happiness of all beings, is a summoning of blessing all over the world; and being found among all forms of wholesome karmical deeds that produce material benefit for the doer, it is the foremost one. "The light of all the stars in the sky is not worth one-sixteenth of that of the moon" (Itivuttaka 27); in the same way even much effective deeds, as Generosity in giving (*dāna*), may not be worth one-sixteenth of that all-embracing love and kindness. This was what the Buddha taught.

One day addressing the monks, the Buddha said that if merely for a passing moment, a monk practised this meditation of kindness, he would not be without mental culture, and would be a true follower of the master, and worthy of the offerings and the homage of the people.

If any one offers anything to a monk who even for a moment cultivates all-embracing kindness, the merit acquired by him through that offering, will be immeasurable. And how much more will it be in the case of a monk who continuously cultivates that great kindness? Thus Subhūti, a great monk, when he went before a house for alms, used to fall at once into a trance of meditation on all-embracing kindness till the alms were brought to him, and then to accept it after emerging first from the mental absorption. This he did so as to increase the amount of merit due to the giver of alms.

According to the "Sutta on the merits of Kindness", a kindly inclined person (1) sleeps soundly, (2) gets up comfortably, (3) sees no evil dreams, (4) is loved by human beings, (5) is admired by ghosts, (6) is well protected by gods, (7) is free from danger through fire, venom and weapon, (8) is capable of concentrating his mind, (9) has a winsome face, (10) dies with all his senses awake and (11) if he does not attain enlightenment in this birth itself, he will be born again in the Brahma-World.

A tremendous power lies in all-embracing Kindness. If a tigress sees some young deer in a place where there are hermits meditating on Kindness, she would give them her breast with motherly affection. Cobras oppressed by the extreme heat of the sun, would take shelter under the wings of peacocks. Such change comes over them, because the power of loving Kindness makes their inborn wickedness disappear.

Prince Siṁhabāhu tried twice in vain to kill his father. On each occasion he failed to do it, because in his father there arose love thinking that he was playing with him. But also no sooner did he fly into a rage, thinking that his son was attempting to kill him, then an arrow struck him, and he was killed instantaneously.

VI. Greed For Fine-Material Existence (Rūpa-Rāga)

Everything that comes under the influence of change, may be termed Corporeality (*rūpa*). Here, however, *rūpa-rāga* means the "Craving for Fine-material Existence" which exists within the space bounded from beneath by the Brahma-world, and from above by the *Akaṇiṭṭha* Heavens.

Just as the elephant who has earned the name of "Battle-Field Wanderer" because of his constant association with the battle-field, is called by the same name when he walks about the city streets; or as the water-born animals when found on land are still called water-born animals and not land-born animals. Even so those who have attained concentration through trances associated with these spheres are still the same even if they are found in other spheres. Any craving for corporeality is the attachment and desire for the Fine-material Existence.

Everything that is impermanent, subject to suffering, and impersonal, existing in all the three spheres, comes under corporeality. But only the Greed for Fine-material Existence should be understood by this term.

The beings in all these Brahma-worlds have several æons as lifetime. But they also cannot live in these for ever. When they pass away from them, they are completely unaware as to where, and under what conditions, they would receive conception. Therefore, Greed for Fine-material Existence resembles, a rope that ties you to the cycle of rebirths. To be born in these spheres one has to acquire the absorptions. The first absorption, or *jhāna*, consists of 5 jhāna-links, namely: Thought-Conception, Discursive Thinking, Rapture, Joy, One-pointedness of Mind. The second absorption consists of 4 links (missing: Thought-Conception). The third absorption consists of the last three. The fourth consists of Joy and One-Pointedness of mind. The fifth is Equanimity and One-Pointedness of Mind. Those who strive for these absorptions should first attain the purity of Morality consisting in restraining one's speech and bodily actions, and seeking guidance from a teacher and obtaining suitable mental exercises, and then retiring to a suitable place and beginning the meditation. Places not suitable for meditation are: large buildings, dilapidated buildings, buildings on highroads, near ponds, places surrounded by green vegetable foliage or flowers, places with abundance of fruits, places frequented by many townspeople, places for firewood, places near fields, places haunted by robbers, places near harbours, places on the frontier of two countries, places with unsuitable objects, places frequented by ghosts, places devoid of good friends.

But by those whose minds are covered with impurities, and who do heinous deeds with immediate results and have impure thoughts, by them the absorptions cannot be attained.

Those, however, without these impediments can attain concentration and peace of mind.

VII. Greed for Immaterial Existence (Arūpa Rāga)

Immaterial Existence (*arūpa-rāga*) consists of four spheres, namely: (1) the Sphere of Unbounded Space (*Ākāsanañcayatana*), (2) the Sphere of Unbounded Consciousness (*viññāṇañcayatana*), (3) the Sphere of Nothingness (*ākiñcaññayatana*), and (4) the Sphere of Neither perception nor non-perception (*nevasaññānāsaññāyatana*). If a person craves for rebirth in these spheres, or clings to them, he is still possessed of Greed for Immaterial Existence.

There is nothing to be touched, seen, or heard in these four Spheres, owing to the absence of any form or corporeality. Those four Spheres, when taken as one, are known as the Immaterial World.

Birth in the Sphere of Unbounded Space can be effected only through the *jhānas*. This in short is how it has to be done—The disciple who wishes to enter into these trances, perceives the thousands of worldly ills which the flesh is heir to, and the numerous diseases of the body. And thinking that these ills are absent in the Immaterial Worlds, and with the idea of getting rid of corporeality, he, after having attained the four *jhanas* chooses one of the suitable *Kasiṇas* and develops a great disgust towards anything physical and corporeal.

"And through the total overcoming of the corporeality perceptions, through the vanishing of the reflex-perceptions and the non-attention to the multiformity-perceptions, at the idea 'Unbounded is Space' and abides therein.

Through the total overcoming of the sphere of unbounded space, and at the idea, 'Unbounded is Consciousness', he reaches the sphere of unbounded consciousness and abides therein etc.

VIII. Conceit (Māna)

Conceit (*māna*) is a most powerful fetter that ties beings to the Round of Rebirths.

Now, how does this conceit arise? When a person thinks "Better am I", or "Equal am I", or "Lower am I", then his mind becomes filled with conceit. Accordingly, conceit is of three kinds, *i.e.*, Superiority-Conceit, Equality-Conceit, or Inferiority-Conceit.

Generally all the beings in the world are divided into either greater men, equal men or inferior men. Of them the first group comprises the Royalty, etc., while Ministers form the second group, and Slaves are put to the category of the inferior. In all these men conceit originates in all its three forms, namely Superiority-Conceit, Equality-Conceit and Inferiority-Conceit. When a king imagines himself as being better than another king, he feels proud that none can match him in possession of land, wealth, palaces etc. In the same way, when a monk thinks of another as junior to him, he may become proud of the fact that no other monk is comparable to him in seniority or in morality, or ascetic practices. This vain pride is the Superiority-Conceit that affects the great.

A king, when thinking about another king of his own status, says to himself with pride: "What difference is there between the two of us in possession of land, wealth and chariots? I am indeed equal to him." "Likewise, a monk thinking about another monk of his own position, says to himself: "After all, what difference is there between two of us in morality or virtue? I too am equal to him". And thinking thus, he becomes filled with conceit. This is the Equality-Conceit that affects the great.

Again a petty king compares himself to a superior king and thinks: "That king has much more land, wealth and chariots than I have. I am a mere norminal king. Am I really a king in the actual sense of the word?" Such thinking produces some sort of vanity in his mind. In the same way, a monk who lacks support and patronage, comparing himself to another with higher morals and virtues, thinks: "This monk excels me in high morality and virtue. I am a monk in name only. I am no clever religious preacher, neither am I a learned person, although I appear to be both. I am not a great monk either, though I am supposed to be one". With such thoughts as these, there arises some kind of vanity. This vanity is the Inferiority-Conceit affecting the great persons.

Now let us see how Conceit affects those that are equal in the three ways mentioned above.

If a minister, while thinking of another of his own status, feels proud of the fact that no other minister is richer than he, such pride or vanity is the Superiority-Conceit affecting those that are equal.

If, on the other hand, he proudly thinks, "That Minister and I are equal in wealth. I too am equal to him. Such pride is the Equality-Conceit affecting them. Lastly, if a poor minister thinks of another minister of a higher status, and says to himself that he is poorer than the second, that he is a minister in name only, and that he is destitute of food and clothing even, the vanity that arises under such circumstances is the Inferiority-Conceit affecting the Equal or Ordinary people.

The slave or the inferior person too is affected by conceit in all its three forms, as shown above.

Thus we can see, how this Fetter of Conceit arises in mind. It is indeed a very powerful fetter. The monk as well as the laymen gives rise to conceit, in foolishly trying to become great, and thereby they become inferior. Once because of this useless conceit, a monk had to be pardoned by a layman. That incident in short is as follows:—

During the time the Buddha was alive, there lived in the city of Maccikasanda a famous householder by name of Citta. One day he met a monk named Mahānāma, and as the latter pleased him very much, he offered him food and listened to his sermons whereby he became a Stream-Enterer. After that he built a large temple in his park for the use of the monks who visited him from all the four directions. A monk called Suddhamma also lived there in the city. During this time, the great Sāriputta and Moggallāna had come to know of the great virtues and the generosity of this householder Citta; and out of compassion for him, they visited this city. On their visit, they were respectfully received by Citta, and at the hands of Sāriputta he became a Non-Returner (*Anāgāmī*) after listening to a religious sermon from him.

The householder afterwards invited Sāriputta and Moggallāna for midday-meal.

He next invited the resident monk Suddhamma. But this monk was a very haughty person, and therefore he did not accept the invitation on the grounds that he had been invited afterwards. Not satisfied with that, he scolded the householder bitterly, went to the Buddha, leaving the temple, and reported the matter to him. The Buddha, however, found fault with the monk and directed him to go and beg pardon of the righteous householder. So the monk went to him and begged his pardon, but the latter refused to forgive him. Disappointed, the monk went to the Buddha again and informed him of what had happened. But the Buddha knew it already. He had sent him there with the idea of destroying his vanity.

Then the Buddha sent him in the company of another monk to the householder to beg his pardon, remarking that monks should not indulge in vain thoughts like: "This is the temple built for me, this is my supporter, etc." Thereupon Citta granted him pardon, and, as a mark of courtesy on his part, he begged the monk to pardon him, if any wrong had been done by him.

Thus, from this story we can understand the amount of disgrace we have to suffer as a result of Conceit. Its retribution in the other world will be thousand times worse. In short, Conceit is an utterly useless and harmful thing, which puts men into degradation in this world, as well as in the next.

IX. Restlessness (Uddhacca)

The ninth fetter binding to the Wheel of Rebirth, is Restlessness (*uddhacca*), *i.e.* scattered-mindedness, disquietude, or mental flurry. It makes the mind restless, just like a heap of ashes is whirled up, when one throws a stone at it.

Uddhacca is one of the fifty-two mental factors and the constant companion of any evil state of mind.

This state of Restlessness has to be studied according to how it appears, functions and feels, and also according to its proximate cause. It is like the sea, or a river, overflowing the land. You see how restless the sea may become. Exactly so is it with the restlessness of the mind.

In action or behaviour, it is just like a flag shaken by strong winds. A flag tied to the end of a stick will not rest unmoved when caught up by the winds. In the same way, behaves this flag of mind, tied to the stick, or object in view, when caught by the winds of Restlessness.

Unwise reasoning gives rise to Restlessness; because it arises, if the individual thinks unwisely, when the mind is not at rest. Hence the Buddha said:—

There is restlessness in the mind, and a multitude of unwise considerations, which tend to create restlessness and worry, if not already created; and to make them rise again and again, if already created. Further, this unwise reasoning is instrumental in spreading restlessness and worry.

If a person considers something impermanent as permanent, something miserable as happy, something impersonal as personal, something unwholesome as wholesome, that is unwise consideration.

Thus this Restlessness which originates as a result of unwise consideration, can be avoided by thinking wisely, when the mind is at rest. Therefore said the Buddha:—

If in the serene mind clear and wise reasoning will abide, restlessness and worry hitherto not arisen will not arise; and if already arisen, it will by all means suppress it.

To keep the mind at rest, one must practise concentration and insight. Concentration destroys the five mental Hindrances namely: Sensuous Lust, Ill-will, torpor and languor, restlessness and worry, and sceptical doubt.

The hermit who wishes to attain concentration and *jhānas*, should select a subject of meditation in keeping with his individuality, and on a secluded spot he should meditate in the most proper way. If, having meditated thus, he attains gradually a state of pure mental serenity, the hermit will enter the trances in question.

Insight (*vipassanā*) means the clear perception of the physical and mental phenomena of existence as impermanent, miserable and impersonal.

Besides the foregoing methods, there are six more ways of destroying Restlessness. They are (1) knowledge, (2) the habit of asking questions, (3) a sound opinion of disciples, (4) keeping company with elders, (5) keeping company with good friends, and (6) indulging in wise conversation.

The person who knows what is right and wrong through questioning, who is trained in proper discipline, who possesses

intelligence, who approaches the elder monks, who associates with good friends like Upāli-Thera, and who, having known what is right and wrong, indulges in wise conversation, it is such a one who can destroy Restlessness.

Thus this Fetter of Restlessness is for ever annihilated only on becoming an Arahat.

X. Ignorance (Avijjā)

The Fetter of Ignorance is the ignorance regarding the Four Noble Truths; suffering, the origin of suffering, the extinction of suffering, the Path leading to the Extinction of suffering.

It is ignorance that tempts people to indulge in what should be discarded, and to avoid what one should be devoted to. The ignorant does not realise the collective nature of the psycho-physical Groups, the sensitivity of the sentient Bases, impermanency of the psycho-physical elements, unchangeability of the Truths and the all-importance of ten senses-bases. He does not possess the knowledge of the four truths of suffering and is roaming in modes of generation, in courses of existence, processes of existence in the endless cycle of rebirths. It is ignorance that veils the true nature of the objects coming to Consciousness, and the conditions of their Dependent Origination. Its function is to lead beings astray.

Ignorance could be compared to a blind man, who goes astray owing to the absence of a guide. Thus the ignorant during the course of his roaming in the Process of Existence does sometimes karmically wholesome deeds, sometimes karmically unwholesome deeds.

Once a person happens to realize the Four Noble Truths, by fully understanding them, he will be freed from Ignorance and all the other unwholesome qualities by attaining Arahatship.

The text of the Four Noble Truths, frequently recurring in the Sutta-Piṭaka, runs as follows:—

I. "But what, O monks, is the noble truth of Suffering?" Birth is suffering, decay is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering; in short, the 5 groups of existence connected with clinging are suffering. .

II. "But what is the noble truth of the Origin of suffering?" It is that craving which gives rise to fresh rebirth and, bound up with lust and greed, now here now there, finds ever fresh delight. It is the Sensual Craving (*kāma-taṇhā*), the Craving for Existence (*bhava-taṇhā*), the Craving for Self Annihilation (*vibhava-taṇhā.*)

III. "But what is the noble truth of the Extinction of suffering?" It is the complete fading away and extinction of this craving, its forsaking and giving up, liberation and detachment from it.

IV. "But what is the noble truth of the Path leading to the extinction of suffering?" It is the noble eightfold path that is leading to the extinction of suffering, namely:

III. Wisdom (paññā)

1. Right Understanding (*sammā-diṭṭhi*)
2. Right thoughts (*sammā-sankappa*)

I. Morality (sīla)

3. Right Speech (*sammā-vācā*)
4. Right bodily Action (*sammā-kammanta*)
5. Right Livelihood (*sammā-ājīva*)

II. Concentration (samādhi)

6. Right Effort (*sammā-vāyāma*)
7. Right Mindfulness (*sammā-sati*)
8. Right Concentration (*sammā-samādhi*)

1. "What now, O monks, is Right Understanding?" It is the understanding of suffering, its origin, its extinction, and the path leading to its extinction.

2. "What are Right Thoughts?" Thoughts free from sensual lust, ill-will and cruelty.

3. "What is Right Speech?" Abstaining from lying, tale-bearing, harsh words, and foolish babble.

4. "What is bodily Right Action? Abstaining from injuring living beings, from stealing, and from unlawful intercourse with the other sex.

5. "What is Right Livelihood?" When the noble disciple rejects a wrong living, and gains his living by means of a right livelihood.

6. "What is Right Effort?" When the disciple incites his will to avoid the arising of evil, unwholesome things that have not yet arisen—to overcome the evil, unwholesome things already arisen—to arouse the wholesome things not yet arisen—to maintain the wholesome things already arisen, and not to let them disappear, but to bring them to growth, to maturity and full perfection of development; and thus he strives, puts forth his energy, strains his mind and struggles.

7. "What is Right Mindfulness?" When the disciple dwells in contemplation of corpo-reality—feeling—mind—mind-objects, ardent, clearly conscious and mindful, after putting away worldly greed and grief.

8. "What is Right Concentration?" When the disciple, detached from sensual objects, detached from unwholesome things, enters into the first trance, etc."

"I tell you, O monks, there are two kinds of understanding: There is, *e.g.*, the understanding that it is good to give alms and offering, that both good and evil actions will be followed by good and evil fruits. This, O monks, is an understanding which though still being subject to biases is wholesome, yields worldly fruits and brings good results. But whatever there is of wisdom, of penetration, of right understanding conjoined with the path, the holy path being pursued, this is called the supermundane (*lokuttara*) right understanding.

Much has been written about the Eightfold Path by both qualified as well as unqualified authors, but I must confess that, in both cases, the true nature of the path has been piteously misinterpreted. In this connection therefore I consider it most appropriate to give a few elucidative hints on the true nature of this path, which really forms the foundation of Buddhism.

First of all, I should wish to point out that this so-called path in reality is no path at all, *i.e.* no path on which one may advance step by step, until, after successively passing through all the eight stages one after the other, one finally may reach one's destination Nibbāna. If this really were so, one should have realized, first of all, Right Understanding and penetration of the truth, before even one could hope to proceed to the next step. In reality, however, the links 3-5 constituting moral training are the first 3 links to be brought to perfection, then the links 6-8 constituting Mental Training (*samādhi*), and at last Right Understanding, etc. constituting Wisdom (*paññā*).

It is, however, true that a really unshakable and safe foundation to the path is only provided by Right Understanding which, starting from the tiniest germ of faith and knowledge, gradually, step by step, develops into the highest state of enlightenment and penetrating Insight (*vipassanā*) and thus forms the immediate condition to the entrance into the four supermundane paths and fruits of holiness, and to the realisation of *Nibbāna*. Only with regard to this highest form of supermundane insight, we indeed may say that all the remaining links of the path are but the outcome and the attendant symptoms of Right Understanding.

Regarding the Mundane eightfold path, however, its links may arise without the first link, Right Understanding.

Here I have further to emphasize that the links may arise without the first link, Right Understanding.

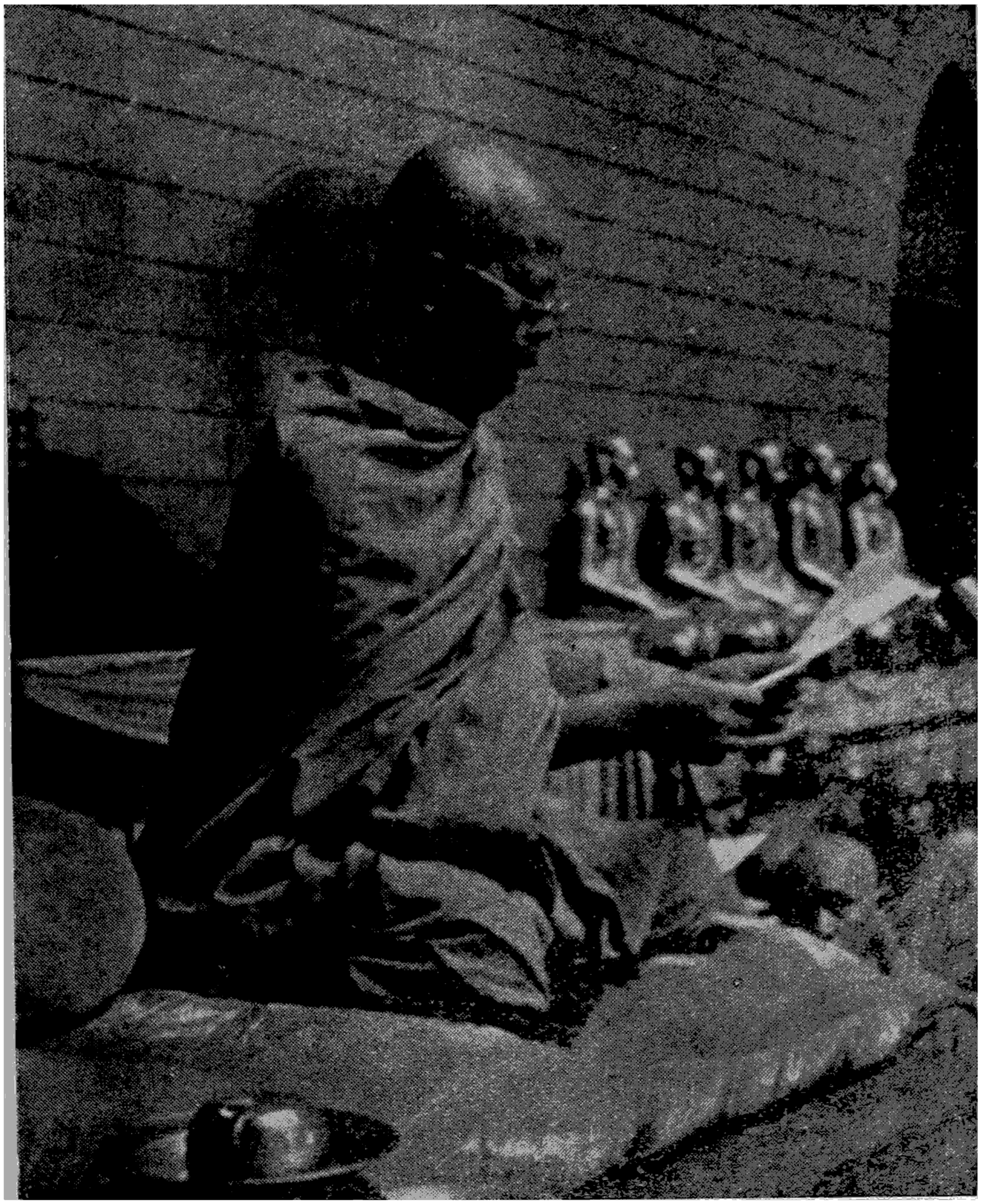
Here I have further to emphasize that the links of the path are not only not arising one after the other, as already indicated, but also that they, at least partly, arise simultaneously as inseparably associated mental factors in one and the same state of consciousness. Thus, for instance, are under all circumstances at least four links inseparably bound up with any karmically wholesome (*kusala*) consciousness, namely, 2, 6, 7 and 8, *i.e.* Right thought, Right effort, Right mindfulness and Right concentration.

Delusion possesses qualities of misleading. It drowns beings in the flood of Ignorance. It entangles beings in the cycle of Birth.

The specific Buddhist knowledge, as part of the Noble Eightfold Path to Deliverance, is 'Insight' (*vipassanā*), *i.e.* that intuitive knowledge which brings about the four stages of Holiness and the realization of Nibbāna, and which consists in the penetration of the Impermanency, Misery, and Impersonality (*anattā*) of all forms of existence.

"Such a doctrine, friend, that in the heavens or on the earth, amongst the hosts of Māra or Brahmā, or among the race of ascetics and recluses, of none in all the worlds, whether gods or men, does he stand in awe; such, moreover, that of him who lives sundered from desirings, the holy one, done with all questionings, severed from distress of mind, thirsting neither for existence nor for non-existence, perceptions no longer lay hold. That is my doctrine, friend; that is what I preach."

Majjhima Nikāya, Eighteenth Discourse.



His Holiness Phrabuddhajinoros Sakala-Mahāsangha Pāmokkha,
Sangharājā of Laos

EVE OF DEPARTURE

Am I to call this happiness that's held
like a bright jewel in my hollowed hand
for doting eyes that cannot understand
how the heart sickens when a hope is felled?

Shall I be dazzled by the rainbow light
of this immediate world, make friend of time
that killed my childhood and shall kill my prime,
and think the day eternal until night

swallows up all? I who have felt the bone
shudder at thought of its last nakedness
and lain in darkness of the world's distress
wounded by heat of fire and the chill of stone

have seen disease, decrepitude and death
crawl like a blight across my flower-lit way.
For what shall it avail a king to pray
whose rule is measured by each passing breath?

Towers have fallen on the season's grass
falling to music in the wilderness
ten thousand ages of a measureless
infinity, and I have seen them pass

beyond the weariness of kingdoms lost;
as who should ponder on an ancient deed
have seen Death lay his mandate in the seed
and wait, as on each summer waits the frost.

Red flame of sacrifice and the sword's high song
that hymns a nation's destiny are less
to me than dreams of a child's idleness
who plays at priest and emperor all day long.

These are no bonds of mine; but love has spun
a harder thread to break, from you who wear
all heaven's mysteries in your midnight hair,
weaving a thousand fetters into one.

But your voice also in the world's lament
tells me that beauty passes like a gleam
on rippled water. We who share the dream
must share the waking when our night is spent.

Think then I go to seek a gift for you
greater than lover ever gave before—
I who have met beyond the palace door
forgotten woes and tears we never knew.

Francis Story

The Dasa Dhamma Sutta

DISCOURSE ON THE TEN DHAMMAS

(Anguttara-Nikāya—Dasakanipāta)

With Notes

(Translated by Bhadanta Kassapa Bhikkhu of Vajirārāma)

Ignorant foolish folk indulge in heedlessness;
The wise man guards heedfulness as the supreme treasure.

(Dhammapada)

Ten factors now we adumbrate,
Ten factors of significance
That every monk should integrate
In thoughts of constant vigilance.

Thus have I heard:

At one time the Blessed One was dwelling at Sāvatthi, in Jetavana, Anāthapiṇḍika's Temple.

There then, the Blessed One summoned the Bhikkhus:

"Bhikkhus!"

"Lord!" replied those Bhikkhus; and the Blessed One spoke thus—

"These Ten Essentials, O Bhikkhus, should ever be reviewed by one who has given up the worldly life. What are the ten?

1. 'Having consented, in a casteless state am I'—*this should ever be reflected upon by one who has gone forth to the Holy Life.*

2. 'My very life is dependent on others'—*this should ever be reflected upon by one who has gone forth to the Holy Life.*

3. 'What should be done by me (i.e. *My duty*) is of another character' (i.e. different to the layfolks' ways)—*this should ever be reflected upon by one who has gone forth to the Holy Life.*

4. 'Does my mind not upbraid me concerning my virtues?'—*this should ever be refllected upon by one who has gone forth to the Holy Life.*

5. 'Do my wise fellow-brethren in the Order, having tested, not upbraid me concerning my virtue?'—*this should ever be reflected upon by one who has gone forth to the Holy Life.*

6. 'With all, pleasant and dear to me, there is inevitable subjection to change, and parting'—*this should ever be reflectd upon by one who has gone forth to the Holy Life.*

7. 'Of Kamma (i.e. set up by mental, vocal and physical activity) am I, have Kamma for inheritance, Kamma as mould, Kamma for kinsmen, Kamma for protection. Whatever action I do,—be it good or bad,—of that shall I be heir'—*this should ever be reflected upon by one who has gone forth to the Holy Life.*

8. 'How do my nights and days pass?'—*this should ever be reflected upon t y one who has gone forth to the Holy Life.*

9. 'Do I delight in solitude?'—*this should ever be reflected upon by one who has gone forth to the Holy Life.*

10. 'Have I gained faculties transcending the normal human level (such as Jhānas),—the truly distinctive attainment of Noble Wisdom—insight,—so that, questioned by fellow-brethren of the Holy Order in my last days (i.e. when nearing death), I shall not be upset?'—*this should ever be reflected upon by one who has gone forth to the Holy Life.*

These, O Bhikkhus, are the Ten Essentials that should ever be reviewed by one who has gone forth to the Holy Life."

So spake the Blessed One, and pleased, those Bhikkhus praised the words of the Blessed One.

Notes.—With regard to the First Essential for constant review, it must be remembered that, in the Buddha's time, there were four main castes in India,—the warriors, the Brahmins, the middle caste of merchants and landowners, and the low caste of Sudras, who were skilled mechanics, overseers etc. All these were "caste people", and proud of their various levels of social elevation, wealth and prestige.

There were also, and these constituted the majority, a multitude of outcastes or *vasalas* of various grades. These were the hewers of wood, the drawers of water, and those who did the menial toil for the rest of the community.

When the Buddha inaugurated his Order of the Sangha, He said that, as all rivers, flowing into the ocean, there lose their identity and are henceforth "ocean" and not Gangā, Yamunā etc., so all who enter the Order of the Sangha, of their own consent

drop every notion of "caste", and lose thereby all pride of birth, family, class, and so forth.

The outcaste *vasala* was as good a Bhikkhu as he who formerly, when layman, paraded as a "caste man".

The Buddha and His Great Arahanta Disciples never refused ordination, as Bhikkhu, to a man merely on the ground of caste. When giving up the household life, to become a Bhikkhu, a man gives up the world and all its ways of counting men as "high and low" by birth, wealth, position, worldly learning etc. All this is stressed under the First Essential for constant rememberance.

Under the Second Essential, the Bhikkhu is urged by the Blessed One to realize that he is dependent on others for all his needs,—food, clothing, shelter and medicines. With his *Pabbajjā*, or renunciation of the household life, as a novice in the Holy Order, a man pledges to observe the precept to abstain from acceptance of gold and silver. The Commentary states that "gold and silver" stands for *all money*, in any form whatsoever, and not only for the metals. From his novitiate, the Homeless One is vowed to poverty; he cannot himself accept money under any condition. Any layman who has undertaken to be his supporter, may be nominated by a monk to retain and expend a sum of money specially offered to him for a specific lawful purpose,—such as procuring a robe. *But no individual or institution can lawfully act as banker for unlimited accumulation of money for a yellow-robed follower of the Buddha.*

When a Novice or Sāmaṇera is admitted to the higher ordination, Upasampadā, and becomes a Bhikkhu, he is bound by the rules of Vinaya Discipline. He is "Defeated" and ceases to be a Bhikkhu if he is guilty of theft. It is a *Nissagga Pācittiya*, a fault involving repentance and forfeiture, for a Bhikkhu to receive "gold or silver" (i.e. money), or get someone to receive it for him, or allow it to be kept in deposit for him. Again, it is a "Nissaggiya" for a Bhikkhu to engage in a transaction in which money is used, or in any kind of buying and selling.

Good Bhikkhus are extremely careful to avoid any action that would cause financial deprivation to anyone; for, if such deprivation occurs, the Bhikkhu, according to Pārājikā Rules, can lose his Bhikkhuhood, being "defeated", or, at the least, commits a Vinaya offence.

The fact that "his very life is dependent on others" imposes on the genuine conscientious Bhikkhu an inescapable obligation. Says the Buddha—

"'Samaṇas, Samaṇas'—thus Bhikkhus, do the people greet you, recognize you, and, being asked—'What are you?' you reply—'Samaṇas are we'.

Wherefore, thus named, thus professing, thus also should you be. Whatsoever becomes a Samaṇa, having undertaken to be such, these let us observe, so that our name shall be a true fact and our profession made good,—and that those through whom we receive food, robes, medicines and shelter,—these of their deed, shall have abundant fruit, exceeding recompense; and this, our life of homelessness shall not be in vain, but shall be fruitful and produce results."

With this, we come to the Third Essential.—

"My duty is of another character." As a layman, one is absorbed in layman's duties, layman's interests and pursuits, but, on giving up lay life, the Bhikkhu gives up all that.

What then are his duties, both to ensure that his supporters should obtain great reward, and that his own life shall be fruitful? The Buddha gives the answer. First, the Bhikkhu, in shame and fear, must shrink from all wrong. Next he must be a Sīlavanta,—pure of word, deed and thought. Next he must control all his "sense-doors", so that no evil might enter by eye, ear, nose, tongue, body or mind. Next, he must be moderate in eating. Although the Buddha has never advised His followers to be "vegetarians", He has again and again stressed "Be moderate in eating". The genuine Bhikkhu does not eat after noon. The Bhikkhu should be *enijanjā*, "antelope like",—not pot-bellied and fat. Next the good Bhikkhu must ever be alert to purge his mind of all evil, forbidden things. Day and night he must be alert. Next the good Bhikkhu must constantly be watchful and discriminating, *Sati-Sampajañña*, in all he does, going, coming, standing, sitting, walking, lying down, answering calls of nature, eating, drinking, speaking, everything. Next, the genuine Bhikkhu must practise *Samādhi*, first for high mental concentration *Samatha* and *Citt'ekaggatā*

and next for insight—wisdom,—Vipassanā-Paññā. These, and *no others*, are the Samaṇa-dhammas, the duties of a genuine Bhikkhu. A Bhikkhu has naught to do with worldly affairs, governments, voting for sending into power government representatives, and thus being involved and interested and concerned in such worldly things.

A true Bhikkhu has no business to teach worldly sciences and arts to others, monks or laymen, for such have naught to do with a Bhikkhu's aim for Deliverance from Dukkha, which means Deliverance from the world and all its ways.

Under no circumstance whatsoever can a genuine Bhikkhu accept *any* remuneration, money, or even food, clothing, shelter and medicine; for thus acting, he becomes a hireling of laymen, and ceases to be a genuine Samaṇa but becomes instead a cheat, a rogue and a contemptible *assamaṇa*. Any Bhikkhu may teach the Dhamma, for nothing, but out of compassion to those who ask for instruction; but, because of such preaching, he must never neglect his true duties as outlined above.

About "missionary work" it must never be forgotten that the Buddha's words, oft misquoted, without the context—"Go ye forth O Bhikkhus and declare the Dhamma," were spoken to Arahantas; and Moggaliputta Tissa Thera's "missionaries", sent forth after the Third Great Council, were Arahantas. So, the duty—"What must be done" by a true Bhikkhu, who is still a *puthujjana* or unattained one, is absolutely apart from concern in the world and the world's ways. His living example must be an inspiration to layfolk.

It is improper and foolish of a layman to expect a "return" from a Bhikkhu whom he may be supporting, in the shape of Dhamma teaching and so forth. Any good Bhikkhu will, of course, out of compassion discourse on the Dhamma to any that invite him to do so, be they supporters or not,—unless, as may happen, he is not able to do so for some reason. The "return" a layman gets for supporting a Bhikkhu, except in rare instances of immediate fruit, is a hidden return during this life. It is the satisfaction and joy that he has been able to do his good deeds, which will ripen in time. The Dhammapada says—

"As a man long absent and safely returned from afar, kinsfolk, friends and well-wishers joyfully greet on arrival,—even so, his good deeds receive the doer of good, gone from this world to the next, like a home-coming dear relative."

The Fourth Essential deals with introspective examination of his purity. It is a personal analysis (*ajjhattam*) and arouses Shame of Evil (*hiri*), or wrong behaviour in any shape or form.

The Fifth Essential also deals with purity (*Sīla*) and is here looking outward (*bahidda*), and aimed at arousing Fear of Evil (*ottappa*).

The Sixth Essential, accepting the inexorable nature of universal transcience (*anicca*), and resultant suffering, aims at guarding the genuine meditating Bhikkhu from unpreparedness and possible shock and discomposure in his even practice of the Samaṇa-dhamma.

The Seventh Essential stresses the Law of Cause and Effect in the realms of mental activity,—for vocal and bodily activity only stamp and accentuate the mental in the Kāmāvacara (sense) sphere. In the higher Rūpa and Arūpa spheres, it is Mind that is all-powerful in the Kamma Law,—you reap even as you sow. This should be fully and clearly grasped by constant reflection.

The Eighth, Ninth and Tenth Essentials are very important and hang together. They drive home to any sincere Bhikkhu, the meaning and object of his Bhikkhuhood, which is only for the attainment of Nibbāna, the Final Deliverance.

For this noble aim, Sīla and Samādhi are essential. And, for these, seclusion is a vital need.

So the Eighth Essential in effect asks, "Do I spend my nights and days in vain chasing after worldly name, gains and honour or do I spend my time as the Buddha wants me to spend it, on a definite road of graduated progress towards the Goal? This tends to sharply pull up any sensitive true Bhikkhu, though the thick-skinned will fail to penetrate into the meaning of this Essential.

The Ninth Essential is definite. "*Do I delight in solitude*, or do I sit waiting for visitors to come and chatter to me on all sorts of worldly matters,—politics and all supposed wrongs and slights to the Sāsana not excluded? *Do I delight in solitude* or do I delight in roaming about the face of this earth, in an insatiable itch of the pleasure of travel, the diversion of popularity, honour and respect from "great ones" of lay life, making as my high-sounding excuse that I

am doing "missionary" work, for which I duly keep on unloading the same old little bundle of knowledge of Dhamma that I have acquired for this special purpose?

Soon my meagre stock of Dhamma-tricks is exhausted, and I am driven to repeat myself. Perforce, I must then find fresh fields where my sermons and catchwords are unknown, and thereby I satisfy my unending lust for travel and gain honour and fame as a much-travelled "missionary monk".

The direct question "Do I delight in solitude?" if faced sincerely, by any but those whose veils of Avijjā and Taṇhā have made insensitive, will put the sincere Bhikkhu on the right path. Only he will see and profit by the meaning of the Tenth Essential.

The Tenth Essential brings vividly to the mind of any Bhikkhu blest with imagination and even a moderate ripening of insight and understanding, the fact that right here the Blessed One draws pointed attention to the actuality of the "faculties transcending the normal human level"—such as the high *jhānas* and *iddhi* powers,—and the reality of "the truly distinctive attainment of Noble Wisdom-Insight", the Ariya Ñāṇa-dassana" of the Four Stages of Deliverance.

Here the Buddha calls up the Bhikkhus and Himself tells them to ask themselves whether they have or have not yet reached these heights that are the heritage of each true disciple. To us of today, in these degenerate days of scepticism and sceptics, of people who doubt and ridicule the quiet seeker of the heights of attainment, these words of the Buddha, spoken as crown of the Dasa Dhamma, "to be constantly reflected upon by one who has gone forth to the Holy Life", drive home a guarantee from the Master's own mouth, a positive, definite firm declaration of the actual truth of these high attainments that inspires renewed confidence in our hesitant hearts.

These are the worthwhile high fruits of genuine Samaṇa life. To the Buddha and His great Arahanta Disciples these were the things they had themselves attained and they well knew that similar attainment is possible for all who sincerely and strenuously strive on towards the Heights. So, with restored confidence, even though we be of a less heroic mould and of duller mental acuity, we can march on with steadfast reliance on the words of the All-Enlightened One. Today we may win out, or, maybe tomorrow. Let the Muñja-grass crest inspire victory.

PARISITTHA KANDA
Abhinna (Dasa Dhamma) Sutta.

* * * * *

"And now friends, desires are evil and hatreds are evil; and for the getting rid of desires and hatreds there is a Middle Way, vision and knowledge bestowing, which leads to cessation, to insight, to the Supreme Awakening, to Nibbāna. And what is that Middle Way? It is even the Excellent Eightfold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Endeavour, Right Recollectedness, Right Concentration. Also, friends, wrath and enmity are evil, and hypocrisy and self-esteem, and envy and niggardliness, and deceit and cunning, and obstinacy and clamorousness, and pride and conceit, and wildness and heedlessness,—all these are evil; and the Middle Way by which they may be overcome is even the Excellent Eightfold Path; for even this is that Middle Way, vision and knowledge bestowing, which leads to cessation and to insight, to the Supreme Awakening, to Nibbāna."

So spake the venerable Sāriputta, rejoicing the hearts of all that heard his word.

Majjhima Nikāya, Third Discourse.

THE BEAUTIFUL PAGODA

The Shwe-Dagon Paya

Ethel Mannin

IT is usual when reporting on a foreign country to deal first with the capital. I have observed this in the best travel books, and have also gone to work in this way myself. The Eastern traveller, visiting London or Paris, would not report first on Westminster Abbey or Notre Dame; he would first study and report upon the cities enshrining these treasures. But then Rangoon does not enshrine the Shwedagon Pagoda, which though it dominates the city is not strictly speaking in it but on the outskirts of it. So that it may be considered as a separate entity. Rangoon enshrines the Sule Pagoda, as positively as London's Piccadilly Circus enshrines the Eros fountain, and the Sule Pagoda is beautiful and of interest, but it is not dramatic like the great Shwedagon. It was not of the Sule Pagoda but of the dramatic, the incomparable Shwedagon that Ralph Fitch, that considerable traveller, declared in the sixteenth century, that it was 'the fairest place, as I suppose, that doe bee in all the worlde.' Fitch had almost certainly seen the Taj Mahal, that 'dream in white marble', before he reached Burma and had his first glimpse of the dream in pure gold as he sailed up the Rangoon river. The present writer, having also seen the turquoise enamelled domes of the Mosque of Shakh-Zinda, the crowning glory of Tamerlaine's Sumarkand, would still place the Shwedagon Pagoda first, without having to think about it.

I do not know why the Shwedagon is so incredibly moving. Perhaps it is because of the sheer purity of its line against the flawless sky. It is dramatic and beautiful from whatever angle it is approached. There are four covered staircases up to it, North, South, East and West. The main entrance is the South, and here at the foot of the steps stand huge guardian beasts, half lion, half dragon, characteristic of the pagodas everywhere. They are white, picked out with red, blue, and gold paint, and have a fabulous fairy-tale quality. At either side of the steps as you mount—barefooted—there are small open-fronted shops or stalls, selling Buddha images of all kinds, small gilt shrines for the home, tinselled pictures of the Buddha and his chief disciples, strings of large rosary beads, tinselled marionette dolls, tiny paper parasols for placing on shrines, wood-carvings of the guardian lions, ivory carvings of all kinds, real tortoiseshell combs, small oblong drums—essential to Burmese music—and near the top of the stairs flower stalls, where also joss-sticks and candles are sold. The flower stalls are of a sweetness unknown to any European flowerstalls, for they are stacked with jasmine, tuber-roses and many other heavily scented flowers native to the East, as well as roses and carnations, and lesser, scentless, flowers such as asters and marigolds. The flowers, singly and in bunches, are tied to thin sticks, so that they may be easily placed in the vases in front of the Buddha images. They will not live, for there is no water in the vases, but they are not intended to, since they are not placed there as a decoration for the shrine, as flowers are arranged on a Christian altar, but solely as an offering; this being so their perfume should not be inhaled by those who offer them, and they should be carried upright, not in any careless, casual fashion.

At the back of some of the stalls, in a kind of half dark hinterland, there are small cafes at which meals are cooked and tea is made, and here are benches where after dark, when there is no more buying or selling, people sleep. A whole world of life goes on in that half concealed hinterland beside the pagoda steps.

The approach to the East steps is through a long bazaar where all manner of things are sold, slippers, clothing, combs, jewellery, religious books and pictures, all the conglomeration that makes up a bazaar, and this bazaar continues on up the steps which seem as a result merely like the continuation of the busy narrow street. Once on these steps with David Maurice we met with a friend of his, an old hermit in from the country. He wore the dark clothes and carried the staff of his calling. After he and David had warmly greeted each other we all three continued on up the steps. David explained that it would not be correct to say that the old man lived by the begging bowl, for he did not in fact beg, but that if anyone liked to make him a present he



Miss Ethel Mannin, famous authoress, whose book on Burma "Land of the Crested Lion" is shortly to be published

would accept not as a favour but as conferring one, for the chief benefit would accrue to the giver, who would acquire merit thereby. Without any desire to acquire merit, however, I nevertheless thought it would be nice to give the old man a few kyats, and asked David to convey this to him. This was done and the offer accepted, with the request that it be done in the proper place, up on the platform of the pagoda—the marble pavemented terrace, that is to say, which encompasses its base.

When we reached the platform we walked round a little past various carved wooden shrines, beautiful with red lacquer, housing Buddha images of marble or gold or brass or alabaster, until we came to a spot where the hermit said it would be right to give and to accept alms. Having given we abased ourselves at the feet of the venerable man, who gave us his blessing. Then seeing what was going on, and that they had a holy man in their midst, other people came and gave gifts of money, so that it was altogether a good day for the hermit that he had encountered his old friend on the steps, and a good day for David and for me and for the others who rallied round. The old man explained to us what a good thing it was for us all, and how it was part of his *kamma* that he should have been on those particular steps at that particular moment, and we parted in that aura of goodwill which is always a good thing whenever and wherever it is met with.

The West steps are flanked by golden pillars, and the roof is gilded and painted. There are fewer shops and stalls here and in places none at all, so that there are views out over the city, and the walk half way up the pagoda hill is visible. It is beautiful to do this walk at sundown, when the tall palms which spring up here and there at either side of the path lean against the crimson sky and the pagoda takes on an incredible sunset splendour of golden fire. Then as the brief twilight fades the lights come out on the pagoda and the palms blacken against the violet sky. But then, too, by moonlight this walk is most magical; then the palms and the wild plantains at each side of the path, and the little chalet-like wooden houses at various points, are touched with mystery, and the soft silver light seems to drip from the trees and the ornately carved gables of the houses like water. Inside the little houses people squat on floors eating rice, or telling their beads before a Buddha shrine, by the light of a single candle. There is a tremendous commotion of cicadas.

Between the palms and the neem trees at one side of the path there are sudden glimpses of the lights of the city down below. Above, at the other side of the path, poised between the plumes of the strangely leaning palms, there are glimpses of the illuminated pagoda on its hilltop, its gold as burnished by moonlight as by sunlight, and when the moon is young it is like a jewel that has somehow strayed from the spire of the pagoda. There is a desolate, eerie patch before the path crosses the East steps; only weeds and thorns grow here, and the ground suddenly makes the bare feet aware of flints. I had here the strange experience of feeling suddenly cold and afraid, with an unaccountable feeling of horror. I explained to my companion that it was as though 'something awful' had happened here at one time. My companion, however, felt nothing except that the going here was stonier. Crossing the steps and continuing to follow the path at the other side the magic reasserted itself, and I had again the feeling of walking in a fairyland of beauty and strangeness remote from everyday reality. It is a curiously private world, too; on neither of the occasions when I invaded it did I see anyone else walking there for the sake of it, and the people living there stared with the air of people not used to being intruded upon, though only the prowling pariah dogs seemed to resent it. It was not until I got back to London that I learned that during the second war of annexation, in 1852, under Lord Dalhousie, the pagoda had been fortified and there had been bitter fighting at that point, where the Burmese had been taken by surprise, and many soldiers, both British and Burmese had died there.

At the top of the hill, where the pagoda stands surrounded at its base by lesser pagodas, and by shrines innumerable, all encircled by the flat marble-paved terrace, another new world of strangeness and beauty is revealed. The small golden pagodas round the base of the big one all have their little crowns of bells which tinkle most sweetly in the wind. At the base of the pagoda, too, there are carved wooden shrines, red lacquered, and with charming gabled roofs in tiers, terminating in fine spires, and they too have their little bells.

There are shrines, too, large and small, across the terrace from the base of the pagoda, all of them housing Buddha images, reclining Buddhas, standing Buddhas, Buddhas in the conventional lotus position. At the top of each flight of steps there are big shrines, with huge Buddha images, and long altars where flowers are laid and candles and incense-sticks lit. In these major shrines men, women and children are always to be found, kneeling on bamboo mats contemplating the Buddha image, bowing down in the act of worship till their foreheads touch the ground, repeating such formulas from the scriptures, such precepts of their faith, as are suited to the occasion, but always that which reminds them that life is sorrow, impermanence, illusion, from which, as the Lord Buddha taught, only the overcoming of craving can release them.

When someone makes a donation to the pagoda fund the big bell is struck, and its reverberations spread far out over the terrace. In his most beautiful book about Burma, *The Soul of a People*, the late Fielding Hall, who was an official in Burma during the British Raj, tells how the British took this bell from the pagoda and sought to bring it to England as a war trophy, (it was after the first war of annexation) but as it was being put on board ship it slipped and fell into the river, from which all the efforts of the British engineers failed to raise it. Then the Burmese asked if they might try to recover the bell, their sacred bell, and if they were able to might they be allowed to restore it to the pagoda. 'And they were told, with a laugh, perhaps, that they might; and so they raised it up again, the river giving back to them what it had refused to us, and they took it and hung it where it used to be. There it is now, and you may hear it when you go, giving out a long, deep note, the beat of the pagoda's heart.' The Burmese have not forgotten this story of the bell; I was told it more than once, in Rangoon and in Mandalay, and more than once I read it.

In addition to the lesser pagodas, and the shrines, at the base of the pagoda itself there are little gilded wrought iron trees, very decorative and charming, with the names of their donors set forth in plaques at their feet. There is also strip-lighting, now, in the various shrines, and on the pagoda itself, and the names of the donors are everywhere prominent. There are many who like the present writer deplore the vulgarity of this ostentatious giving as much as the inappropriateness of the strip-lighting. Yet so great is the sum of beauty of the Shwedagon and its surrounding shrines that no vulgarity, no anachronism, can really take from it. It is a pity; it would be better not there, but magnificence is not minimized by minor blemishes.

The gaunt pariah dogs, many of them bitches with litters of skinny little pups running round them, which inhabit the pagodas everywhere— they too would be better not there. To the Western mind they would be better put out of their misery, but this is not acceptable to the Buddhist mind, and nothing except an outbreak of rabies, when a child or two gets bitten, can provoke any action; then the services of some Moslem will be sought, poison laid, and a minor clean-up carried out. But for the most part the wretched creatures contrive to stay alive on the border-line of starvation, and even to breed and rear their litters on the odd handfulls of rice the kindly-disposed put out for them, and such edible scraps as they can find among the refuse in the gutters. In time one learns to accept them as part of the general picture, even not to notice them very much. Life is struggle and suffering for all creatures, particularly in the East; it always has been, for thousands of years, and no doubt always will be, and whilst there is grave cause to be exercised concerning man's inhumanity to man is it not disproportionate to wax excited over some miserable pariah dog? Fielding Hall thought that at the Shwedagon even the pariah dogs looked in not too bad a condition. Perhaps it is true—or was true when he wrote at the end of the century. I don't know. We see what we want to see, and it is anyhow not important.

What is important is beauty, and human life, and love, and the light men live by, and the faith, and the hearts of men. What is important in Burma is the Buddhist faith which gives meaning to their lives, and the beauty created out of that faith—through, by and for that faith. What is important in Rangoon is not that it is no longer 'the most beautiful city in the East' as was once—extravagantly—claimed for it but that the Shwedagon Pagoda has survived a war which laid low a tragic amount of the man-made beauty of the world, and has survived the changes of the after-war, and is still 'the glittering mass of golden stupa standing on the last hill, of the Pegu Yomas.' What is

important is what this glittering mass means to the men and women, young and old, who climb its many steps, in the brief coolness of early morning, or the long heat of the day, to lay a few flowers, light a few candles or perhaps merely to sit and contemplate the image of the great teacher by whose precepts they seek to live. And what it means is hardly to be compassed in a few words, for it is a way of life, and ultimate truth. What is important is the impact of all this beauty on the hearts and minds of those who do not wholly—or even in part—accept the faith it symbolizes. Anyone who has ever felt, as opposed to merely observing, the beauty of the Shwedagon Pagoda is as spiritually enriched thereby as from the impact of any other great art; perhaps more so, for here the beauty is not merely aesthetic, but alive with the soul of a people —and with a moral force six hundred years older than Christianity.

There are always many people up on the pagoda terrace, in early morning, at midday, at sundown, and after dark. The atmosphere is not oppressive as in a church, but as lively as a street. Children race about playing games; I have even seen young people fooling about as young people do, and it is not considered irreverent when sitting in front of a Buddha image to smoke a cheroot, and I have seen both men and women doing it in pagodas everywhere, and chatting as they sit. The Buddha is not considered divine. He was a great teacher, the Enlightened One, the Blessed One. The people come to pay his memory homage, and by repeating his precepts remind themselves of the truths he revealed to the world and which they accept as a way of life. It is a conception of worship and of prayer quite different from the Christian and the Moslem conception. It is a conception of religion in which man must look to himself for salvation, not to any divine power.

So the people at the Shwedagon, and at the pagodas everywhere, behave according to their current moods and needs; they do not whisper of tiptoe about. They talk and laugh, or they repeat the precepts, or they merely sit silently gazing, each paying homage in his own way, worshipping in his own way. There are many trees up on the platform of the Shwedagon, and a number of odd corners behind the shrines where there are little courtyards and terraces looking out over the city to the lakes. There are tall palms here, and shady neem trees, and there is a big old sacred tree round whose base the people apply gold-leaf and during the water-festival they bring a great deal of water to this tree—for it was under such a tree that Prince Gautama, who became the Lord Buddha, received his enlightenmment. It is very pleasant to sit in the shade of the trees in what might be described as the back streets of the pagoda—taking the broad marbled walk round the base to be the main street—and the people like to sit there, on wooden benches, or perched on the parapet, talking, smoking, eating, admiring the view, or merely watching the coming and going of their fellow men.

People make the pilgrimage to the Shwedagon from all parts of the country; Shans from the Shan States, Kachins from the northern hills, Mons from the villages of the deep south. And there are always *pongyis*—monks—walking about in their orange coloured robes, and shaven-headed nuns in their pale pink robes; and there are a few beggars, but they are not beggars in the ordinarily accepted sense but beggars as it were for the kingdom of heaven's sake, and mostly they are lay nuns in dark robes.

The pagoda enshrines eight hairs of the Buddha's head brought from India more than 2500 years ago by two Burmese merchants. There was then on this southernmost spur of the Pegu Yoma only the Mon—or Mun—village of Dagon, which eventually became Yangon, from which comes the modern name Rangoon. The shrine now known as the Shwedagon Pagoda, strictly *Shwe-Dagon Paya*—was the creation of Shinbyushin, King of Ava, in 1774. He raised it to its present height and gilded it with his own weight in gold. But centuries before then, during the years of the Mon Kingdom of Pegu, Shinsawbu, Queen Regnant of Hanthawaddy, had gilded it with her own weight in gold. King Singu, the son of King Shibyushin, regilded the pagoda in 1778 and had a sixteen ton bronze bell cast, which stands now at the north-east corner of the platform. This is the bell which fell into the river during the Anglo-Burmese war of 1824, and was brought up by the Burmese in 1826 and restored to its place. The great canopy or umbrella—the *hti*—was the gift of King Mindon, who founded Mandalay. It cost half a million rupees and is hung with some fifteen hundred bells, one hundred of which are gold, the rest siiver. This wonderful gift was sent by the king down the Irrawaddy in 1852, when

Lower Burma was already in the hands of the British. The king had begged that one of his own representatives be allowed to officiate at the hoisting of the *hti*, but the British considered that this would be in the nature of a political gesture, and taken as such by the people, and the request was refused. Nevertheless a vast crowd attended the event and celebrated it with great festivities.

The hoisting of a new *hti* for even the smallest of pagodas is always an occasion for festivity, for *pwe*, as it is called, when open-air performances of dancing and singing go on literally from dusk till dawn. People come in from far and wide for *pwe*, and innumerable eating booths are set up, and stalls for the sale of fruit-juice, drinks, sweets, fruit, cakes, and all manner of things. The Burmese love festivals, and it unifies their national life that these festivals are invariably in connection with their religion. There is more to say about *pwe*, so important in Burmese life, but the place is not here, where we are considering "the fairest place that doe bee in all the world."

Aldous Huxley, who found the Taj Mahal 'disappointing', reacted to the Shwedagon as to a 'sacred Fun Fair, a Luna Park dedicated to the greater glory of Gautama—but more fantastic, more wildly amusing than any Bank Holiday invention.*' That is sad for Mr. Huxley that his eyes and his spirit were denied the vision of beauty, that he missed 'the perfume of the thousand prayers that have been prayed there, of the thousand thousand holy thoughts that have been thought there.' I have seen this pagoda athwart the mango tree beside my bedroom window at sunrise, and have leaned upon its parapet at sundown; I have seen it burnished to golden fire in the mid-day sun, and bewitched into something in a dream by moonlight. I have heard the *tauk-te* lizard calling its name somewhere out of sight as I wandered barefoot over the warm stones behind the shrines. I have sat and watched the people come and go in their bright clothes, the women with flowers in their hair, and themselves like flowers, and the young men so straight and slim in their *longyis* and neat light jackets. I have been up and down the many stairs many times, always at the top meeting with a fresh shock of delight the scent of jasmine and tuber-roses. I have seen the fabulous golden cone reflected in the lake at the other side of the city, by sunlight and moonlight. And by sunlight and moonlight rising above the city in sheer golden purity from its surrounding forest of trees.

I do not merely remember it all, how it looked at these different times, from these different angles, but feel again, recalling it, the emotion it evoked. It is as though the heart itself remembers. Words do not seem adequate to convey such shining beauty; paint might serve the purpose better. But then I think that perhaps the words of Fielding Hall, in which he sums it all up—after describing it as like 'a great tongue of flame', and a 'most wonderful sight, so brilliant in the hot sunshine that it seemed to 'shake and tremble in the light like a fire'—in a very simple phrase, are after all the most telling, since words will not compass such beauty, and there is nothing for it, therefore, but to fall back as he did upon the simplicity of the statement—'it is a very beautiful place, this pagoda.....'

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* "Jesting Pilate"—1926.

And as with the thought of Craving, so with the thought of Ill-will and the thought of Cruelty: when these sought lodgement in my mind, I considered how that they were injurious to oneself and to others, to all concerned, unwise, ruinous not tending to deliverance; and so considering, they died away from me. And as oft soever as they strove to arise, I put them from me, crushed them out, knowing that thoughts of Ill-will and Cruelty drive away thoughts of Good-will and Kindliness, and so the mind is inclined to Ill-will and to Malice.

Majjhima Nikāya, Nineteenth Discourse.

THE BUDDHIST DOCTRINE OF KAMMA AND REBIRTH

By

NĀRADA MAHĀTHERA, VAJIRARAMA, BAMBALAPITIYA, COLOMBO

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

Kamma is the law of moral causation. Rebirth is its corollary.

Kamma and Rebirth are inter-related, fundamental doctrines in Buddhism. These two beliefs were prevalent in India before the advent of the Buddha. Nevertheless, it was the Buddha who explained and formulated these two doctrines in the completeness we have them today.

What is the cause of the inequality that exists amongst mankind?

How do we account for the unevenness in this ill-balanced world?

Why should one be brought up in the lap of luxury endowed with fine mental, moral and physical qualities, and another in absolute poverty, steeped in misery? Why should one be born a millionaire and another a pauper? Why should one be a mental prodigy and another an idiot? Why should one be born with saintly characteristics and another with criminal tendencies? Why should some be linguists, artists, mathematicians and musicians from the very cradle? Why should others be congenitally blind, deaf and deformed? Why should some be blessed and others cursed from their birth?

There must either be a cause or causes for this inequality of mankind, or it must be purely accidental.

No sensible person would think of attributing this unevenness, this inequality, this diversity to blind chance or pure accident. In this world nothing happens to any person that he does not deserve for some reason or other. Usually the actual reason or reasons cannot be comprehended by men of ordinary intellect. The definite invisible cause or causes of the visible effect is not necessarily confined to the present life, but may be traced to a proximate or remote past birth.

With the aid of telesthesia and retrocognitive knowledge, may it not be possible for a highly developed seer to perceive events which are ordinarily imperceptible to the physical eye? Buddhists affirm such a possibility.

Some religionists conveniently attribute this inequality to a single cause such as an incomprehensible God-Creator. The Buddha explicitly denies the existence of a Creator, interpreted either as an Almighty Being or a causeless cosmic force.

The Pāli equivalent for the God-Creator in other religions is either *Issara* (Sanskrit—*Isvara*) or Brahma. In the Tipiṭaka there is absolutely no textual reference whatever to the existence of a Creator or to his relation with man.

Despite the fact that the Buddha placed no supernatural God over man, some scholars assert that the Buddha was characteristically silent on this important controversial question. The following quotations will clearly indicate the view-point of the Buddha towards the concept of a God-Creator.

In the Anguttara Nikāya the Buddha speaks of three divergent views that prevailed in His time. One of which was:

"Whatever happiness or pain or neutral feeling this person experiences, all that is due to the creation of a Supreme Deity (*Issara-nimmānahetu*)" *

According to this statement we are what we were willed to be by a Creator. Our destinies rest entirely in his hands. Our fate is pre-ordained by him. The supposed freewill granted to his creation is obviously false.

Criticising this fatalistic view the Buddha says:

"So, then, owing to the creation of a Supreme Deity men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the creation of a God as the essential reason, there is neither the desire to do, nor the effort to do, nor necessity to do this deed or abstain from that deed"*.

In the Devadaha Sutta** the Buddha, referring to the self-mortification of naked ascetics, remarks:

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* Anguttara Nikaya i.174; Gradual Sayings, i.158.

** Majjhima Nikaya (No. 101) ii 222

"If, O Bhikkhus, beings experience pain and happiness as the result of God's creation (*Issara nimmānahetu*), then certainly these naked ascetics must have been created by a wicked God (*Pāpak-na Issara*), since they are at present experiencing such terrible pain".

*Kevaḍḍha Sutta** narrates a humorous conversation that occurs between an inquisitive Bhikkhu and the supposed God-Creator.

A Bhikkhu desiring to know the end of the elements, approached Maha Brahma and questioned him thus:

"Where, my friend, do the four great elements—earth, water, fire, air—cease, leaving no trace behind?"

The Great Brahma replied:

"I, brother, am Brahma, Great Brahma, the Supreme Being, the Unsurpassed, the Perceiver of all things, the Controller, the Lord of all, the Maker, the Fashioner, the Chief, the Victor, the Ruler, the Father of all beings who have been and are to be".

For the second and third time the Bhikkhu repeated his question, and the Brahma gave the same dogmatic reply.

Then Maha Brahma took the Bhikkhu by the arm, led him aside and made a frank utterance:

"O brother, these gods of my suite believe as follows: 'Brahma sees all things, knows all things; penetrates all things.' Therefore was it that I did not answer in their presence. I do not know, O brother, where these four great elements cease, having no trace behind. Therefore it was an evil and a crime, O brother, that you left the Blessed One, and went elsewhere in quest of an answer to the question. Turn back, O brother, and having drawn near to the Blessed One, ask Him this question, and as the Blessed One explains to you, so believe."

Tracing the origin of Maha Brahma, the so-called Creator, the Buddha comments in the Pāthika Sutta**:

"On this, O disciples, that being who was first reborn (in a new world evolution) thinks thus: 'I am Brahma, the Great Brahma, the Vanquisher, the Unvanquished, the All-seeing, the Disposer, the Lord, the Maker, the Creator, the Chief, the Assigner, the Master of Myself, the Father of all that are and are to be. By me are these beings created. And why is that so? A while ago I thought: Would that other beings too might come to this state of being! Such was the aspiration of my mind, and lo these beings did come.'

"And those beings themselves who arose after him, they too think thus: 'This worthy must be Brahma, the Great Brahma, the Vanquisher—the Father of all that are and are to be.'

"On this, O disciples: that being who arose first becomes longer lived, handsomer, and more powerful, but those who appeared after him become shorter lived, less comely, less powerful. And it might well be, O disciples, that some other being, on deceasing from that state, would come to this state (on earth). So come, he might go forth from the household life into the homeless state. And having thus gone forth by reason of ardour, effort, devotion, earnestness, perfect intellection, he reaches up to such rapt concentration, that with rapt mind he calls to mind his former dwelling place but remembers not what went before. He says thus: 'That Worshipful Brahma, the Vanquisher,—the Father of all that are and are to be, he by whom we were created, he is permanent, constant, eternal, unchanging, and he will remain so for ever and ever. But we who were created by that Brahma, we have come hither all impermanent, transient, unstable, short-lived, destined to pass away.'

"Thus was appointed the beginning of all things which, ye, sirs, declare as your traditional doctrine; to wit, that it has been wrought by an over-lord, by Brahma."

In the Bhūridatta Jātaka (No. 543)*** the Bodhisatta questions the alleged justice of the Creator as follows:—

" He who has eyes can see the sickening sight;
Why does not Brahma set his creatures right?
If his wide power no limits can restrain,
Why is his hand so rarely spread to bless?
Why are his creatures all condemned to pain?
Why does he not to all give happiness,
Why do fraud, lie, and ignorance prevail?

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* Digha Nikaya No. 11 Part i 221.

** Digha Nikaya (No. 24) iii 29: Dialogues of the Buddha, iii 26.

*** Jataka Translation vi 110.

Why triumphs falsehood,—truth and justice fail?
I count your Brahma one th'unjust among
Who made a world in which to shelter wrong".

Refuting the theory that everything is the creation of a God, the Bodhisatta states in the Mahābodhi Jātaka: *

"If there exist some Lord all powerful to fulfil
In every creature bliss or woe, and action good or ill;
That Lord is stained with sin. Man does but work his will".

Now, how do modern scientists account for the inequality of mankind?

Confining themselves purely to sense-data, they attribute this inequality to chemico-physical causes, heredity, environment, and so forth.

Julian Huxley, a distinguished biologist, writes that some genes control colour, others height or weight, others fertility or length of life, others vigour and the reverse, others shape or proportions. Possibly all, certainly the vast majority, of hereditary characters are gene-controlled. For mental characters, especially the more complex and subtle ones, the proof is more difficult, but there is every evidence that their inheritance is due to a different mechanism from that for bodily characters. That which is inherited in our personality and bodily peculiarities depends somehow upon the inter-action of this assorted battery of genes with which we are equipped at fertilization. **

One must admit that all such chemico-physical phenomena, revealed by scientists, are partly instrumental,—but could they be solely responsible for the subtle distinctions and vast differences that exist amongst individuals? Yet, why should identical twins who are physically alike, inheriting like genes, enjoying the same privilege of upbringing, be so temperamentally, intellectually, and morally totally different?

Heredity alone cannot account for these vast differences. Strictly speaking, it may account for the similarities more than the differences.

The infinitesimally minute chemico-physical germ, which is about 1/120th of an inch across, inherited from parents, explains only a portion of man, his physical foundation. With regard to the more complex and subtle mental, intellectual, and moral differences we need more enlightenment. The theory of heredity cannot satisfactorily account for the birth of a criminal in a long line of honourable ancestors, for the birth of a saint in a family of evil repute, for the arising of infant prodigies, men of genius and perfect spiritual teachers.

The Buddha showed that this inequality is due not only to heredity, environment, "nature and nurture", but also to Kamma, the result of our own past actions and our present doings. We ourselves are responsible for our own happiness and misery. We create our own heavens. We create our own hells. We are the architects of our fate.

Preplexed by the seemingly inexplicable, apparent disparity that exists amongst humanity, a young truth-seeker approached the Buddha and questioned Him about this intricate problem of inequality.

"What is the cause, what is the reason, O Lord," questioned he, "that we find amongst mankind the short-lived (*appāyukā*) and the long-lived (*dīghāyukā*), the healthy (*appābadhā*) and the diseased (*bavhābādhā*), the ugly (*dubbaṇṇā*) and the beautiful (*vaṇṇavantā*) the powerless (*appesakkhā*) and the powerful (*mahesakkhā*), the poor (*appabhogā*) and the rich (*mahābhogā*), low-born (*nicakulinā*) and the high-born (*uccakulinā*), the ignorant (*duppaññā*) and the wise (*paññāvantā*).***

Briefly the Buddha gave the following profound reply:—

"All living beings have actions (kamma) as their own, their inheritance, their congenital cause, their kinsman, their refuge. It is Kamma that differentiates beings into low and high states.***

He then explained the causes of such differences in accordance with the law of cause and effect.

We, no doubt, are born with hereditary characteristics. At the same time we do possess certain fixed abilities that science cannot adequately account for. To our parents we are indebted for the gross sperm and ovum that form the nucleus of this

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* Jataka Translation v 122. ** Julian Huxley, The Stream of Life.
*** Majjhima Nikaya (Culakammavibhanga Sutta No. 135) iii. 203.

so-called being. There they remain dormant until this potential germinal compound is vitalized by the Kammic energy needed for the production of the foetus. Kamma is therefore the indispensable conceptive cause of this being.

The accumulated Kammic tendencies, inherited by individuals in the course of their previous lives, play at times a far greater role than the hereditary parental cells and genes in the formation of both physical and mental characteristics.

The Buddha, for instance, inherited, like every other person, the reproductive cells and genes from His parents. But physically, morally, and intellectually there was none comparable to Him in His long line of royal ancestors. In the Buddha's own words, He belonged not to the royal lineage, but to that of the Ariyan Buddhas. He was certainly a superman, an extraordinary creation of His own Kamma.

According to the Lakkhaṇa Sutta* the Buddha inherited these exceptional features, such as the 32 major marks, as the result of His past meritorious deeds. The ethical reason for acquiring each physical feature is clearly explained in the Sutta.

It is obvious from this unique case that Kammic tendencies could not only influence our physical organism, but also nullify the potentiality of the parental cells and genes —hence the significance of the Buddha's statement,—" we are the heirs of our own actions."

Dealing with this problem of variation the Atthasālini ** states :—

"Depending on this difference in Kamma appears the difference in the birth of beings, high low, base and exalted, happy and miserable. Depending on the difference in Kamma appears the difference in the individual feature of beings as beautiful and ugly, high-born or low-born, well-built or deformed. Depending on the difference in Kamma appears the difference in worldly conditions of beings as gain and loss, fame and disgrace, blame and praise, happiness and misery."

" By Kamma the world moves, by Kamma men
Live, and by Kamma are all beings bound
As by its pin the rolling chariot wheel.
By Kamma one attains glory and praise,
By Kamma bondage, ruin tyranny.
Knowing that Kamma bears fruit manifold.
Why say ye, 'In the world no Kamma is'?"

Thus, our present mental, moral, intellectual, and temperamental differences are preponderantly due to our own actions and tendencies, both past and present.

Although Buddhism shows this variation to be due to Kamma, as the chief cause amongst a variety, yet it does not assert that everything is due to Kamma. The law of Kamma, important as it is, is only one of the twenty-four conditions (paccaya), described in Buddhist Philosophy. ***

Refuting the erroneous view that "Whatsoever weal or woe or neutral feeling is experienced, all that is due to some previous action (*pubbekatahetu*)," the Buddha states:

"So, then owing to a previous action, men will become murderers, thieves, unchaste, liars, slanderers, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the former deed as the essential reason, there is neither the desire to do, nor effort to do, nor necessity to do this deed, or abstain from that deed." ****

This important text contradicts the belief that all physical circumstances and mental attitudes spring from past Kamma. If the present life is totally conditioned or wholly controlled by our past actions, then certainly Kamma is tantamount to fatalism and determinism and predestination. One will not be free to mould one's present and future. In this case freewill too becomes an absolute farce. Life becomes purely mechanistic, not much different from a machine. Whether we are created by an Almighty God who controls our destinies and fore-ordains our future, or are produced by an irresistible Kamma that completely determines our fate and controls our life's course, independent of any free action on our part, is essentially the same. The only difference lies in the two words God and Kamma. One could easily be substituted by the other, because the ultimate operation of both forces would be identical.

The Buddhist law of Kamma is not such a fatalistic doctrine.

In this connection it should be stated that, there are five orders or processes (Niyāmas)

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* Digha Nikaya (N. 30) iii. 142.
** P 65 ; The Expositor, i. 87.
*** See Compendium of Philosophy, p. 191.
**** Anguttara Nikaya, i. 173; Gradual Sayings, i. 157.

which operate in the physical and mental realms.

They are:

1. *Utu Niyāma*, physical inorganic order, *e.g.*, seasonal phenomena of winds and rains. The unerring order of seasons, characteristic seasonal changes and events, causes of winds and rains, nature of heat, etc., belong to this group.
2. *Bīja Niyāma*, order of germs and seeds (physical organic order); *e.g.*, rice produced from rice-seed, sugary taste from sugar-cane or honey, peculiar characteristics of certain fruits, etc. The scientific theory of cells and genes and the physical similarity of twins may be ascribed to this order.
3. *Kamma Niyāma*, order of act and result, *e.g.*, desirable and undesirable acts produce corresponding good and bad results. As surely as water seeks its own level so does Kamma, given opportunity, produce its inevitable result,—not in the form of a reward or punishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the sun and the moon.
4. *Dhamma Niyāma*, order of the norm, *e.g.*, the natural phenomena occurring at the advent of a Bodhisatta in his last birth. Gravitation and other similar laws of nature, the reason for being good, and so forth may be included in this group.
5. *Cittā Niyāma*, order of mind or psychic law, *e.g.* processes of consciousness, arising and perishing of consciousness, power of mind, etc. Telepathy, telesthesia, retro-cognition, premonition, clairvoyance, clairaudience, thought-reading, all psychic phenomena which are inexplicable to modern science are included in this class.

(*See Abhidhammavatara p.54;*

Mrs. Rhys Davids, Buddhism, p.119).

Every mental or physical phenomenon could be explained by these all-embracing five orders or processes which are laws in themselves. Kamma as such is only one of these five orders which as is the case with all natural laws, demand no law-giver.

Of these five, the physical inorganic order and the order of the norm are more or less mechanistic, though they can be controlled to some extent by human ingenuity and the power of mind. For example, fire normally burns, and extreme cold freezes, but man has walked scatheless over fire and meditated naked on Himalayan snows; horticulturists have worked marvels with flowers and fruits; and Yogis have performed levitation. Psychic law is equally mechanistic, but Buddhist training aims at control of mind, which is possible by right understanding and skilful volition. Kamma law operates quite automatically and, when the Kamma is powerful, man cannot interfere with its inexorable result though he may desire to do so; but here also right understanding and skilful volition can accomplish much and mould the future. Good Kamma, persisted in, can thwart the reaping of bad. Kamma is certainly an intricate law whose working is fully comprehended only by a Buddha. The Buddhist aims at the destruction of all Kamma.

What is Kamma

The Pāli term Kamma (Sanskrit-Karma) literally means action or doing. Any kind of intentional action whether mental, verbal, or physical is regarded as Kamma. It covers all that is included in the phrase "thought, word and deed". Generally speaking, all good and bad actions constitute Kamma. In its ultimate sense Kamma means all moral and immoral volition (*kusala akusala* cetanā). Involuntary, unintentional or unconscious actions, though techn cally deeds, do not constitute Kamma, because volition, the most important factor in determining Kamma, is absent.

The Buddha says:

"I declare, O Bhikkhus, that volition (*cetana*) is Kamma. Having willed one acts by body, speech, and thought."

—*Anguttara Nikāya, iii 415.*

Every volitional action of individuals, save those of Buddhas and Arahantas, is called Kamma. The exception made in their case is because they are delivered from both good and evil; they have eradicated ignorance and craving, the roots of Kamma. "Destroyed are their (germinal) seeds (*Khīnā bijā*); (selfish) desires no longer grow," states the Ratana Sutta. This does not mean that Buddhas and Arahantas are passive. They are tirelessly active in working for the real well-being and happiness of

all. Their deeds ordinarily accepted as good or moral, lack creative power as regard themselves. Understanding things as they truly are, they have finally shattered their cosmic fetters—the chain of cause and effect.

Kamma does not necessarily mean past actions. It embraces both past and present deeds. Hence, in one sense, we are the result of what we were; we will not absolutely be the result of what we are. The present is no doubt the offspring of the past and is the parent of the future, but the present is not always a true index of either the past or the future; so complex is the working of Kamma.

It is this doctrine of Kamma that the mother teaches her child when she says: "Be good and you will be happy and we will love you; but if you are bad, you will be unhappy and we will not love you."

In short Kamma is the law of cause and effect in the ethical realm.

Kamma and Vipāka

Kamma is action, and Vipāka, fruit or result, is its reaction. Just as every object is accompanied by a shadow, even so every volitional activity is inevitably accompanied by its due effect. Like potential seed is Kamma. Fruit, arising from the tree, is like the Vipāka, effect or result. The leaves, flowers and so forth which correspond to external differences such as health, sickness, poverty, etc., are Vipāka, Ānisamsa and Ādinava, inevitable concomitant consequences. Strictly speaking, both Kamma and Vipāka pertain to the mind.

As Kamma may be good or bad, so may Vipāka, fruit, be good or bad. As Kamma is mental so is Vipāka too mental; it is experienced as happiness, bliss, unhappiness or misery, according to the nature of the Kamma seed. Ānisamsa are the concomitant advantageous material things, such as prosperity, health, and longevity. When Vipāka's concomitant material things are disadvantageous, they are known as Ādinava, "full of wretchedness", and appear as poverty, ugliness, disease, short life-span and so forth.

By Kamma is meant the Moral and Immoral types of mundane consciousness, and by Vipāka, the resultant types of mundane consciousness. The eight types of supermundane (lokuttara) consciousness are not regarded as Kamma and Vipāka, because they tend to eradicate the roots of Kamma. In them the predominant factor is wisdom (paññā), whilst in the mundane it is volition (cetanā).

As we sow, we reap somewhere and somewhen, in this life or in a future birth. What we reap today is what we have sown either in the present or in the past.

The Samyutta Nikāya* states:

" According to the seed that's sown,
So is the fruit ye reap therefrom,
Doer of good will gather good,
Doer of evil, evil reaps.
Sown is the seed, and thou shalt taste thereof."

Kamma is a law in itself which operates in its own field without the intervention of any external, independent ruling agency.

Inherent in Kamma is the potentiality of producing its due effect. The cause produces the effect; the effect explains the cause. The seed produces the fruit; the fruit explains the seed, such is their relationship. Even so are Kamma and its effect, 'the effect already blooms in the cause.'

Happiness and misery, which are the common lot of humanity, are the inevitable effects of some cause or causes. From a Buddhist point of view they are not rewards and punishments, assigned by a supernatural, omniscient ruling power to a soul that has done good or evil. Theists who attempt to explain everything by this one temporal life and an eternal future life, ignoring a past, may believe in a postmortem justice, and may regard present happiness and misery as blessings and curses conferred on his creation by an omniscient and omnipotent divine ruler who sits in heaven above, controlling the destinies of the human race. Buddhism that emphatically denies such an Almighty and All-merciful God-Creator and an arbitarily created immortal soul, shows that there is a natural law and justice which cannot be suspended either by an Almighty God or an All-compassionate Buddha. According to this natural law, acts bring their own rewards and punishments to the individual doer whether human justice finds him out or not.

Some there are, who cavil thus: "So you Buddhists too administer capitalistic dope to the poor, saying:

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* Vol. i., p. 227.

"You are born poor in this life on account of your evil Kamma. He is born rich on account of his past good Kamma. So be satisfied with your humble lot; but do good to be rich in your next life.

"You are being oppressed now because of your past evil Kamma. That is your destiny. Be humble and bear your sufferings patiently. Do good now. You can be certain of a better and happier life after death."

The Buddhist doctrine of Kamma does not expound such ridiculous fatalistic views. Nor does it vindicate a post-mortem justice. The All-Merciful Buddha, who had no ulterior selfish motives, did not teach this law of Kamma to protect the rich and comfort the poor by promising illusory happiness in an after-life.

Admittedly we are born to a state created by ourselves. Yet by our own well-directed efforts there is every possibility for us to create new favourable environments even here and now. Not only individually but also collectively are we at liberty to create fresh Kamma that tends either towards our progress or downfall in this very life.

One is not always compelled by an iron necessity; for Kamma is neither fate nor predestination imposed upon us by some mysterious unknown power to which we must helplessly submit ourselves. It is one's own doing reacting on oneself, and so one has the possibility to divert the course of Kamma to some extent. How far one diverts it depends on oneself.

Is one bound to reap all that one has sown in just proportion? The Buddha provides an answer:

"If anyone says that a man *must* reap according to his deeds, in that case there is no religious life, nor is an opportunity afforded for the entire extinction of sorrow. But if anyone says that what a man reaps *accords* with his deeds, in that case there is a religious life, and an opportunity is afforded for the entire extinction of sorrow.*

Although it is stated in the Dhammapada** that "not in the sky, nor in mid-ocean, nor entering a mountain cave is found that place on earth, where abiding one may escape from (the consequence of) an evil deed," yet one is not bound to pay all the past arrears of one's Kamma. If such were the case, emancipation would be an impossibility. Eternal recurrence would be the unfortunate result.

What is the Cause of Kamma?

Ignorance (*avijjā*) or not, knowing things as they truly are is the chief cause of Kamma. Dependent on ignorance arises activities (*avijjā paccayā samkhārā*) states the Buddha in tha Paṭicca Samuppāda.

Associated with ignorance is its ally, craving (*taṇhā*), the other root of Kamma. Evil actions are conditioned by these two causes. All good deeds of a worldling (*puthujjana*) though associated with three wholesome roots of generosity (*alobha*), goodwill (*adosa*), and knowledge (*amoha*) are nevertheless regarded as Kamma because the two roots of ignorance and craving are dominant in him. The moral types of supramundane Path consciousness (*maggacitta*) are not regarded as Kamma because they tend to eradicate the two root causes.

Who is the doer of Kamma?
Who reaps the fruit of Kamma?

Is Kamma a sort of accretion about a soul?

In answering this subtle question venerable Buddhaghosa writes in the Visuddhi Magga:***

"No doer is there who does the deed;
Nor is there one who feels the fruit;
Constituent parts alone roll on;
This indeed is right discernment."

There are two realities—apparent and ultimate. Apparent reality is ordinary conventional truth (*samuti saccā*). Ultimate reality is abstract truth (*paramattha saccā*).

For instance, the table we see is apparent reality. In an ultimate sense the so-called table consists of forces and qualities.

For ordinary purposes a scientist would use the term water, but in the laboratory he would say H_2O.

In the same way for conventional purposes such terms as man, woman, being, self, and so forth are used. The so-called fleeting forms consist of psycho-physical phenomena which are constantly changing not remaining the same for two consecutive moments.

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* Anguttara Nikaya, i. 249. See Warren, Buddhism in Translations, p. 218.
** Verse 127.
*** Vol. ii. p. 602. See Warren, Buddhism in Translation, p. 248; The Path of Purity, iii. 726.

Buddhists, therefore, know that there is not an unchanging entity, no actor apart from action, no perceiver apart from perception, no conscious subject behind consciousness.

Who, then, is the doer of Kamma? Who experiences the effect?

Volition or will (*cetanā*) is itself the doer. Feeling (*vedanā*) is itself the reaper of the fruits of action Apart from these pure mental states (*suḍḍhadhammā*) there is none to sow and none to reap. In this respect Buddhists agree with Prof. William James when, unlike Descartes, he asserts—"Thoughts themselves are the thinkers."*

What is Kamma?

"Stored within the psyche", writes a certain psychoanalyist," but usually inaccessible and to be reached only by some, is the whole record, without exception, of every experience the individual has passed through, every influence felt, every impression received. The subconscious mind is not only an indelible record of individual experiences but also retains the impress of primeval impulses and tendencies which, so far from being outgrown as we fondly deem in civilised man, is subconsciously active and apt to break out in disconcerting strength at unexpected moments."

Buddhists would make the same assertion with a vital modification. Not stored within any postulatory "psyche", for there is no proof of any such receptacle or store-house in this ever-changing complex machinery of man, but dependent on the individual psycho-physical continuity or flux is every experience the so-called being has passed through, every influence felt, every impression received, every characteristic—divine, human, or brutal. In short the entire Kammic force is dependent on the mental flux (*citta-santati*) ever ready to manifest itself in multifarious phenomena as occasion arises.

"Where, venerable Sir, is Kamma? questioned King Milinda from the venerable Nagasena.

"O Maharaja," replied the venerable Nagasena, "Kamma is not said to be 'stored' somewhere in this fleeting consciousness or in any part of the body. But dependent on mind and matter it rests manifesting itself at the opportune moment, just as mangoes are not said to be stored somewhere in the mango tree, but dependent on the mango tree they lie, springing up in due season."

Just as wind or fire is not stored in any particular place, even so Kamma is not stored anywhere within or without the body.

Classification of Kamma

There are actions which may produce their due effect in this very life (*diṭṭhadhammavedaniya*). or in a subsequent life (*upapajjavedaniya*), or in any life in the course of one's wandering in Samsara (*aparāpariyavedaniya*). When such actions that should produce their effects in this life or in a subsequent life do not operate they are termed 'ineffective' (*ahosi*).

This classification is according to the time in which effects are worked out.

With reference to different functions, Kamma is classified into another four kinds.

Every birth is conditioned by a good or bad Kamma that predominates at the moment of death. Such an action is termed Reproductive (*janaka*) Kamma. As a rule the last thought-moment depends on the general conduct of a person. In some exceptional cases, perhaps due to favourable or unfavourable circumstances, at the moment of death a good person may experience a bad thought and a bad person a good one. The future birth will be determined by this last thought irrespective of the general conduct. This does not mean that the effects of the past actions are obliterated. They will have their due effects as occasions arise. Such reverse changes of birth account for the birth of virtuous children to vicious parents and of vicious children to virtuous parents.

Now, to assist and maintain or to weaken and obstruct fruition of this Reproductive Kamma, another past Kamma may intervene. Such actions are termed 'Supportive' (*upatthambaka*) and 'Counteractive' (*upapīḷaka*) Kamma respectively.

According to the law of Kamma the potential energy of the Reproductive Kamma could be totally annulled by a more powerful opposing past Kamma, which, seeking an opportunity, may quite unexpectedly operate, just as a counteractive force can obstruct the path of a flying arrow

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* Psychology, p.216.

and bring it down to the ground. Such an action is called 'Destructive' (*upaghātaka*) or (*upacchedaka*) Kamma, which is more powerful than the above two in that it not only obstructs but also destroys the whole force.

There is another classification according to the priority of effect.

The first is called Garuka Kamma, which means weighty or serious as it produces its effect in this life or in the next for certain. In the moral side the Weighty actions are the Jhānas or Ecstasies, whilst in the immoral side they are the five immediately effective heinous crimes (*pancānantariya kamma*) which are matricide, parricide, the murder of an Arahat, the wounding of a Buddha, and the creation of a schism in the Sangha.

In the absence of a Weighty Kamma to condition the subsequent birth, a death proximate (*Āsanna*) Kamma might operate. This is the action one does, or recollects, immediately before the dying moment, owing to its significance in determining the future birth the custom of reminding the dying person of his good deeds and making him do good on his death-bed still prevails in Buddhist countries.

Habitual (*Āciṇṇaka*) Kamma is the next in priority of effect. It is the action one constantly performs and recollects and towards which one has great predilection.

The last in this category is 'Cumulative' (*kaṭattā*) Kamma which embraces all that cannot be included in the above-mentioned three. This is, as it were, the reserve fund of a particular being.

The last classification is according to the plane in which the effects take place, namely—

(i) Evil actions (*akusala*) which may ripen in the sentient plane (*Kāmaloka*).
(ii) Good actions (*kusala*) which may ripen in the sentient plane.
(iii) Good actions which may ripen in the Realm of Form (*Rūpaloka*).
(iv) Good actions which may ripen in the Formless Realms (*Arūpaloka*).

Nature of Kamma

In the working of Kamma, it may be mentioned, there are malificent and beneficent forces and conditions to counteract and support this self-operating law. Birth (*gati*), time or conditions (*kāla*), beauty (*upadhi*), and effort (*payoga*) act as such powerful aids and hindrances to the fruition of Kamma.

Though we are neither absolutely the servants nor the masters of our Kamma it is evident from these counteractive and supportive factors that the fruition of Kamma is influenced to some extent by external circumstances, surroundings, personality, individual striving, and so forth.

It is this doctrine of Kamma that gives consolation, hope, reliance, and moral courage to a Buddhist.

When the unexpected happens and he meets with difficulties, failures, and misfortune, he realizes that he is reaping what he has sown, and is wiping off a past debt. Instead of resigning himself leaving everything to Kamma, he makes a strenuous effort to pull up the weeds and sow useful seeds in their place, for the future is in his hands.

He who believes in Kamma does not condemn even the most corrupt, for they have the chance of reforming themselves at any moment. Though bound to suffer in woeful states, they have the hope of attaining eternal Peace. By their doings they have created their own hell, and by their own doings they can create their own heavens too.

A Buddhist who is fully convinced of the law of Kamma does not pray to another to be saved but confidently relies on himself for his emancipation. Instead of making any self-surrender, or propitiating any supernatural agency, he relies on his own will-power and works incessantly for the weal and happiness of all.

This belief in Kamma "validates this effort and kindles his enthusiasm", because it teaches individual responsibility.

To an ordinary Buddhist Kamma serves as a deterrent, whilst to an intellectual it serves as an incentive to do good purely from an altruistic point of view. He becomes ever so kind, tolerant, and considerate.

This law of Kamma explains the problems of suffering, the mystery of so-called fate and predestination of other religions, and above all the inequality of mankind.

(*To be concluded in next issue.*)

THE FIRST UTTERANCE OF THE BUDDHA

By

VINAYACARYA M. PAÑÑĀSIRI THERO

"Thro' many a birth in existence
wandered I,
Seeking but not finding the builder of
this house.
A torment is repeated birth,
O, house-builder, you are seen ;
You shall build no house again.
All your rafters are broken,
Your ridge-pole is shattered.
To dissoulution goes my mind,
The end of craving have I attained."

—*Dhammapada, Verse 154.*

We should know that the word "Buddha" is not a proper name but the title of a Supreme Being who is able to solve the riddle of life. From time immemorial there have been saints and sages and many thinkers of fame who also tried to work out the same problem.

But they have solved them only partly and not completely. The Buddha alone, with His Supreme Wisdom, wisdom that is incomparably deeper than that of others, unravelled this great "knot of human death and fate" from the beginning to the end.

The attainment of this great knowledge we call Enlightenment, and that enlightening knowledge is known as Buddhi or Bodhi. One who possesses Bodhi, we rightly name as Buddha and we, therefore, say "THE BUDDHA".

The last Buddha, whose doctrine we are fortunate to have inherited, was by name Gotama, as He was born in the Sakya Clan we call Him Sakya Muni—the sage of the Sakya Clan.

Now the question is: How did He attain such Supreme Wisdom, a Wisdom that is incomparably greater than that of others? It is not the effort of a single life. It is not within the span of a single life that He strived to gain this knowledge. It was by a hard struggle during a long period and after an incalculably great number of lives that He managed to achieve that end.

Even in His last life, in which He gained His final deliverance, He had to face the laborious task of practising severe austerities for six long years in search of this knowledge. Finally, when He triumphantly succeeded in finding the Truth for Himself, He was able to announce to the world: "This truth was not among the doctrines handed down but there arose within me the eye (to perceive), there arose the knowledge (of its nature), there arose the understanding (of its cause), there arose the wisdom (to guide in the path of tranquillity), there arose the light (to dispel the darkness from it)."

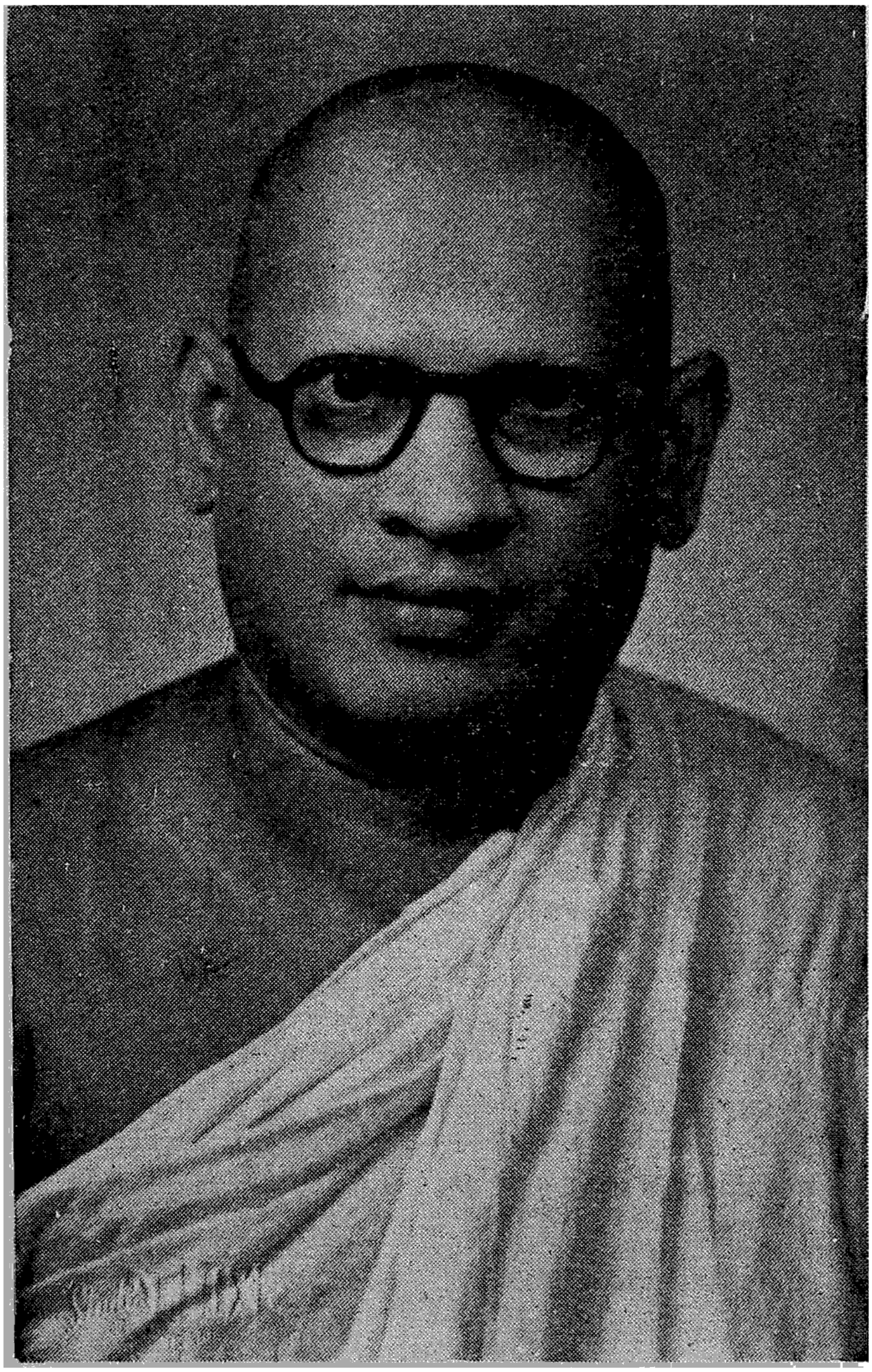
Therefore, the Buddha in His utterance of ecstasy, which is regarded as the first utterance, summed up all His experiences that enabled Him to gain the Final Deliverance and proclaimed it to the world. The Buddha said: "**Through many a birth in existence wandered I.**"

Now it should be understood that an aspirant to this lofty position is also a being wandering in Saṁsāra like any one of us. He also has to experience the miseries of existence just as any one of us. But since he makes his firm determination to aspire to reach this unique greatness he has to practise all that is regarded as good and benevolent, 1. Generosity (dāna), 2. Morality or Virtue (sīla), 3. Renunciation (nekkhama), 4. Wisdom (Paññā), 5. Effort (viriya), 6. Tolerance (khanti), 7. Truth (sacca), 8. Resolve (adiṭṭhāna), 9. Loving-kindness (mettā), and 10. Equanimity (upekkhā).

There are ten pre-requisites to Perfection. As the aspirant rolls on in Saṁsāra, incessantly and repeatedly, birth after birth in different capacities—sometimes as a man, sometimes as a deva or heavenly being, and sometimes even as an animal, yet he does not quite forget nor give up his original determination.

So he practises all virtues until, finally, he becomes perfected in them. The period taken in this process cannot be counted in years, centuries or even millennia. It requires a number of æons or ages of incalculable magnitude.

The amount of suffering that a being in Saṁsāra experiences during such long period, without doubt, is incredible and indescribable. It does not mean that there were no short spells of happiness during this whole period. Should there be no immediate happiness for all the goodness practised by the aspirant, then, no one would care to wait for an ultimate goal.



Ven'ble Vinayacarya M. Paññāsīri Thero of Vidyalankara Pirivena, Kalaniya, Ceylon

That is the very reason the period of apprenticeship extends to several æons. For each righteous life that he has spent, as an immediate result, he will be reborn to a better condition (in heavenly or Brahma realms) and will be marooned there for a considerably long period. It should be noted that an aspirant to Buddhahood would not commit any heinous crimes to enable him to suffer lengthy indefinite periods in the hells, because of the fact that he is bent on something good. Still, due to the treacherousness of Saṁsāra, beings involved in it are liable to do wrong. Because Saṁsāra's nature is such, and the aspirant is still an aspirant and not a perfected one.

Still, as wrongs are being committed, there will be suffering conditions which won't be few and far apart. Therefore, the Buddha said: "I say, that the existence in this Saṁsāra, even for a moment, is miserable."

What is all this due to? It is due to ignorance. Through ignorance beings perform acts and accumulate merits and demerits, which, again, urged by craving for existence, take them round and round repeatedly in this cycle of birth and death.

The Buddha taught: "What is the cause of this (going round and round incessantly in this round of birth and death?). A world-without-end, brethren, is this round of birth and death. No beginning can be seen of those beings hindered by ignorance, bound by craving, for ever running through the round of birth and death.

"Thus for a long time, brethren, have ye experienced grievous pain, experienced misery; and swollen are the charnel fields. So that ye may well be disgusted with, well turn away from, well be released from all the activities of existence."

The Buddha had this realization for the first time when he contemplated on these matters while seated under the Bodhi Tree at Buddha Gaya. And it is after that Sublime Enlightenment that the ecstasy of His Deliverance arose in Him and He uttered this stanza.

The Buddha continued:—"**I wandered seeking but not finding the builder of this house.**"

"House", in this context means, the Five Aggregates which comprise a being: Form (material body), Feeling, Perception, Volitional activities (the Kammic forces which effect rebirth) and consciousness. So it is this Group of Existence that undergoes this ever changing process. There is nothing permanent in it. Neither this group nor anything outside it is permanent except space and Nibbāna, which are the only unconditioned states. Now, just because the unconditioned is unconditioned and words are symbols of the conditioned: we cannot adequately describe Nibbāna and while we may call it a "state" for the purpose of discussion, we must understand the inadequacy of this word.

It is this Five-fold-Group-of-Existence that appears once here and disappears from here only to reappear in the same or another form of existence. As we all know, it is only one item out of this five-fold-group that undergoes a conspicuous change—a gross change. That is the form or the material body.

Although we are unable to detect a conspicuous change in the four other groups, (Feeling, Perception, Volitional activities and Consciousness) that does not mean that they do not undergo any change. They also undergo a constant change with such speed that there is nothing known to us with which we may compare it. We cannot observe it with our normal eyes. We can only discern it with the mind's eye and only then if we develop the mind to the required standard.

So, now, it is this Five-fold-group which is the house as well as its dweller, and it is from within this that the craving in the builder of the house is aroused. There is no separate or outside builder. This was the real problem that awaited the master-mind of a Perfected One, an Enlightened Buddha, for its solving and pronouncement of the solution for the guidance of the world.

To show that no outside power is instrumental in creating this wheel of birth and death, let me quote:

"na h'ettha devo brahmmā vā
samsārass'atthi kārako:
suddhadhammā pavattanti,
hetusambhārapaccayā.

"No God, no Brahma, can be called,
The Maker of this wheel of life,
Empty phenomena roll on,
Dependent on conditions all."

—*Vinaya.*

"kammassa kārako n'atthi,
vipākassa ca vedako:
suddhadhammā pavattanti,
ev'etam sammādassanam.

No doer is there does the deed,
Nor is there one who feels the fruit;
Only constituent parts roll on,
This is the correct philosophy."

—Visuddhi-magga Aṭṭhakathā-kankhāvitaraṇa-niddesa.

Now let us proceed to the third line of the stanza.

A Torment is Repeated Birth

Generally speaking, people do not know and therefore, it is extremely hard for them to realize that our existence in this world is full of misery. This is due to the presence of a few transitory moments of happiness intermingled in a mass of suffering. The common man looks upon such happiness as a great thing, hence yearns to have that, because he is not aware of any other better conditions.

But, correctly speaking, such limited happiness experienced in this world cannot be counted as happiness when compared to the happiness experienced in heavenly worlds and Brahma realms although that is also transitory. Therefore the real happiness, which is the Eternal Happiness can be found only in NIBBĀNA.

At the same time, people get very much worried at a little misery that befalls them, and weep, wail and beat their breasts and even become insane, leading them sometimes to commit suicide. If they only knew that such misery is very insignificant when compared to the real sufferings that matter when reborn in the hells or the ghost-worlds or the animal kingdom, and so on, then they would be all the more happier for the trifling conditions of misery they have to face in the human world.

However, whether it be happiness or misery, both are merely fleeting phenomena; neither is permanent. Every being in existence passes through long or short periods in both states. But due to the screen between existences, or each term of existence being in quite different states, or even though it may be in the self-same states, yet usually nothing before one's birth or after one's death is known to us. Therefore, we see or experience that happiness and suffering only of one lifetime. Hence each existence is a watertight compartment in itself.

If, on the other hand, every being attached to this round of rebirth were to see while in this rational human state, before its birth and after its death, just as those who are possessed of remembrance of past births (Pubbenivāsānussati ñāna) and Clairvoyance (Dibbacakkhu), then every one would be able to see for himself or herself what a long time he or she has been wandering in this Saṁsāra. Then he or she would be able to know whether it was more misery or more happiness that he or she had experienced. At least we should check it up from the limited few existences that we may be able to see because none, except an All-Enlightened Buddha, is able to see infinitely.

The Buddha, after developing the power of clairvoyance which enabled Him to perceive the past and future lives, said;

"With clairvoyant vision, purified and super-normal, I perceived beings disappearing from one state of existence and reappearing in another. I beheld the base and noble, the beautiful and the ugly, the happy and the miserable, and beings passing according to their deeds."

In short, we should understand that Saṁsāra is such that there is none who has enough time to find out, at least, his own past. Because its begining is too far away; beyond the ken of any knowledge. The only possessor of the Supreme Knowledge; the Buddha, can see as far back as possible within a period of a whole æon. Yet there will be no end; the beginning will not be in sight.

In the circumstances, it would be the best thing for one to try to understand the miseries of the present life. In the scriptures we find a fine parable for this: "Just as if a man had been wounded with an arrow thickly smeared with poison, and his friends, companions relatives and kinsmen were to get an arrow-surgeon, and the wounded man were to say, 'I will not have the arrow pulled out as long as I do not know the man by whom I was wounded, whether he was a warrior, a brahmin,—what was his name and clan—whether he was tall, short or of middle height—whether he was black, or dark and every particular about the bow and the arrow.'. Before learning all this the man would die. Therefore, if one has a sound and pure knowledge of the miseries of the present existence that suffices to prove that there is more misery than happiness, one should begin to pull out the arrow of Craving that causes it.

As the Buddha said, that "the nature of sickness is in health, in the midst of life we are in death". If we realize this much, it is enough for us to understand that rebirth is a torment. We are unable to realise this fact fully because of the heavy veil of delusion that surrounds us and because each term of existence is sealed off from the other.

"O, House-Builder, you are seen. You shall Build no House Again"

With the Buddha's attainment of Enlightenment, the Ignorance that was feeding the fire of Craving for Existence completely vanished, He realized that it was chiefly this ignorance that conditioned His existence. So He personifies ignorance as the builder of the house and challenges: "You shall build no house again".

Why cannot he build the house again? The answer comes in the next two lines. The Buddha said: **"All your rafters are broken; Your Ridge-Pole is Shattered."**

As the material—ignorance and craving—with which the house was built have been totally destroyed, completely annihilated, how could the builder erect another house with them?

When thus Deliverance comes what are the feelings of the Delivered Ones (the Buddhas, the Pacceka Buddhas and the Arahants who live according to the Teachings of a Buddha?). The suttas explain it thus: "He comes to comprehend Suffering, the Rise of Suffering the Cessation of Suffering, and the Course that leads to the Cessation of Suffering. He comes to know cankers as they really are, to know their rise, their cessation, and the course which leads to their cessation.

"When he knows and sees this, his heart is delivered from the Canker of pleasures of sense, from the Canker of continuing existence, from the Canker of wrong-views, and the Canker of ignorance; and to him thus delivered comes the knowledge of his deliverance in the conviction that rebirth is for him no more; that he has lived the highest life, that his task is done, and that now for him there is no more of what has been."

"To Dissolution goes my mind. The end of Craving have I Attained".

Now, throughout this round of birth and death, the Buddha, as all are, was taken in it due to craving inspired and fed by ignorance the two of which are mental states. So, with the dawning of the Enlightenment of reality that is the Truth (Nibbāna), the darkness of ignorance was dispelled together with craving.

Thus Nibbāna is the goal because it is obtained at the end of the round of rebirths. And as there is no more rebirth, there is no consequent death, and no more suffering. Yet it is a certain unconditioned state which could be realized only by the one who has reached that stage. It is ineffable and our mundane minds are incapable of realizing it. It is only the delivered one who knows its true nature, of its true happiness, and feels the boundless security and the Eternal Peace.

It was after reaching this Supreme Goal, having tasted the fruit of His labours, that the Buddha proclaimed and preached to the world out of compassion for all beings. Since the Buddha's teaching is so well established and is existant up to this day, it is the duty of every sensible person who desires good for himself to learn and practise it for his or her own good; for his or her own Deliverance.

The Buddha announced to the world:—

"Now I, bhikkhus, am the one that is skilled in this world and skilled in the world beyond, in Māra's realm and that beyond, in the realm of Death and that beyond Death. I am He, bhikkhus to whom if men think fit to lend an ear and put trust in Him, it shall be to their profit and happiness for many a long day." (N.N.A.34).

In conclusion, I quote a verse from the Dhammapada (the translation of which is by the late Mr. F.L. Woodward).

"They who yield to their desires,
Down the stream of craving swim;
As we see the spider run,
In the net himself has spun;
Wise men cut the net and go,
Free from craving, free from woe.
"Loose all behind, between, before;
Cross thou to the other shore,
With thy mind on all sides free,
Birth and death no more shalt see."

—Dhammapada, Verses 347; 348.

MAY ALL SENTIENT BEINGS BE HAPPY, FREE FROM DISEASE AND SORROW.

THE CASE FOR REBIRTH

Extracts from a Work in Progress

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BURMA BUDDHIST WORLD-MISSION, RANGOON

THAT all beings on earth, as well as those inhabiting other realms, have existed previously in some form or another, and will continue to exist or re-manifest themselves after the present life, was almost universally held as a fact in the ancient world. The doctrine, so widespread as to be free from any suspicion of being a dogma attached to one particular religion was held by Pythagoras, Plato and Socrates; it was a feature of some very ancient Rabbinical traditions, and can, indeed, be traced back as far as it is possible to search out the origins of human belief. Egerton C. Baptist, in his erudite work, "Nibbāna or the Kingdom?" gives the following quotation from Origen: "Angels may become men or demons, and again from the latter they may rise to be men or angels," proving that the great Church theologian held firmly to the Gnostic belief, older than Christianity yet quite acceptable to the early Christians, that not only do beings transmigrate in innumerable cycles of existence, but also that rebirth takes place in many realms and many widely differing forms, according to the results of actions. From the *Pistis Sophia*, a Gnostic document suppressed by the Church, Baptist also quotes a saying attributed to Jesus himself: "And ye have been in great afflictions and great tribulations, in your pourings into different bodies in this world. And after these afflictions, *which come from yourselves*, ye have struggled and fought; renounce the whole world and all the matter that is in it".

The authenticity of the Gnostic records may be questioned, but they are at least as valid as the material from which the Synoptic Gospels are drawn, and they give a teaching much more complete than do the latter. That belief in rebirth was accepted by the early Christians on the strength of their actual contact with its sources, and was thence transmitted to Origen, St. Clement of Alexandria and others, can be historically verified. The Second Council of Constantinople, held in 553 C.E., specifically rejected the doctrine in the following terms: "Whosoever shall support the mythical doctrine of the pre-existence of the Soul and the consequent wonderful opinion of its return, let him be excommunicated and accursed". In accordance with this decision, Origen, who was already dead, was declared a heretic. This Council, a body of worldly Churchmen called together to satisfy the personal ambitions of the Empress Theodora, wife of Justinian I, was so notoriously corrupt, so manifestly an organ of political expediency, that the Pope, Vigilius, at first refused to acknowledge it or ratify its proceedings. In the end, however, he was obliged to submit to pressure, and its decision with regard to rebirth was formally accepted as orthodox theology. In this way the Church deliberately threw away a doctrine that would have made its other teachings more reasonable, establishing them on a firmer basis and perhaps one more substantially in accord with the actual message of its Founder.

In giving no place to any form of belief in reincarnation, transmigration, or whatever word is preferred to express pre-existence and renewed existence after death, the Second Council of Constantinople introduced what can only be regarded, in the historical context, as an abnormality in human thought, religious and philosophical. It was abnormal because it was completely at variance with every development that had gone before, and effectively isolated it from every other stream of religious belief in the world. A general survey of the most highly developed religious systems, and of those philosophies which had delved most deeply into the nature of truth, reveals that they all shared at least this in common, although they interpreted the facts in different ways, just as any fact of nature may be differently interpreted by different observers. That they formed their conclusion in favour of a succession of lives from knowledge available to each independently of the others points to a common stock of experiences—such as the actual memory of past lives possessed by some exceptional persons, or perhaps a much more frequent experience of such memories than is common to-day—as well

as to an intellectual awareness of the conditions of living that can only be satisfied by the explanation that rebirth offers. In the face of this universal acceptance the abnormality of denial was one that carried within it the germs of destruction; it created a false perspective and left gaps that could only in course of time invite scepticism. From the belief that beings are born without causal antecedents, except the will of a God working through biological processes, and that after a short existence on earth they depart for everlasting happiness or misery, it is only a step to the belief that after death they pass into nothingness. That which is inherently improbable is bound to produce an exactly opposite reaction, and human thought then swings from blind faith in the miraculous origin of life to the other extreme of materialism and nihilism. If each being is produced at birth from nothing, why should he not pass away into nothingness at death? If he can originate in time, why can he not cease in time? And, in view of the apparent meaninglessness of his life, does not this seem more likely than that he could enjoy an eternity of bliss, or suffer an eternity of torment, for deeds that had but a moment's significance, the actions of one short life, circumscribed by time and conditions; actions, moreover, often apparently forced upon him by the exigencies of his human situation? The life of a universe is only a flicker measured against eternity; what then of the life of a man? Is it possible that any deeds, however noble or evil, performed in so brief an interlude between dark and dark, could merit an eternity of reward or retribution?

Men are born with different potentialities, different opportunities, different concepts of right and wrong, and their various paths to happiness are as diverse as they themselves. The resulting conflict and confusion is explained, by one party, as the whim of the Creator who made them thus; by its opponents it is explained as a law of biologically-transmitted tendencies, with no theological or moral significance whatever. If it is necessary to choose between these two extreme views, the latter seems more likely, in view of all the evidence. But there is a third explanation, which includes within it whatever is true in each of the others—that is to say, the ethical view of the theologian, without his theology, and the scientific truth of the biologist, without his circumscribing materialism. That is the doctrine of rebirth, as it is taught and laid open to investigation by Buddhism.

But before we enter on a detailed examination of the case for rebirth, let us take a glance at it as at a truth which has been variously interpreted and differently understood by different people at different times. The "Soul", considered as the essential being, or Self, is usually taken to be the transmigrating or reincarnating entity that links life to life. It was such for Pythagoras, who taught that "the souls of animals infuse themselves into the bodies of men" as Shakespeare expressed it: this, with its uncomfortable and improbable corollary that the "soul" of a man may find itself inhabiting an animal's body, may have had someting to do with the Christian (and modern Westerner's) aversion to the doctrine. It is certainly the reason why Theosophists claim, against the express teaching of the Buddha, that it is not possible for a human being to descend to the animal state. The same idea of a transmigrating "Soul" is found in the Bhagavad Gita; "As the soul in this body passes through childhood, youth and old age, even so does it pass to another body.... As a person casts off worn-out garments and puts on others that are new, so does the incarnate soul cast off worn-out bodies and enter into others that are new". (Gita, Chapter II, vs. 13 and 22) Throughout the Upanishads the idea of "Soul" (Atman) in this sense persists; it is Selfhood, personal identity, occupying different bodies, now as man, now as god or animal, but ever preserving its unique character as "I". In the last phase of Upanishadic thought, Vedanta, however, some curious modifications of this soul-concept take place. The incontrovertible Buddhist position, that the phenomenal personality has no persisting identity from one moment to another, much less from life to life, had to be accepted, and the "Soul" could no longer be identified with the corporeal being, his thoughts, sensations, consciousness or activities. Then arose the theory that the Atman was unborn, unoriginated, unaffected by the activities of the phenomenal being and finally, that it was identical, not with him, but with the Supreme Soul, the Para-Atman or Brahman. This conclusion had two defects: firstly that it made the "Soul" an entity having no connection that could be logically explained, with the living being, since it was not, nor did it reside in, his body, sensations,

perceptions, consciousness or volitional actions; and secondly, as the inevitable result of the first, it denied any moral significance to his actions. Thus, Arjuna may kill his relatives, elders and preceptors without committing any sin. The development of this idea in the Bhagavad Gita is perfectly clear. "Know *that* to be imperishable by which all this is pervaded. None can cause the destruction of this which is immutable. (The "Atman") Transient are said to be these bodies of the eternal soul which is imperishable and incomprehensible. Therefore, fight, O Arjuna. He who thinks it slays, and he who thinks it is slain—neither of them knows it well. It neither slays, nor is it slain. It is never born, it never dies, nor, having once been, does it again cease to be. Unborn, eternal, permanent and primeval, it is not slain when the body is slain". (Bhagavad Gita, vs. 17-20).

This advice, by which Krishna justified killings from which Arjuna shrank, shows how Vedantic thought had tried to reconcile the inescapable truth of the impermanence and soul-lessness of the phenomenal personality with an animistic concept of the transmigrating "Soul" which it could not discard. The simple, individual "soul" had become a universal, cosmic "Soul"—yet one that by some curious legerdemain was still supposed to be incomprehensibly connected with the living, thinking, acting man. Since it was not affected in any way by his deeds, the moral nature of the individual was no part of it, or it of his moral nature. Buddhism, as we shall see later, proves the non-existence of such a soul, and places all the emphasis on Kamma, and therefore on morality, since it is the result of kamma which re-manifests, not the transmigration of a "soul".

Mahāvīra, the founder of Jainism (the Nigaṇṭha Nāṭaputta of the Buddhist texts) held unequivocally to the "individual-soul" theory. Jainism teaches that there are an infinite number of such individual souls, transmigrating in happy and unhappy states according to their actions. But whereas in Vedanta, release (Moksha) comes with the realisation that the "I" is indentical with the Para-Atman, or Brahman (Tat tvam asi); in Jainism it is believed to come only with the complete exhaustion of kamma. This means that every action, involuntary and accidental as well as volitional, constitutes kamma, in the sense of producing a result tending to rebirth. Here the absolute opposite of the Vedantic theory obtains; far from actions being insignificant, they carry results even when performed without intention. By placing the emphasis on *volitional action*, and disregarding those activities which are purely functional, mechanical or unintentional, Buddhism avoids both these extremes.

Here, then, are two representative examples of the forms that belief in "Soul" reincarnation takes. The one is superlatively mystical, the other primitively animistic; the only point of contact between them, although both originate from India, is that they each give an interpretation of the central fact of rebirth. Most other systems of thought incline towards the latter, the "individual-soul" theory. Such appears to be the necessarily rather vague kind of belief in reincarnation that various Western thinkers have held, including Shelley and Wordsworth. Shelley was an atheist, but Wordsworth came "trailing clouds of glory" from God who was his home; all they had in common was the conviction that they had existed in some form or another since the beginning of time, Shelly in countless earthly incarnations, Wordsworth in some heavenly realm where he enjoyed distinguished company that must have caused him bitter pangs to leave.

Courageous Faith

By

Venerable Nyanaponika Thera

"ISLAND HERMITAGE", DODANDUWA, CEYLON

Faith is not merely a belief in the existence of a thing or in the truth of it, but it is also the confidence in the power of that thing. So is the religious faith the belief and the confidence in the power of the Good whatever different names may be given to it. Buddhist Faith (saddhā), in particular, is the belief in the incomparable power of the supreme Good, the Noble Eightfold Path, *i.e.* the confidence in its purifying and liberating efficacy.

Among those calling themselves "believers" or "religious persons" or, in our particular case, Buddhists, there are still too few who have that kind of genuine faith, *i.e.* the confidence in the actual power of the Good to transform and to elevate the life of the individual and of society, against the resistance of the Evil within and without. Too few are those who dare to entrust themselves to the powerful current of the Good, and too many are those who secretly believe, inspite of a vague sort of "faith", that the power of the Evil, within themselves and in the world outside, is stronger,—too strong to be contended with. Many politicians everywhere in the world seem to believe the same, particularly those who call themselves wrongly "realists", obviously implying that only the Evil is "real". They think that, by necessity, they have to submit to its greater power. No wonder that they cannot achieve much good, if they are not willing to put it to a test.

To be sure, in face of the great forces of evil and stupidity, this kind of genuine faith in the Good requires a certain amount of courage. But no progress of any sort is possible without courage. Progress means: to overcome the natural inertia of present unsatisfactory conditions in the individual and in society. It certainly requires courage to take the first step in breaking through that resistance of the natural inertia and self-preserving tendency of things and minds, but just that is the preliminary condition of success.

The ancient Teachers of the Buddhist Doctrine have been well aware that courage is an essential feature of true Faith. They compared Faith (saddhā) therefore to a strong and courageous hero who plunges ahead into the turbulent waters of a stream to lead safely across the weaker people who timidly stop at the shore, or, excitedly and in vain, are running up and down the bank, engaged in useless arguments about the proper place of crossing. This simile can be applied to the social as well as to the inner life. In the first case, the "weaker people" are those, who provided they are given a lead, are willing to follow and to support the leader, but are unable to make the start by themselves. In the case of the inner life, the "weaker people" are those qualities necessary for spiritual progress which are either undeveloped or isolated from their supplementary virtues.

Such factors of inner progress which supplement, support and balance each other are Intellect (paññā) and Faith (saddhā). If Intellect remains without the confidence, devotion and zeal of Faith it will stop short at a mere theoretical understanding and intellectual appreciation of teachings meant to be lived and not only to be thought about. In the words of our simile: Intellect if not being helped by the hero of Faith, will merely "run up and down the bank of the stream", an activity with a very busy and important appearance but with little actual results. Intellect separated from Faith will lack the firm belief in its own power to be the guide on the path of life. Without this inner conviction it will hesitate to follow in earnest its own conclusions and commands; it will lack the courage to make an actual start with the task of "crossing over". The supplementary quality of Faith, supported by the vigour and endurance of Energy (viriya) will give wings to Intellect, enabling it to rise above the barrenness of unapplied knowledge and the futility of the wordy wars of conceptual thought. On the other hand, Intellect will give to Faith, in exchange,

discriminative judgement and reliable guidance. It will prevent that Faith becomes exhausted and its energies wasted by ineffective emotinal effusions and misdirected efforts. Therefore Faith and Intellect should always be kept in harmony. Both together will prove to be ideal companions, able to meet, by their combined efforts, any dangers and difficulties of the road to Liberation. Right Mindfulness (sammā-sati) will be watching that they are keeping equal pace.

Let Faith (saddhā), *i.e.* courageous confidence, take the first step on your road. At the second step you will find many helpers, within yourself and from outside! Too many are still the believers in the might of the Evil, and too few the believers in the victrous power of the Good.

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H.E. Leng Ngetha, Prime Minister of Cambodia, arriving at Mingaladon Airport to participate in the Opening Proceedings of the Third Session of the Chaṭṭha Saṅgāyanā

BUDDHISM

LESSON I—INTRODUCTION

(*by the Venerable M. Paññāsiri Thero*)

Buddhism is the religion of the majority of the inhabitants of Asia. There are over 550,000,000 Buddhists in the world. That is nearly one quarter of the world's total population.

Many Buddhists are not aware of all the good teachings of their Master, the Omniscient Buddha. If one is to follow Buddhism properly and wishes to be called a good Buddhist, one should study the life and teachings of the Buddha.

All the difficult answers to life's problems will be understood easily if one learns Buddhism. The Buddha's approach to this subject was straight and scientific—hence easy to understand.

The Buddha did not keep his knowledge to Himself and order the followers simply to listen to His teachings. He did not promise to take any one to heaven simply because they were His followers. If He had done so it would have been a false promise because no one can take another to heaven or hell. One can gain admission into heaven or avoid hells by one's own action. An outsider can only help by giving instructions as to the way to follow in order to gain admission into heavenly realms and not to fall into the miseries of hell.

Therefore, the Buddha, following this sensible method, advised His disciples to follow His teachings and His pure examples. He proved to them what He preached was true when they actually enjoyed the good results of their good deeds. This fact was proved in those good old days and the same thing holds good even to-day. It will be true in the future too.

The Buddha practised loving-kindness towards all Beings—gods, men, animals, ghosts, hell-doomed beings and all included. That is why it is called Universal Love. If the Buddha wanted to find Happiness for Himself alone, that He could have done long before the time He actually attained the Eternal Happiness of Nibbāna. He could have attained that with much less difficulty also. What He thought was that entering into that Eternal Happiness alone while so many were suffering would be like an unkind mother enjoying a delicacy alone while her hungry little children were looking.

So the Buddha, out of compassion for all living beings, plunged Himself into the suffering Saṁsāra (Round of Birth and Death) and took the longer and more hazardous routes in reaching the farther shore of Saṁsāra. He had to live many millions of lives, many billions of lives, many trillions of lives; the number of lives that He spent in His self-imposed training course is incalculable! And the time involved also is so long that we are unable to count it in years or centuries, or even in millenniums which is our longest measure. It has to be counted in æons. An æon again is not a period that can be calculated. And the Buddha took twenty such long æons to perfect Himself for His Enlightenment.

The Buddha's compassion and love towards all living beings was so great that He undertook all the troubles of going through the sufferings of Saṁsāra without the least grumbling When we read the Buddhist scriptures we come to learn many of these strange facts in the stories therein.

It is only with firm determination, a great deal of energy and high wisdom that one could continue so long practising good in thought, word and deed. When this has been practised in the right way and in the right measure any one may become a Buddha. It is not the monopoly of a particular person or Being.

You could become a Buddha, I could become a Buddha and everyone else could become Buddhas, because the Buddhas do not discourage others to come to that happy state. Instead the Buddhas encourage that spirit in others who would aspire to become Buddhas. Although myriad Buddhas may come into being there still will be unfortunate beings who have not taken the chance to reach the Eternal Bliss of Nibbāna because their shroud of ignorance is too strong for them to tear off. Hence there will be the need for many more Buddhas.

Every one of us has a grain of the Buddha-spirit within us. It will not come into full bloom if we forget all about it and

simply keep quiet. We should take necessary steps to cultivate that spirit until that is brought to perfection and crowned with Buddhahood.

Now how are we going to make this seed of Buddhahood grow into a big and strong tree with the fruit of Buddhahood? Just as any other plant requires to be well looked after, watered, and fertilised this also should be well looked after, watered and fertilised with more and more good deeds in this life and many lives hereafter. Then there will be a day that we will succeed gloriously in our efforts.

However, it is not an easy task to become a Buddha. A Buddha is one who possesses the greatest wisdom and loving kindness. He is free from all passions and defilements. He is one who is able to understand fully all the aspects of life's various problems; and even matters relating to before and after life. He is able to preach and convince others of the way to find the solution to those problems.

Due to the hardship of this attainment there is a Buddha in the world once in a long while. It may be in a long æon, or it may even be once in several æons. Hence the Teachings of a previous Buddha are invariably forgotten in the world by the time the next Buddha appears. Therefore, it always become the mighty task for a Buddha to attain Enlightenment unaided, by Himself. There is none from whom He could receive instruction in the right system of thought that leads to Perfect Knowledge. It is only after this hard-earned Enlightenment or attainment of Perfect Knowledge that one becomes known as THE BUDDHA. It is after this that He goes forth to proclaim the TRUTH to the world.

As a rule people live in the darkness of ignorance by not knowing what is right and what is wrong. They are struggling in the meshes of worldly evils. So they think that the few fleeting moments of pleasure that they may enjoy in this world are permanent; though, in reality, they are impermanent. By not understanding this glaring fact people become engrossed in the pleasures of short duration and get themselves entangled in them more and more. Thus they become enslaved to them and thereby become totally blind to the real facts.

Even when the thing is explained to them they turn a deaf ear to the Truth. In short they become so callous in not knowing what is right that they are emboldened to say: "I do what I think is right". If everybody follows that rule then what would become of the world? In no time virtue would disappear from the world and vice and evil alone would prevail instead. There would be confusion and untold miseries as the outcome.

It is at the beginning of such a state of affairs, that a Buddha is born into the world. And He puts it to right for the time being. After some time again evil predominates, and should it go beyond correction, even Buddhas would not appear because the evil world is not prepared to listen to good advice. The evil-ridden world has to face devastation and a better world would reappear in due course.

To be wise among the ignorant, to be strong of heart among the weak-hearted, to be patient among the impatient, to be sober among the passion-intoxicated, to be kind among the haters are some of the almost unattainable achievements in the world. Yet, there have been such unique personalities as the BUDDHAS who attained all these and many more qualities which are beyond description. There will also be Buddhas in time to come with their message of Truth when the time is suitable.

We should start cultivating good qualities in us from now on so that we may be reborn to the world when such an all-compassionate and all-awakened Buddha appears. To be reborn to such favourable condition is a hard thing too. For that we must exert ourselves from this very moment with firm determination and all the energy at our command.

For our guidance in the upward journey we should make use of the knowledge that has been given to us by the Buddha Gotama who lived only twenty-five centuries ago and which has come down to us through the several generations of His faithful and devoted disciples. The path shown by the Buddha is quite free from danger and is beneficial to the one who treads in it as well as to those who stand by.

The upward journey in the spiritual life may be thought as not so easy by the beginner. But if one stretches the first step forward, employing one's energy with the little knowledge one has, then half of the diffiulty is overcome. We should remember that the top of Mt. Everest was not reached with one step. With continued steps, surmounting more hardship in each one of them, the journey was done until very

successfully the top was reached. Similarly for the attainment of such a high aim as Buddhahood, one has to try hard. It should also be done gradually.

No one could hope to reach the goal in one life, however long that life may be, because still, the length of a life is limited. So it is necessary that one should accumulate merits in many lives in order to reach final perfection. Great oceans are only drops of water which have collected together. Buddhahood is a great collection of what is everything good. In other words it is the absence of everything evil.

While one is going in the quest of this highest goal spending many lives, which takes a very long period, there may come to pass a time that one could meet another Buddha face to face. By this time, that person would be full of merits that he had accumulated. And, if he would so choose, he would become a disciple of that Buddha and attain Enlightenment as a disciple under Him. That would be, of course overlooking the great mass of other suffering worldlings. But the one who desires liberation from the turmoil of Saṁsāra (Round of Birth and Death) would have gained the desired goal which is NIBBĀNA—the Eternal Blissful State!

MAY ALL BEINGS BE WELL AND HAPPY!

"In dependence upon the Eye and Forms there arises Visual Consciousness; the conjunction of these three constitutes Contact, and out of Contact springs Sensation. What is sensed, that is cognised. What is cognised, that is apprehended. What is apprehended, that is distinguished. What, thus engendered, is distinguished, plays upon a man as a totality of obstructing perceptions, in respect of forms discernible by the eye in past or future time or at the present moment. And as with Eye, Forms and Visual Consciousness, so with Ear, Sounds and Auditory Consciousness; Nose, Odours and Olfactory Consciousness; Tongue, Flavours and Gustatory Consciousness; Body, Contacts and Tactile Consciousness; Mind, Ideas and Mental Consciousness. In dependence upon the Mind and Ideas there arises Mental Consciousness; the conjunction of these three constitutes Contact, and out of Contact springs Sensation. What is sensed, that is cognised. What is cognised, that is apprehended. What is apprehended, that is distinguished. What, thus engendered, is distinguished, plays upon a man as a totality of obstructing perceptions, in respect of ideas discernible by the mind in past or future time or at the present moment".

Majjhima Nikāya, Eighteenth Discourse.

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Report On The Chaṭṭha Sangāyanā

The Sixth Great Buddhist Council, the Chaṭṭha Sangāyanā, has now completed half its labours and the Third of the Five Sessions has opened.

Industriously have the Sangha of the five Buddhist countries collaborating in this Great Council, performed their work, meeting in harmony, working together in harmony and dispersing in harmony; and the work has indeed gone smoothly and successfully.

There is only one sad event to record, the passing of the Sangha Nāyaka of the Chaṭṭha Sangāyanā, the Venerable Abhi Dhaja Mahā Raṭṭha Guru Nyaungyan Sayadaw, Agga Mahā Paṇḍita. This great Mahāthera was one of those who had conceived the idea of convening the Sixth Great Buddhist Council and had been unanimously elected to head the Meetings.

One of the "Great Teachers" of the Union of Burma, his loss is keenly felt. The Venerable U Revata (Revata being his Bhikkhu name) was of great learning and utter simplicity of life. "Anicca vata sankhārā" "All compounded things are, indeed, impermanent". We have only the consolation that his works and projects remain as lasting benefits.

For the Third Session it was unanimously decided that the learned and saintly Sangharājās of Cambodia and of Laos should preside and accordingly on the 28th April, His Holiness Samdach Preah Mahā Sumedhadhipati Chuoun-Nath Jotaññāno, Agga Mahā Paṇḍita, Sangharājā of Cambodia and His Holiness Samdach Phrabuddhajinoros Sakala-Mahasangha Pāmokkha, Sangharājā of Laos successively took the Presidential Dais.

The Session was opened with an address by the Sangha Mahānāyaka and other Mahātheras followed by a speech by His Royal Highness the Crown Prince of Laos in the name of His Majesty the King of Laos and of the Laotian people. His Excellency Dr. Ba U, President of the Union of Burma then delivered an address of veneration, as did the Prime Minister of Cambodia, and other dignitaries.

The Third Session is now proceeding and is scheduled to end on the 9th July.

There will be two more Sessions and then the Closing Ceremonies are to be held on the Full Moon day of May next year and are expected to draw many visitors to Burma as they will mark the completion of an important work and coincide with the 2500th. Anniversary of the Buddha's Birth, Enlightenment and Mahāparinibbāna.



H. R. H. Prince Savang Vatthana, Crown Prince of Laos, and Hon'ble U Win, Minister for Religious Affairs, Government of the Union of Burma, at the Shway Dagon Pagoda on 24th April 1955

GLOSSARY

FOR VOL. III—No. 1.

A

Aparāpariya-vedaniya-kamma — Kamma ripening in successive births. Aparāpariya = successive, continuous.

C

Cittasantati : Citta = mind + santati = continuity. The whole means the flux of mind.

Citt'ekaggatā (Cittass'ekaggatā) — "One-pointedness of Mind". It is a synonym of concentration or *samādhi.*

D

Diṭṭha-dhamma-vedaniya-kamma — Kamma ripening in the present life-time. Diṭṭha-dhamma means "of this world"; "in this world".

I

Issaranimmāna-hetu — Issara = ruler; creative diety; Brahmā + nimmāna = creation + hetu = root cause. The whole means "created by God".

N

Nirodha-samāpatti — Nirodha = destruction; cessation; annihilation. Samāpatti = attainment. The whole means "attainment of complete cessation".

P

Paralokavajjha-abhayadassāvino — Paraloka = the other world; the world beyond. Vajjha = to be killed; bhaya = fear;

dassāvino = one who realises.

Paraloka + vajja + bhaya + dassāvino = one who fears evil, realising its affect on a future life.

Parammaraṇa — After death; after the dissolution of the body.

Pāpak-na Issara : Pāpak-na = evil; wicked. Issara = God. The whole means "An Evil God".

Pubbekatahetu: Pubbe-kata-hetu. Pubbe-kata = deeds done in a past life. hetu = root cause. The whole means "caused by deeds done in a past life".

S

Silavanta : Virtuous; observing the moral precepts.

Suddhadhamma: Suddha = clean; pure Dhamma = doctrine. Hence, Suddhadhamma: "sublime doctrine".

U

Upapajja-vedaniya-kamma — Kamma ripening in the next birth.

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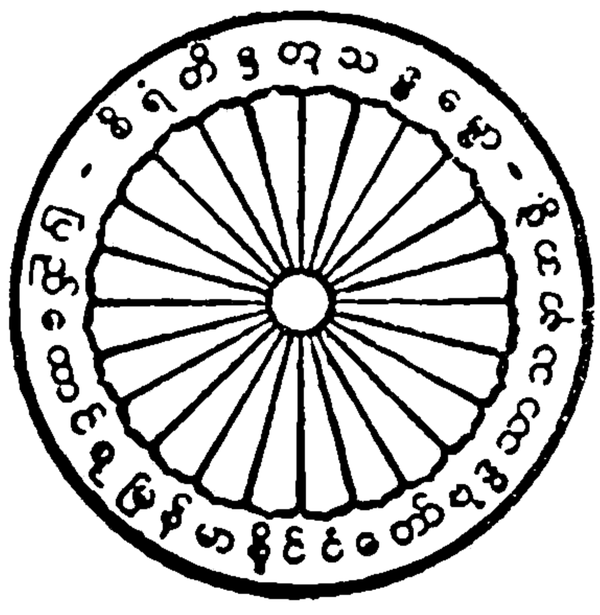

THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

Your frank criticism will be welcomed in a Buddhist spirit and if there are any questions pertaining to Buddhism that we can answer or help to answer, we are yours to command.

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THE EDITOR,
"THE LIGHT OF THE DHAMMA"
Union Buddha Sāsana Council,
Kaba Aye P.O.,
Rangoon, Union of Burma.

WHAT IS BUDDHISM ?

Speech delivered at New York University on July 6, 1955, by Hon'ble U Nu, Prime Minister of the Union of Burma.

I think that Buddhism is not properly understood in the West. Some believe that Buddhism merely teaches the avoidance of such evil things as taking life, theft, seduction, falsehood, taking liquor and drugs, and so forth. Others understand Buddhism merely as a Body of Doctrine teaching people to cast off hatred and disseminate love towards all humanity.

But these aspects of Buddhism are merely partial aspects. They are only part of Buddhism and do not represent all that it stands for. Metaphorically speaking, they are just one of the many legs of a centipede. After all, the doctrine of avoidance of evil practices and of love for all living beings were doctrines that appeared at certain periods of human history even before the rise of Buddhism.

Then what is it that distinguishes Buddhism from other religions and from other codes of moral and ethical conduct ? The answer lies in the practice of Buddhist Doctrine, which involves an exercise of a rigid personal discipline, so as to attain a serenity of mind, which in turn will lead to a way of escape from suffering and distress.

It is not easy to explain this to those who are not initiated in the teachings of the Buddha. It is particularly difficult to do so in another language because frequently, as in English for example, there are simply no words which can convey the exact and full meaning of certain Buddhist concepts. If you will bear with me, however, I will attempt this difficult task.

Perhaps I should first explain that there is no state religion under the Constitution of the Union of Burma. We believe in, and also practise, full freedom of religious belief. Eighty-five per cent of our people, however, are Buddhists, and since Buddhism is part and parcel of our national life, I am taking this opportunity to explain Buddhism to you.

Now back to the question : What is the essence of Buddhism ? In answering this question, let me hasten to say that I do not intend to give a full discourse or a detailed discussion of Buddhist Philosophy. I shall attempt merely to give you the essential principles of our religion.

The first principle of Buddhist Philosophy is a belief in and an understanding of the thirty-one planes of existence, which may also be called the wheel or cycle of existence.

These thirty-one planes are as follows :—

Twenty planes of Brahmās, or higher spiritual beings ;

Six planes of Devas or lower spiritual beings ;

Human plane existence ;

Four Nether planes called Apāya. Apāya comprises beings-in-torment, animal beings, beings-in-woe called Peta, and beings-in-demi-woe, called Asūraka.

You will see from the list that there are twenty-six planes above the plane of human existence, and four planes below. If we take the human plane as our criterion, the beings in the higher planes of existence have much pleasure and enjoyment, whereas the beings in the four lower planes are in pain and torment. If I may borrow terms from other religions, the upper twenty-six planes of spiritual existence are the planes of " Paradise" and the four nether planes are the planes of " Purgatory ".

The second principle of Buddhism is a recognition of a realization of the following three cardinal facts. They are :—

One, no being born in any of these thirty-one planes of existence is permanent.

Two, all beings born in any of these thirty-one planes of existence will be reborn endlessly in one of these planes as a result of their past mental states, utterances and actions. Buddhism lays down precisely the nature of these planes for a particular mental state, utterance or action, but I will skip over it as the primary purpose of my talk today is not concerned with it.

Three, all beings born in any of these thirty-one planes of existence are bound to meet, more or less, with suffering and misery in the form of separation from loved ones, having to live or work together with hateful ones, non-fulfilment and frustration of desires, advancing age, illness, death and so on.

The third principle is this : Buddhism is a way of life which will lead to complete freedom from all these sufferings. What then is this way of life ?

The Buddha has clearly said that there is but one way which will lead to freedom from suffering. This way is no other than the way of complete awareness. The nature of this awareness will be understood better if one

practises contemplation, but I will attempt to explain its nature in very general terms.

All human beings have the same sense organs : One of these sense organs is constantly in contact with some kind of sensation. As a result of these sensations we experience, roughly speaking, either a pleasant or an unpleasant reaction. Close on the heels of this sensation, there arises in us a mental state of liking the sensation or disliking the sensation. And with this liking or disliking, there arises a mental state of attachment or revulsion.

Pleasant sensations breed attachment, and unpleasant sensations breed revulsion. These mental states of attachment or revulsion recur continuously in us, and just as we cannot see when our eyes are covered with cataracts, so we cannot get a true perception of ourselves when our minds are occupied with either attachment or revulsion. We also fail to get true perception of the things around us, both animate beings and inanimate objects.

Let us illustrate this point with a personal experience. One night, in my youth, I was walking alone. It was past midnight. The wind was blowing rather heavily and a loose zinc sheet in the roof of a building was fluttering in the wind. At first I was terribly frightened at the sight of what I thought to be a huge monster rising and bending to frighten me. I stood still and looked at the phenomenon. After some time, when I had completely recovered from the fright, realized to my relief that it was not a monster but a loose zinc sheet fluttering in the wind.I

In the same way, as we are letting in a free flow of sensations through our sense organs, mental states of either attachment or revulsion are occurring in us every day, every hour, every minute and every second. So long as we allow ourselves to be victims of these states of mind, we will have an incorrect perception of ourselves and of things around us, both animate beings and inanimate objects, in the same way as I had the incorrect perception of the fluttering zinc sheet so long as I was overcome with fright.

What is therefore required, is the sense of awareness about the first impact of sight, sound, scent, taste, touch and thought. If you open the door, all visitors waiting outside the door will enter the room. But if you close the door after the entry of the first person the rest of the visitors will be kept outside. In the same way, if you apply a sense of awareness every time you see or hear or eat or smell or touch or think, mental states of attachment or revulsion will not occur in you so long as that awareness lasts. An angry man, at the instant application of " awareness " of his anger, will find that his anger subsides. I believe many of you must have had such an experience of " awareness " at one time or another, but I think there are only a very few people who have attempted to strengthen this ability to be " aware ".

This awareness of mind can be strengthened if it is continuously applied in the correct manner on all occasions. It will certainly be difficult at first, but a constant application of this awareness of mind to all your senses will preclude the possibility of the encroachment of attachment or revulsion. After a sufficient practice, awareness will become firm and constant. When it becomes " firm and constant ",

(1) You will reach the first stage of spiritual development, called the Sotapatti Magga ;

(2) And then, if you continue and persevere with this mental awareness, you will reach the second stage, called the Sakadāgāmi Magga ;

(3) And then, if you continue and persevere with this mental awareness, you will reach the third stage, called the Anāgāmi Magga ;

(4) And then if you continue and persevere with this mental awareness, you will reach the fourth stage, called the Arahatta Magga.

This is the end of the long road of existence for you will now obtain serenity and tranquillity of mind. From this point onwards, whatever you see or hear or smell or eat or come in touch with or think of, there will not arise in you attachment or revulsion. You will no longer have an incorrect perception of yourselves or of all things around you. You will now have the right perspective and you will see all things in their truth.

What I have said so far is an attempt on my part to answer the question " What is Buddhism" in the shortest, simplest manner possible. But immediately after giving this answer to the question, to the best of my ability, allow me to tell you a little story about what happened in one of our villages when I was a young boy.

There was a village in my country where cholera was rampant every year. And every

time cholera occurred, the villagers, instead of taking such measures as inoculation, boiling drinking water and clearing the village of rubbish and dirt, would make a great din in the village by beating on tins, brass trays and all sorts of noisy utensils. This was their custom, because they thought cholera was due to evil and powerful spirits entering the village, and by making a huge noise they thought they were frightening the spirits away and driving them out.

One day a health officer came to this village. This official in public health service told the villagers in a lecture that the occurrence of cholera was not due to evil and powerful spirits, but to the drinking of impure water containing cholera germs. He said that if cholera was to be prevented, it was not necessary to make a noisy din in the village, but it was necessary to drink boiled water. The villagers were too polite to say anything in the presence of the health official, but as soon as he went away they all laughed at him and made him a butt of their jokes. They said to one another " This health official must be crazy : Everyone knows that cholera is due to evil and powerful spirits, and he said it is due to germs in the water. How ridiculous ! How naive ! "

The next year, in the same season, there was again a cholera epidemic in the village. This time, the health official brought a microscope to the village. This time he did not give a long lecture as previously. He asked for a sample of their drinking water, and made the villagers look at it through the microscope. Only then were the villagers surprised and alarmed. They started to drink only boiled water, and from that time onwards there was no cholera in this village.

Just as those villagers laughed, you may laugh and say " We cannot see those higher planes of existence of the spiritual beings, or the lower planes of existence. This man talks about such strange things as Brahmās and Devas and beings-in-torment. Has he seen them himself ? How ridiculous and naive to believe that we after our death will endlessly be reborn in one or the other of the thirty-one planes of existence. And there is nothing wonderful in the doctrine that a man can come to the end of the road of existence merely by an application of awareness to all sensations. " Perhaps such thoughts are now passing through the minds of my gentle audience, and only politeness and courtesy restrain them from showing disbelief and disagreement, or breaking out into laughter.

In telling you this little story, I do not mean to suggest in any way that the members of this learned audience are ignorant and superstitious as those simple villagers. I merely want to emphasize two points. First, without the right vision, you cannot see the truth ; the villagers could see the microbes only when they attained the right vision, namely through the microscope, and I will say that you can see the truth regarding human existence only through the microscope of "mental serenity"; secondly, truth can be discovered only through personal experience. No amount of explanation could make the villagers understand what a microbe was and in the same way, no amount of explanation on my part can make you understand exactly what " awareness " is. But just as practical experience with the microscope opened to the villagers a new field of vision, in the same way a personal experience of mental exercises of contemplation as practised by Buddhists will open for your eyes new fields of vision.

Therefore, I should like the members of my audience to try and test whether the doctrine of the Dhamma I have outlined is true or not. The Buddha said that the Dhamma or doctrine of Buddhism has the following six qualities :

(1) It has faultless excellence.

(2) It is not a doctrine that has to be accepted on hearsay, or because someone has said so ; it is a doctrine that has to be practised by oneself to be realized fully.

(3) It produces results without a deferment of time. The truth of the doctrine can be known in this life and the proof need not be postponed to the hereafter.

(4) It has the quality of being able to invite the nonbelievers to come and prove its truth themselves.

(5) Since it is a doctrine without inconsistencies and other blemishes, it is one which everyone, high or low, can and should follow.

(6) It is not a doctrine that a father can know from his son's practising of it, or a son can know from his father's practising of it. It has to be practised by oneself for one to be able to realize its truth.

Thus, I would like the members of my patient audience to find out and prove for themselves the truth or falsehood of what I have said. Man, until and unless he gets insight, is sceptical whatever the religion he professes. Even a man who is a devout Buddhist, who has donned the yellow robe from boyhood, and who may have become the Buddhist equivalent of an Abbot, after acquiring great learning in Buddhist doctrine, will some time be assailed by doubts within him as to the truth or otherwise of the teaching of Buddhism. And because of these doubts, he may be converted to other religions or he may give up all religions ; but as soon as a person has reached the first stage of "awareness" of spiritual development called the Sotapatti stage, the characteristic tendency of the human mind to doubt will become completely annihilated. At this stage, he can no longer have doubts regarding the endless chain of suffering or cause of that endless chain of suffering, or the state of complete freedom from the endless chain of suffering, or the way to achieve a complete escape from the endless chain. If such a man has been a very bad man before he reaches this first stage of awareness, he will himself recognize and realize a great transformation as soon as he reaches that stage. Other people who know him well will also see the transformation clearly. If, for example, this man has been a great drunkard or robber or murderer, the transformation in him will be more clearly manifest than in the case of other ordinary people. The reason is that it becomes absolutely impossible for a man who has reached this stage to kill or to take other's property not given to him or to utter falsehood or to drink alcohol or take drugs. In short, he will never again make evil utterances, perform bad actions, or have bad thoughts.

When the second stage is reached the experience is still similar to the first although of course there is a further development.

But when the third stage is reached a greater development is met with. A person who reaches this third stage will have shed revulsion entirely. There will be no one anywhere who can cause the slightest anger to appear in him whatever the provocation. This is indeed a great mental achievement. However, the person at this third stage of spiritual development still has one desire remaining in him, namely to reach the plane of existence of the higher spiritual beings.

But, when the fourth stage, or Arahatta Magga, is reached, there is no more any kind of anger or any kind of desire in him. He has become serene and tranquil.

These stages are the four great stages that can surely and certainly be achieved in this life-time by those who test and prove the truth of Buddhism. They will not have to wait till after death for the proof. And, even before the first stage or Sotapatti Magga is reached, a person, practising awareness, will experience eleven kinds of mental realization or Ñāṇas, so that he will be convinced that he is on the right track. I will not attempt to explain beyond this the meaning of the various mental states of "awareness". Let those who embark on the spiritual exercises of contemplation find out the truth for themselves. For however hard I try to explain, the members of my very patient audience will only faintly grasp their significance, whereas after they have completed the course of spiritual exercises they will not need my explanations any more, but will understand these various mental states clearly and fully by themselves.

I know full well that Americans can only be convinced by "scientific proof", that is, by practical experiment and practical demonstration. And owing to this belief in practical and tangible proof, they have made experiments in the field of science at great expenditure of money and manpower and have attained such success that the world stands astounded at their scientific achievements.

Therefore, I earnestly plead with the people of the United States of America, through this distinguished and representative audience, to put the truth of Buddhism to the test in the same way as a scientific theory is put to the test.

I would like to make a suggestion in regard to this practical experimentation with the truth of Buddhist doctrine. I suggest that ten persons, chosen and selected by a competent body, should come to Burma for the purpose of personally putting the doctrine to proof by actual practice of the spiritual exercises. When they reach Burma they will be my guests. These ten persons will come back to the United States of America after they have practised the required course of spiritual exercise and will relate to the American people their experiences and their findings.

May I conclude by urging earnestly that Buddhism may be put to a practical test and personal experiment. Thank you.

THE BUDDHIST DOCTRINE OF KAMMA AND REBIRTH

By

BHADANTA NĀRADA MAHĀTHERA

(*Continued from the previous issue*)

REBIRTH

The doctrine of rebirth is not a mere theory but an evidently verifiable fact and forms a fundamental tenet of Buddhism, though the end of rebirth is attainable in this life itself. The Bodhisatta Ideal and the correlative doctrine of freedom to attain utter perfection are based on this doctrine of rebirth.

Documents record that this belief in rebirth, viewed as transmigration or reincarnation, was accepted by some spiritual teachers like Christ, philosophers like Pythagoras and Plato, poets like Shelley, Tennyson and Wordsworth, and many ordinary men in the West as well as in the East.

The Buddhist doctrine of rebirth should however be differentiated from the transmigration and reincarnation of other systems, because Buddhism denies the existence of a transmigrating permanent soul, created by God, or emanating from a Paramātma.

It is Kamma that conditions rebirth. Past Kamma conditions the present birth; and present Kamma, in combination with past Kamma, conditions the future. The present is the offspring of the past, and becomes, in turn, the parent of the future.

The actuality of the present needs no proof as it is self-evident. That of the past is based on memory and report, and that of the future on fore-thought and inference.

If we postulate a past, present, and a future life, then we are at once faced with the alleged mysterious problem—"What is the ultimate origin of life?"

One school, in attempting to solve the prob'em, posits a first cause, whether as a cosmic force or as an Almighty Being. Another school denies a first cause for, in common experience, the cause ever becomes the effect and the effect becomes the cause. In a circle of cause and effect, a first cause is inconceivable. According to the former, life has a beginning; according to the latter it is beginningless In the opinion of some the conception of a first cause is as ridiculous as a round triangle.

Modern science endeavours to tackle the problem with its limited systematized knowledge. According to the scientific point of view, we are the direct product of the sperm and ovum cells provided by our parents. But science does not give a satisfactory explanation with regard to the development of the mind, which is infinitely more important than the machinery of man's material body. Scientists, whilst asserting "*omne vivum ex vivo*"—"all life from life," maintain that mind and life evolved from the lifeless.

Some religious systems assert that soul, an averred essence of man, springs from God; parents only provide the gross garments for a soul.

Now, from the scientific point of view, we are absolutely parent-born. As such, life precedes life. With regard to the origin of the first protoplasm of life, or "colloid" (whichever we please to call it), scientists plead ignorance.

Buddhism teaches that we are born from the matrix of action (*Kammayoni*). Parents merely provide us with a material layer. As such, being precedes being. At the moment of conception, it is Kamma that conditions the initial consciousness that vitalizes the fœtus. It is this inevitable Kammic energy, generated from the past birth, that produces mental phenomena and the phenomena of life in an already extant physical phenomenon, to complete the trio that constitutes man.

Dealing with the conception of beings, the Buddha states:—

"Where three are found in combination, then a germ of life is planted. If mother and father come together, but it is not the mother's period, and the 'being-to-be-born' (*gandhabba*) is not pr sent, then no germ of life is planted. If mother and father come together, and it is the mother's period, but the 'being-to-be-born' is not present then again no germ of life is planted. If mother and father come together, and it is the

mother's period, and the 'being-to-be-born is also present, then, by the conjunction of these three, a germ of life is there planted.*"

[Here Gandhabba (= *gantabba*) does not mean "a class of devas said to preside over the processes of conception,"** but refers to a suitable being ready to be born in that particular womb. This term is used only in this particular connection, and must not be mistaken for a permanent soul.]

For a being to be born here a being must die somewhere. The birth of a being,—which strictly means the arising of the Aggregates (*khandhānam pātubhāvo*), or psycho-physical phenomena, in the present life,—corresponds to the death of a being in a past life; just as in conventional terms, the rising of the sun in one place means the setting of the sun in another place. This enigmatic statement may be better understood by imagining life as a wave and not as a straight line. Birth and death are only two phases of the same process. Birth precedes death, and death, on the other hand, precedes birth. This constant succession of birth and death in connection with each individual life-flux constitutes what is technically known as Saṁsāra,—recurrent wandering.

What is the Ultimate Origin of Life?

The Buddha positively declares:—

"Without cognizable end is the Saṁsāra. A first beginning of beings who, obstructed by ignorance and fettered by craving, wander and fare on, is not to be perceived.***

This life-stream flows *ad infinitum*, as long as it is fed by the muddy waters of ignorance and craving. When these two are completely cut off, then only does the life-stream cease to flow; rebirth ends, as in the case of Buddhas and Arahats. The ultimate beginning of this life-stream cannot be determined, as a stage cannot be perceived when this life force was not fraught with ignorance and craving.

The Buddha has here referred merely to the beginning of the life-stream of living beings. It is left to scientists to speculate as to the origin and the evolution of the universe. The Buddha does not attempt to solve all the ethical and philosophical problems that perplex mankind. Nor does He deal with speculations and theorizing that tend neither to edification nor to enlightenment. Nor does He demand blind faith from His adherents anent a First Cause. He is chiefly concerned with the problem of suffering and its destruction. With but this one practical and specific purpose in view, all irrelevant side issues are completely ignored.

How are we to believe in rebirth?

The Buddha is our greatest authority on rebirth.

On the very night of His Enlightenment, during the first watch, the Buddha developed retrocognitive knowledge which enabled Him to read His past lives:

"I recalled", He declares, "my varied lot in former existences as follows: first one life, then two lives, then three, four, five, ten, twenty up to fifty lives; then a hundred, a thousand, a hundred thousand, and so forth."

During the second watch the Buddha with clairvoyant vision, perceived beings disappearing from one state of existence and reappearing in another. He beheld "the base and noble, the beautiful and ugly, the happy and miserable passing according to their deeds," etc.****

These are the very first utterances of the Buddha regarding the question of rebirth. These textual references conclusively prove that the Buddha did not borrow this stern truth of rebirth from any pre-existing source, but spoke from personal knowledge—a knowledge which was supernormal, developed by Himself, and which can be developed by others as well.

In His first pæan of joy (*udāna*),***** the Buddha says:

"Through many a birth (*anekajāti*) wandered I, seeking the builder of this house. Sorrowful indeed is birth again and again (*dukkhā jāti punappunam*)".

In the Dhammacakka Sutta,****** His very first discourse, the Buddha, commenting on the second Noble Truth, states *Y'ayam taṇhā punobhāvikā*—"this very craving which leads to rebirth". And the Buddha concluded that discourse with the words—

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* Majjhima Nikaya (Mahataṇhasamkhaya Sutta, No. 38) i. 265.
** See F. L. Woodward, "Some Sayings of the Buddha", p. 40.
*** Samyutta Nikaya, ii. 178.
**** Majjhima Nikaya (Mahasaccaka Sutta No. 36) i. 248.
***** Dhammapada, Verse 153.
****** Mahavagga, p. 10; Samyutta Nikaya, v 420.

'*Ayam antima jāti natthi dāni punabbhavo*'— "This is my last birth.. Now there is no more rebirth."

The Majjhima Nikāya relates that when the Buddha out of compassion for beings, surveyed the world with His Buddha-vision, before He decided to teach the Dhamma, He perceived beings who realized the faults and fears affecting a future life (*paraloka-vajjabhayadassāvino*).*

In several discourses the Buddha clearly states that beings, having done evil, are, after death *parammaraṇa* born in woeful states; and beings, having done good, are born in blissful states.

Besides the most interesting Jātaka stories, which deal with His previous lives, and which are of psychological importance— the Majjhima Nikāya and Anguttara Nikāya make incidental reference to some of the past lives of the Buddha.

In the Ghatikara Sutta ** the Buddha relates to the venerable Ānanda that He was born as Jotipāla, in the time of the Buddha Kassapa, His immediate predecessor. The Anāthapiṇḍikovada Sutta *** describes a nocturnal visit of Anāthapiṇḍika to the Buddha, immediately after his rebirth as a Deva. In the Anguttara Nikāya, the Buddha alludes to a past birth of His as Pacetana the wheelright. ****

An unusual direct reference to departed ones appears in the Parinibbāna Sutta.***** The venerable Ānanda desired to know from the Buddha the future states of several persons who had died in a certain village. The Buddha patiently described their destinies.

Such instances could easily be multiplied from the Tipiṭaka to show that the Buddha did expound the doctrine of rebirth as a verifiable truth.

Following the Buddha's instructions, His disciples also developed this retrocognitive knowledge and were able to read a limited, though vast, number of their past lives. The Buddha's power in this direction was limitless.

Some Indian Rishis too, prior to the advent of the Buddha, were distinguished for such supernormal powers as clairaudience, clairvoyance, telepathy, telesthesia, and so forth.

Although science has only just begun to take cognizance of these supernormal faculties, yet men with highly developed concentration, have been able to cultivate these psychic powers and read their pasts just as one would recall a past incident of one's present life. With their aid, independent of the five senses, direct communication of thought, and direct perception of other worlds are made possible.

There also are some extraordinary persons, especially children who, according to the laws of association, spontaneously develop the memory of their past births and remember fragments of their previous lives. A single such well-attested respectable case is in itself sufficient evidence for a discerning student to believe in a past birth. "Pytha-goras is said to have distinctly remembered a shield in a Grecian temple as having been carried by him in a previous incarnation at the siege of Troy." Somehow or other these wonderful children lose that memory later, as is the case with many infant prodigies.

Experiences of some reliable modern psychists, ghostly phenomena, spirit-communications, strange alternating and multiple personalities and so forth shed some light upon this problem of rebirth.

The phenomenon of secondary personalities has to be explained either as remnants of past individual experiences or as "possession". The former explanation appears more reasonable, but the latter cannot totally be rejected.

How often do we meet persons whom we have never before met, and instinctively feel that they are familiar to us? How often do we visit places and instinctively feel impressed that we are perfectly acquainted with those surroundings?

There arise in this world highly developed personalities, and Perfect Ones like the Buddhas. Could they evolve suddenly? Could they be the products of a single existence?

How are we to account for colossal characters like Homer and Plato, men of

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* Majjhima Nikaya, i.169.
** Majjhima Nikaya, ii.45 (No. 81).
*** Majjhima Nikaya (No. 143) iii.258..
**** Anguttara Nikaya i.111.
***** Digha Nikaya (No. 16) ii.91.

genius like Shakespeare, infant prodigies like Pascal, Mozart, Beethoven and so forth ?

Infant prodigies seem to be a problem for scientists. Some medical men are of opinion that prodigies are the outcome of abnormal glands, especially the pituitary, the pineal and the adrenal gland. The extraordinary hypertrophy of glands of particular individuals may also be due to a past Kammic cause. But how, by the mere hypertrophy of glands, one Christian Heinecken could talk within a few hours of his birth, repeat passages from the Bible at one, answer any question on Geography at two, speak French and Latin at three, and be a student of philosophy at four, how Stuart Mill could read Greek at three; Macaulay write a world history at six; William James Sidis, wonder child of the United States, read and write at two, speak French, Russian, English, German with some Latin and Greek at eight, is incomprehensible to us nonscientists. Nor does science explain why glands should hypertrophy in just a few and not in all. The real problem remains unsolved.

Heredity alone cannot account for prodigies,—"else their ancestry would disclose it; their posterity, in even greater degree than themselves, would demonstrate it."

Is it reasonable to believe that the present brief span of life is the only existence between two eternities of happiness and misery ?

The few years we spend here, at most but five score years; must certainly be an inadequate preparation for eternity.

If one believes in the present and a future, it is logical to believe in a past.

If there be reason to believe that we have existed in the past, then surely there are no reasons to disbelieve that we shall continue to exist after our present life has apparently ceased.

It is indeed a strong argument in favour of past and future lives that "in this world virtuous persons are very often unfortunate, and vicious persons prosperous."

What do Kamma and Rebirth Explain?

1. They account for the problem of suffering for which we ourselves are responsible.

2. They explain the inequality of mankind.

3. They account for the arising of geniuses and infant prodigies.

4. They explain why individual twins who are physically alike, enjoying equal privileges, exhibit totally different characteristics, mentally, intellectually and morally.

5. They account for the dissimilarities amongst children of the same family, whilst heredity accounts for the similarities.

6. They account for the special abilities of men which are due to their prenatal tendencies.

7. They account for the moral and intellectual differences between parents and children.

8. They explain how infants spontaneously develop such passions as greed, anger, jealousy, etc.

9. They account for the instinctive likes and dislikes at first sight.

10. They explain how in us are found "a rubbish heap of evil and a treasure house of good."

11. They account for the unexpected outburst of passion in a highly civilized person, and for the sudden transformation of a criminal into a saint.

12. They explain how profligates are born to saintly parents and saints to profligates.

13. They explain how, in one sense, we are the result of what we were, we will be the result of what we are,—and in another sense, we are not absolutely what we were, and we shall not absolutely be what we are.

14. They explain the causes of untimely deaths, and unexpected changes in fortune.

15. Above all they account for the arising of Omniscient, perfect spiritual teachers, the Buddhas, who possess incomparable physical, mental and intellectual characteristics which can be explained only by Kamma and a series of births.

The Process of Rebirth

How rebirth occurs has been fully explained by the Buddha in the Paṭicca Samuppāda.

Paṭicca means "because of" or "dependent upon"; *samuppāda*, "arising" or "origination". *Paṭicca Samuppāda* literally means "dependent arising" or "dependent origination".

Paṭicca Samuppāda is a discourse on the process of birth and death, and not a theory

on the evolution of the world from primordial matter. It deals with the cause of rebirth and suffering. It does not in the least attempt to solve the riddle of an absolute origin of life.

Ignorance (*avijjā*) of things as they truly are, is the first link, or the cause of the wheel of life. It clouds all right understanding.

Dependent on ignorance arise activities (*sankhārā*), which include moral and immoral thoughts, words and deeds. Actions, whether good or bad, which are directly rooted in, or indirectly tainted with ignorance, and which must necessarily produce their due effects, tend to prolong wandering in the ocean of life. Nevertheless good deeds free from delusion, hate and greed, are necessary to get rid of the ills of life. As such, the Buddha compares His Dhamma to a raft, whereby one crosses the ocean of life. The activities of Buddhas and Arahats are not treated as Sankhārā, as they have eradicated ignorance.

Dependent on activities arises rebirth-consciousness (*paṭisandhi-viññāṇa*). It is so called because it links the past with the present, and is the initial consciousness one experiences at the moment of conception.

Simultaneous with the arising of the rebirth-consciousness, there occur mind and matter (*nāma-rūpa*).

The six senses (*saḷāyatana*) evolve from these psycho-physical phenomena.

Because of the six senses, contact (*phassa*) sets in.

Contact leads to sensations or feelings (*vedanā*).

Dependent on sensation arises craving (*taṇhā*), which conditions attachment (*upadāna*).

Attachment produces Kamma (*bhava*), which in turn conditions future birth (*jāti*).

Old age and death (*jarā-maraṇa*) are the inevitable results of birth.

If, on account of a cause, an effect arises ; then, if the cause ceases, the effect also must cease.

The reverse order of Paṭicca Samuppāda will make the matter clear.

Old age and death are only possible in and with a corporeal organism, that is to say, a six-sense machine. Such an organism must be born, therefore it presupposes birth. But birth is the inevitable result of past Kamma or action, which is conditioned by attachment due to craving. Such craving appears when sensation arises. Sensation is the outcome of contact between the senses and objects. Therefore it presupposes organs of sense which cannot exist without mind and body. Mind originates with a rebirth-consciousness due to ignorance of things as they truly are.

This process of birth and death continues *ad infinitum*. A beginning of this process cannot be determined as it is impossible to see a time when this life-flux was not encompassed by ignorance. But when this ignorance is replaced by wisdom and life-flux realises the Nibbāna Dhātu, then only does the rebirth process terminate.

Modes of Birth and Death

Briefly expounding the process of rebirth in such admittedly subtle technical terms, Buddhism assigns death to one of the four following causes :—

1. Exhaustion of the Reproductive Kammic energy (*kammakkhaya*).

As a rule, the thought, volition or desire, which is extremely strong during life-time, becomes predominant at the time of death and conditions the subsequent birth. In this last thought-moment is present a special potentiality. When the potential energy of this Reproductive Kamma is exhausted, the organic activities of the material form in which is corporealised the life force, cease even before the end of the life-span in that particular plane. This often happens in the case of beings who are born in states of misery (*apāya*), but it can happen in other planes too.

2. The expiration of the life-term (*āyukkhaya*), which varies in different planes. Natural deaths, due to old age, may be classed under this category.

3. The simultaneous exhaustion of the Reproductive Kammic energy and expiration of the life-term (*ubhayakkhaya*).

4. The opposing action of a stronger Kamma that unexpectedly obstructs the flow of the Reproductive Kamma before the life-term expires. Sudden untimely deaths and deaths of children are due to this cause.

The first three are collectively called " timely death " (*kālamaraṇa*), and the fourth is known as " untimely death " (*akālamaraṇa*).

Explaining thus the cause of death, Buddhism speaks of four modes of birth—namely, egg-born beings (*andaja*) womb-born beings (*jalābuja*), moisture-born beings (*samsedaja*), and beings spontaneously manifesting (*opapātika*).

Such embryos that take moisture as nidus for their growth, like certain lowly forms of animal life, belongto the third class. Beings spontaneously manifesting are generally invisible to the physical eye. Conditioned

by their past kamma, they appear spontaneously, without passing through an embryonic stage. Petas and Devas normally, and Brahmas belong to this class.

How Rebirth Takes Place.

Suppose a person is about to die. This critical stage may be compared to the flickering of a lamp, just before it is extinguished.

To this dying man is presented a Kamma, a Kamma Nimitta, or Gati Nimitta.

By Kamma is here meant some good or bad action committed during his life-time, or immediately before his dying moment. Kamma Nimitta, or symbol, means a mental reproduction of any sight, sound, smell, taste, touch or idea which dominated at the time of the commission of some salient activity, good or bad,—such as a vision of knives or dying animals, in the case of a butcher ; patients, in the case of a kind physician; an object of worship, in the case of a devotee and so forth.

By Gati Nimitta, or " symbol of destiny " is meant some sign of the place where he is to take rebirth. Such a symbol frequently presents itself to dying persons and stamps its gladness or gloom upon their features. When these indications of the future birth occur, and if they are bad, they might at times be remedied. This is done by influencing the thoughts of the dying man. Such premonitory visions of destiny may be fire, forests, mountainous regions, a mother's womb, celestial mansions, etc.

Death is the cessation of the psychophysical life of any one individual existence. It takes place by the passing away of vitality (*āyu*), *i.e.*, psychic and physical life (*jivitindriya*), heat (*usmā*) and consciousness (*viññāṇa*).

Death is not the complete annihilation of a being, for though that particular life-span ended, the force which hitherto actuated it is not destroyed.

Just as an electric light is the outward visible manifestation of invisible electric energy, even so we are the outward manifestations of invisible Kammic energy. The bulb may break and the light may be extinguished, but the current remains and the light may be reproduced in another bulb. In the same way, the Kammic force remains undisturbed by the disintegration of the physical body, and the passing away of the present consciousness leads to the arising of a fresh one in another birth. But nothing unchangeable or permanent " passes " from the present to the future.

Just as the wheel rests on the ground only at one point ; even so, strictly speaking, we live only for one thought-moment. We are always in the present, and that present is ever slipping into the irrevocable past. Each momentary consciousness of this everchanging life-process, on passing away, transmits its whole energy, all the indelibly recorded impressions, to its successor. Every fresh consciousness therefore consists of the potentialities of its predecessors and something more. At death, the consciousness perishes, as truly it does every moment, only to give birth to another in a rebirth. This renewed consciousness inherits all the past experiences. As all impressions are indelibly recorded in the everchanging palimpsest-like mind, and as all potentialities are transmitted from life to life, irrespective of temporary physical disintegrations, reminiscence of past births or past incidents becomes a possibility. If memory depends solely on brain cells, it becomes an impossibility.

The continuity of the flux, at death, is unbroken in point of time, and there is no breach in the stream of consciousness. The only difference between the passing of one thought to another in life-time, and of the dying thought-moment to the rebirth consciousness, is that in the latter case a marked perceptible physical death is patent to all.

Rebirth takes place immediately, irrespective of the place of birth, just as an electromagnetic wave, projected into space, is immediately reproduced in a receiving radio set. Rebirth of the mental flux is also instantaneous and leaves no room whatever for any intermediate state (*antarabhava*). Buddhism does not support the belief that a spirit of the deceased person takes lodgement in some temporary state until it finds a suitable place for its " reincarnation ". According to Tibetan works, writes Dr. Evans Wentz, there is an intermediate state where beings remain for one, two, three, four, five, six, or seven weeks,—until the forty-ninth day. This view is contrary to the teachings of the Buddha.

A question might arise,—are the sperm and ovum cells always ready, waiting to take up this rebirth thought ?

Living beings are infinite, and so are world systems. Nor is the impregnated ovum the only route to rebirth. Earth, an almost insignificant speck in the universe, is not the only habitable plane, and humans are not the only living beings. As such, it is not impossible to believe that there will

always be an appropriate place to receive the last thought-vibrations. A point is always ready to receive the falling stone.

What is it that is Reborn?

Apart from mind and matter, which constitute this so-called being, Buddhism does not assert the existence of an immortal soul, or an eternal ego, which man has obtained in a mysterious way from an equally mysterious source.

To justify the existence of endless felicity in an eternal heaven, and unending torment in an eternal hell, an immortal soul is absolutely necessary. Otherwise what is it that sinned on earth and is punished in hell ?

" It should be said ", writes Bertrand Russel*," " that the old distinction between soul and body has evaporated, quite as much because 'matter' has lost its solidity as because mind has lost its spirituality. Psychology is just beginning to be scientific. In the present state of psychology, belief in immortality can at any rate claim no support from science ".

According to the learned author of " *The Riddle of the Universe* " —" The *theological* proof—that a personal creator has breathed an immortal soul (generally regarded as a portion of the Divine soul) into man is a pure myth. The *cosmological* proof—that the 'moral order of the world' demands the eternal duration of the human soul—is a baseless dogma. The *teleological* proof—that the 'higher destiny' of man involves the perfecting of his defective, earthly soul beyond the grave —rests on a false anthropo-morphism. The *moral* proof—that the defects and the unsatisfied desires of earthly existence must be fulfilled by ' compensative ' justice on the other side of eternity—is nothing more than a pious wish. The *ethnological* proof—that the belief in immortality, like the belief in God, is an innate truth, common to all humanity—is an error in fact. The *ontological* proof—that the soul being a 'simple' immaterial, and indivisible entity cannot be involved in the corruption of death—is based on an entirely erroneous view of the psychic phenomena ; it is a spiritualis tic fallacy. All these and similar ' proofs of athanasianism ' are in a perilous condition; they are definitely annulled by the scientific criticism of the last few decades. "

Hume in his search after a soul declares :—

" There are some philosophers who imagine we are every moment intimately conscious of what we call Self; that we feel its existence and its continuance in existence and are certain, beyond the evidence of a demonstration, both of its perfect identity and implicity...For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe anything but the perception..."

Dealing with this question of soul, Prof. William James writes :—

" ...This Me is an empirical aggregate of things objectively known. The I which knows them cannot itself be an aggregate ; neither for psychological purposes need it be an unchanging metaphysical entity like the Soul, or a principle like the transcendental Ego, viewed as 'out of time'. It is a thought, at each moment different from that of the last moment, but appropriative of the latter, together with all that the latter called its own..."

The Buddha propounded these facts some 2,500 years ago whilst He was sojourning in the valley of the Ganges.

Buddhism, teaching a psychology without *a psyche*, resolves the living being into mind and matter (*nāma-rūpa*), which are in a state of constant flux. Rūpa consists of forces and qualities which constantly spring from Kamma, mind (*citta*), physical change (*utu*), and food (*ahāra*), and perish from moment to moment.

Mind, the more important part in the machinery of man consists of fifty-two fleeting mental states. Feeling or sensation (*vedanā*) is one, perception (*saññā*) is another. The remaining fifty are collectively volitional activities (*samkhārā*). These psychic states arise in a consciousness (*viññāna*).

These four kinds of psychic phenomena combined with the physical phenomena, form the five Aggregates (*pañcakkhandhā*), the complex compound termed a living being.

One's individuality is the combination of these five aggregates.

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* Religion of Science, p. 132.

The whole process of these psycho-physical phenomena which are constantly becoming and passing away, is at times called, in conventional terms, the self, or Attā, by the Buddha but it is a process, and not an identity that is thus termed.

Buddhism does not totally deny the existence of a personality in an empirical sense. It denies, in an ultimate sense, an identical being of a permanent entity, but it does not deny a continuity in process. The Buddhist philosophical term for an individual is *santati*,—that is, a flux or continuity. This uninterrupted flux or continuity of psycho-physical phenomena, conditioned by Kamma, having no perceptible source in the beginningless past nor an end to its continuation in the future, except by the Noble Eightfold Path, is the Buddhist substitute for the permanent ego or eternal soul in other religious systems.

How is Rebirth Possible without a Soul to be Reborn ?

Birth is the coming into being of the Khandhas, the aggregates or groups (*khandhānam pātubhāvo*).

Just as the rising of a physical state is conditioned by a preceding state as its cause, even so the appearance of this psycho-physical phenomenon is conditioned by causes anterior to its birth. The present process of becoming is the result of the craving for becoming in the previous birth, and the present instinctive craving conditions life in a future birth.

As the process of one life-span is possible without a permanent entity passing from one thought-moment to another, a series of life-processes is possible without anything to transmigrate from one life to another.

In the Visuddhi Magga and Milinda Paṇhā the venerable Buddha-ghosa and Nāgasena have employed several similes to illustrate that nothing transmigrates from one life to another.

The simile of the flame is very striking. Life is compared to a flame. Rebirth is the transmitting of this flame from one group to another. The flame of life is continuous although there is an apparent break at so-called death.

The body dies and its Kammic force is reborn in another. There is merely a continuity of a particular life-flux ; just that and nothing more.

Is it One who does the Act in this Birth and Another who reaps its Result in the Other Birth ?

To say that he who sows is absolutely the same as he who reaps is one extreme, and to say that he who sows is totally different from he who reaps is the other extreme. Overcoming these two extremes the Buddha teaches the middle doctrine in terms of cause and effect. " Neither the same nor another " (*na ca so na ca añño*) states the venerable Buddhaghosa in the Visuddhi Magga. The evolution of the butterfly may be cited in illustration thereof.

Its initial stage was an egg. Then it turned into a caterpillar. Later it developed into a chrysalis, and eventually into a butterfly. This process occurs in the course of one life-time. The butterfly is neither the same as, nor totally different from, the caterpillar. Here also there is a flux of life, or a continuity.

If there is No Soul, can there be any Moral Responsibility ?

Yes, because there is a continuity, or identity in process, which is substantial for an identical personality.

A child, for instance, becomes a man. The latter is neither absolutely the same,—since the cells have undergone a complete change, nor totally different,—being the identical stream of life. Nevertheless the individual, as man, is responsible for whatever he has done in his childhood. Whether the flux dies here and is reborn elsewhere, or continues to exist in the same life, the essential factor is this continuity.

Suppose a person was "A" in his last birth, and is "B" in this. With the death of "A" the physical vehicle, the outward manifestation of Kammic energy, is relinquished and, with the birth of "B", a fresh physical vehicle arises. Despite the apparent material changes, the invisible stream of consciousness (*citta santati*) continues to flow, uninterrupted by death, carrying along with it all the impressions received from the tributary streams of sense. Conveniently speaking, must not "B" be responsible for the actions of "A" who was his predecessor? Some may object that there is no memory in this case, owing to the intervening death.

Is Identity or Memory Absolutely Essential in Assessing Moral Responsibility ?

If, for instance, a person were to commit crime, and by sudden loss of memory he were to forget the incident, would he not be responsible for his act ? His forgetfulness would not exempt him from responsibility for the commission of that crime. To this, some may ask,—What is the use of punishing him, for he is not aware that he is being punished for that crime ? Is there any justice here ?

Of course not, if we are arbitrarily governed by a God who rewards and punishes us. But the Buddha does not talk of " punishments ".

The world is not so constituted. There is a just and rational law of Kamma that operates automatically and we speak in terms of cause and effect instead of rewards and punishments.

In the words of the late Bhikkhu Sīlacāra : " If a person does something in his sleep, gets out of bed and walks over the edge of a verandah, he will fall into the road below and in all likelihood break an arm or leg or something worse. But this will happen not at all as a punishment for sleep-walking, but merely as its result. And the fact that he did not remember going out on the verandah would not make the slightest difference to the result of his fall from it, in the shape of broken bones. So the follower of the Buddha takes measures to see that he does not walk over the verandah or other dangerous places, asleep or awake, so as to avoid hurting himself or anybody who might be below and on whom he might fall ".

The fact that a person does not remember his past is no hindrance to the intelligent understanding of the working of the Kammic law. It is the knowledge of the inevitability of the sequence of Kamma in the course of one's life in Saṁsāra that more or less moulds the character of a Buddhist.

Is there any possibility for a Kammic Descent or, in other words, for a Man to be Born as an animal ?

The Buddhist answer may not be acceptable to all. But nobody is bound to accept anything on blind faith.

The Buddha did teach the possibility of Kammic descent.

Material forms,—through which the life-continuum expresses itself, are merely temporary visible manifestations of the Kammic energy.

Just as an electric current can successively manifest itself in the form of light, heat or motion—one not necessarily being evolved from the other—even so this Kammic energy may manifest itself in the form of a Deva, man, animal, and so forth,—one form having no physical connection with the other. It is one's Kamma that determines the nature of the material form, which varies according to the skill or unskilfulness of the actions performed. And this again depends entirely on the evolution of one's understanding of things as they truly are.

Instead of saying that man becomes an animal, or *vice versa*,—it would be more correct to say that the Kammic force which manifested in the form of man may manifest itself in the form of an animal.

On one occasion two ascetics, Puṇṇa and Seniya, who were practising ox-asceticism and dog-asceticism respectively, approached the Buddha and questioned Him as to their future destiny. The Buddha replied *:

" In this world a certain individual cultivates thoroughly and constantly the practices, habits, mentality and manners of a dog. He having cultivated canine practices—upon the dissolution of the body, after death, is reborn amongst dogs ".

In the same way the Buddha declared that he who observes ox-asceticism will, after death, be reborn amongst oxen.

The incident makes it clear how man can be born as animal, in accordance with the law of affinity.

Kammic descent and Kammic ascent are both possible, and at a bound.

Such is the intricate nature of this doctrine of Kamma and Rebirth.

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* Majjhima Nikaya (Kukkuravatika Sutta, No. 57) i. 387.

Speech by the Right Hon'ble Sir John Kotelawala, Prime Minister of Ceylon, at a Reception to Burmese monks on Friday the 29th of July 1955, at King George's Hall, Colombo.

I am happy to have been able to welcome to this fair Island of ours the three Venerable monks who have come to spend the Vas Season here. The people of Ceylon do appreciate the fine gesture on the part of the Government of Burma and these Venerable monks in making arrangements for the teaching of the technique of Buddhist meditation to the monks and laymen in Ceylon. This is not the first time I have had an opportunity of thanking Burma for the assistance she has given in carrying on our spiritual activities. A few months back I had occasion to speak to a similar audience on the cultural and spiritual ties which exist between our two countries. As I did at that time, I reiterate that our friendship is unique in the history of nations in the world. We have always stood for the highest spiritual ideals. We have always striven for the happiness of humanity and not the welfare of a group or a race.

It is gratifying to observe that His Excellency U Ba Lwin has taken a keen interest in the formation of the Lankā Vipassanā Bhāvanā Samitiya. As you may be aware, meditation forms an integral part of our religious observances, for Buddhism emphasizes the training of the mind. In Ceylon we have a number of meditation centres in which Buddhist monks engage themselves in meditations of various types. I am also aware of a number of places where monks who have themselves had their training in Burma are giving practical lessons to the lay devotees. But I must frankly state that this is the first attempt made by an organized body to make available to every citizen of the Island who is willing, an opportunity of learning the technique of meditation from the Burmese masters who have spent long years of training under the Most Venerable Mahāsi Sayadaw. I take this opportunity of wishing this Samitiya all success in its endeavours.

I am also thankful to the Prime Minister of Burma, U Nu and to the Government and the people of Burma for the inspiring sentiments expressed in their messages sent through the monks. It is my sincere hope that the Venerable monks will find their time in Ceylon very useful and enjoyable. I appeal to my Buddhist brothers and sisters to make the best use of this opportunity. It is our duty to see that the time and energy spent by these Venerable monks in Ceylon will not be in vain.

Venerable Sirs, on behalf of the people of Ceylon I have great pleasure in welcoming you here. I am grateful to you and to your country for having made these arrangements for your visit to Ceylon on this very useful mission. You will no doubt contribute immensely to the strengthening of the bonds of friendship which have existed for centuries among our countries.

'To be rough and harsh, slanderous, faithless, void of compassion, haughty, full of avarice, giving to none—this, and not the mere eating of flesh, is impurity.'

'Anger, drunkenness, self-will, feigned piety, treachery, envy, ostentation, pride and conceit, companionship with the unrighteous—this, and not the mere eating of flesh, is impurity.'

'Those in this world who are wicked, who neglect the fulfilment of their duties, who are slanderers and falsifiers, dishonourable, who act like the lowest of men—of these, and not of the mere eating of flesh, may we utter the word "unclean".'

'Neither abstention from fish or flesh, nor nudity, nor a shaven head, nor braided hair, nor disfigurement of the body, nor many-coloured garments, nor the worship of any deity, can purify a man who is not free from delusion.'

Amagandha Sutta, Sutta Nipata.

WORLD LUNACY

By

FRANCIS STORY

Lao Tse, the Chinese sage, said : "When the Way (of natural harmony) is lost, then arises virtue ; after virtue is lost, then arises justice ; after justice is lost, then arises ritualism". By this he meant that when people lose their natural love of the moral order they consciously abstain from vice, and call it virtue ; when this self-conscious virtue is lost they formulate a code of justice, and when this also fails, they turn to ritualism, and so on in descending order.

He might have added that when peace is lost the people turn to pacifism. One of the symptoms of a world plunging madly from conflict to conflict is the number of pacifist movements that have come into being and the peace-conferences that are being held in various parts of the globe. We have had them lately in Switzerland, India, America and elsewhere ; yet still the disease continues its course unabated. The same upsurge of pacifism took place after the first World War, and the present one may be expected to produce exactly the same result, neither more nor less.

In a sane world there would be no occasion for great numbers of people of different nationalities to assemble, some coming from the far corners of the earth at considerable expense, in order to assure one another that war is a bad thing and harmful to humanity, and that it ought to be abolished. Viewed dispassionately, such a proceeding in itself is insane enough, but it is the outcome of a larger lunacy which decrees that, even while the delegates are solemnly bandying these platitudes across the conference tables their respective countries shall be busily and efficiently preparing themselves for the next war of extermination. The ordinary citizen of any country, regarding these portentous but unfortunately barren conclaves from the (temporary) security of his home, may be forgiven if he cynically comments: "Thus it is, was and ever shall be, war without end !"

The sincerity of those who organise these conferences and of those who attend them cannot be questioned. They are people who feel strongly about the present trend of world affairs and wish to do something, in collaboration with those of like mind among their past and potential enemies, to check the headlong rush to destruction. Their motives are good ; they are people of ideals and intelligence ; they have great patterns of non-violence to follow and from which to draw their inspiration and, last but not least, they represent the feelings of the vast majority of inarticulate mankind in a war-weary world.

They have at their service powerful instruments of international propaganda in the press and radio—who remembers now, I wonder, that in its early days the then British Broadcasting Company had for its motto, "Nation shall speak peace unto nation", until the pressure of events in Europe and the increasingly bellicose tone of continental broadcasting made the retention of that hopeful prophecy too farcical to be continued?

All these advantages the pacifist movements have, plus the sympathy of right-thinking people everywhere—and yet they fail . What is the reason ? The arguments against war have been reiterated over and over again, so that it is now impossible to say anything on the subject that has not been said before times out of number, but there must be still one primal factor in the problem that has been so far untouched, by ethics, politics, religion and every other branch of knowledge that has any bearing on the subject.

For the answer we must first of all examine the known causes of war. These fall under two main heads : politico-economic and historico-psychological causes. In the first are combined the influences of power-politics, the problem of expanding populations and the competition for the world's markets, together with the universal trend towards over-industrialisation. The second embraces all national animosities that have their roots in past victories and defeats ; for example, the French distrust of Germany, dating back to the Franco-Prussian war, which later influenced the Treaty of Versailles and so paved the way for the outbreak of war in 1939. Closely allied to this is the racial and nationalistic *mystique*, which lies in the field of the psychologist, since throughout history it has been applied, under the name of "patriotism", to engender mass enthusiasm for "one's country, right or wrong".

In assessing the causes of war we are apt to over-emphasise the first group and minimise the second. If war is brought about by economic conditions, it none the less draws its sustenance from the historico-psychological region of the mass consciousness, and when this sustenance is exhausted in the course of a long drawn-out conflict, the war comes to an end, even though the economic and political problems that originated it are still unsolved. If this factor did not exist, indeed, the economic forces brought into play by the struggle for supremacy between nations in times of peace could not gather enough momentum to lead to war. It is worth while, therefore, to examine this psychological factor more closely, for here, if anywhere we have the true cause of war.

The instinct of belligerence in children is a form of self-assertiveness ; it is partly psychological and partly physical, for the stronger the child is physically, the more marked is its aggressive urge. The child wishes to impose its will on others and on its environment, and failing to achieve this with adults, it resorts to coercing its weaker companions. This is the first and simplest manifestation of the self-conscious ego. Passing through this primitive stage the child then becomes a communal being and manifests the tribal instinct in the form of team-spirit and devotion to the school. The primal ego has become partly sublimated and is then identified with the corporate group of which the individual is a part. It is not a true sublimation but more precisely an extension of the ego which leaves the personal ego not only unimpaired but actually strengthened. The so-called sacrifice of self that comes from devotion to the family, tribe, team or country is merely the sacrifice of the smaller, individual ego on the altar of the larger self with which it has become temporarily identified.

The sportsman who cheers his team at a football match is celebrating the glorification of his extended ego ; the man who exhibits excessive nationalism is giving vent to the same primitive instinct, and in his case it is formally approved by society because it is this sublimated (and therefore disguised) form of egoism which preserves the homogeneity of the state. It is the one form of egoism the open expression of which a civilised community praises.

Professor Jung, in one of his books, claims to have discovered the subconscious current or tendency that finally found open expression in Nazi aggressiveness in 1939, in the psychology of a representative section of young Germans whom he analysed several years before any political or economic situation had arisen that could possibly be said to make war unavoidable. This is a strong indication that the political and economic causes of war are only the outward manifestations of a hidden urge that develops in the collective consciousness of a people : it may well be that they are the actual products of the psychic tendency and brought into being as a direct result of it. The psychic pre-disposition of the majority tends towards aggression and the trend of events follows it, so that in time circumstances are brought about which make it appear that war was the inevitable result of economic and political factors.

The view put forward by Tolstoy in "*War and Peace*", that the great leader is nothing but the instrument of a force more powerful than himself, on the crest of which he rides to victory, and that this force is nothing but the collective psychic impulse of the mass of the people, the whole obeying the universal law of cause and effect, seems to be correct. Napoleon was a psychic type, so was Hitler ; they both believed that a destiny directed their actions and they were partly right, but it was not a god-directed destiny but rather the psychic volition of a great number of people—the nation, in fact—stimulated over a period of years by growing discontent and the suppressed urge for national self-assertion. When this psychic energy exhausts itself, as it is bound to do in the case of a protracted conflict—for example, the Napoleonic wars—or more rapidly in the case of modern intensified warfare, the first symptom is loss of faith in the leader. The leader in turn feels the force failing him and begins committing blunders : he loses faith in himself and his "destiny". The result is defeat. A democratic government, in which the burden of responsibility is divided among a group of men, has an advantage in such a case, since one man acting as the psychic instrument of so many is certain to collapse in course of time under the strain of the psychic tension to which he is exposed.

Here we are dealing with a very obscure and little-understood relationship, that between the leader and the led. But we know enough, at least, to acknowledge that war like all other things, arises from the mind, and that it does not rise from the mind of one man, or a small group of men, but from the mass-

mind of the people. Now this mass mind is always of a lower and more primitive, more violent type, than the individual minds that compose it. A man in a crowd will be guilty of excesses that as an individual he would shrink from. Yet it is that mentality which, in the form of the extended ego of the people, ultimately directs the fate of nations.

The root-cause of war, then, as of all other evils, is the ego-instinct : of that we can be certain. It is the ego which demands expression, conquest and acquisition, and if we are to tackle the problem of war effectively we must tackle it from the ego itself. And to do that the approach must be to the individual direct : it must not be confused by external issues in the form of political creeds, economic theories, race antagonisms or the misguided heroics of patriotism.

This appears to be the reason why religion has failed to bring peace to the world. The people cry aloud for peace with their tongues while their ego-instinct craves for self-expression in conflict. Buddhism is the only Teaching which attempts to curb this ego-instinct at its source, or which even sees the necessity for doing so ; other religions are content to canalise it and provide an alternative to its cruder manifestations ; the self is not subjugated, but merely harnessed to a higher motive, and that motive in itself may be (and usually is) diverted to the cause of war when occasion arises.

Buddhism cuts out non-essentials and gets down to the basic principles of thought and action. It teaches that there are five kinds of spiritual darkness and five of spiritual light. Among these the first kind of darkness is that which makes people ignorant of the fact that their tendencies and actions are their own inherent property, their cause and their fate. This is called Kamma-sammoha. It also includes ignorance of the nature of volitional actions and of the fact that certain types of action lead to evil results and others to good. Its opposite is kammasakata-ñāṇena, the illumination by which people know the nature of Kamma (actions) and know that it is these tendencies and actions which produce individual beings, and also become aware that they fall into distinct classes, some of which produce evil and others good results. To understand the science of mental and physical activity it is necessary to be familiar with the five principles of darkness and illumination, particularly these first two. If these were thoroughly comprehended by people throughout the world we should have gone a long way towards eliminating the principal causes of war ; but for this end to be attained it is also essential that people everywhere should understand the process of rebirth in Saṁsāra, its cause and the nature and origin of the various types of consciousness in the chain of cause and effect. This is the only answer to the instinct of egoistic aggression that is inherent in the majority of mankind.

Diagnosis of the disease of world lunacy is useless unless we can also supply the remedy. The disease is *Self ;* the only treatment must be recognition of the evils that come from the different forms of egoism, and the way to their elimination through knowledge of the fact that there is really no such thing as the self. Could this knowledge become widespread, the power of the ego, both in its individual and sublimated forms, would be reduced to ineffectiveness in the sphere of world-events ; with this form of aggressiveness removed we should be at last on the way towards true civilisation.

The time has come to give Buddhism a chance to rid mankind of the fatal delusion of selfhood to which the evils of war can ultimately be traced. Other remedies are merely palliatives : they succeed for a time, to a certain limited extent and with certain types of people who are advanced enough to have recognised the need for subjugation of the ego from their own personal observation. But for a genuine change of consciousness throughout the world—a complete "turning-about" in human understanding and human relationships—something drastic has to be brought into operation, some thing which strikes at the roots of the trouble as nothing so far has done. That Buddhism can bring peace has been proved by history ; it is no mere empty theory. It can bring peace to individual beings, and that is the first, most essential step, towards bringing peace and sanity to the world.

Satipaṭṭhāna

The Simple Way

By NYANAPONIKA THERA

ONE of the striking features of Satipaṭṭhāna is its character as a Simple Way. Its simplicity may well be taken as one of the implications of the distinctive name given to Satipaṭṭhāna by the Buddha :— *Ekayāno Maggo*, The Only Way. If it is truly The One and Only Way to Liberation it needs be simple. And in fact, with many other great works of creative genius it shares the distinction of being profound as well as simple. But just in that respect, that is in the ultimate as well as basic significance of its Simplicity, Satipaṭṭhāna surpasses all those other products of human genius, in the same degree as Enlightenment surpasses mundane wisdom.

But one might ask : Is not a Simple Way entirely out of place in this life of ours where complications and complexities so much abound that they seem to be life's very nature ? In view of that, once the following question was put to the Buddha :—

> " Tangles within and Tangles without,
> Folk are entangled everywhere.
> This I inquire from Gotama :
> Who disentangles all these ties ? "

The Simple Way does not ignore the complexity of life. Just because complexity exists, the Simple Way has made its appearance in this world, for the purpose of cutting through the mesh of excessive complications, dissolving the numerous knots, making man free from entanglement. It neither denies nor excludes diversity, which is inherent in the very nature of life in general and of mind in particular. On the contrary, by its " disentangling " functions as applied to mental and physical phenomena, Satipaṭṭhāna makes diversity more distinct and, at the same time, more manageable. Simplicity does not mean uniformity. The Simplicity of the Only Way refers first of all to the method of approach and finally to the results to be achieved. It also acts as a selective and unifying principle that musters the various forces and activities of mind and body for service in the attainment of the final goal, as proclaimed by the Buddha in the opening words of the Satipaṭṭhāna Sutta :

"This is the Only Way for the purification of beings, for the overcoming of sorrow and misery, for the destruction of pain and grief, for finding the right path, for the attainment of Nibbāna, namely the four Foundations of Mindfulness. "

Four qualities are at the base of this method's Simplicity :—

> Lucidity,
> Thoroughness,
> Truthfulness,
> Soberness.

They are the cardinal sources from which the Simple Way derives its strength as well as its beauty.

Disposing radically of all unnecessary complications of thought, the Method of Mindfulness puts the fundamental problems simply and forcibly before us. By its insistence on *Lucidity* it closes effectively some of the roads of evasion which the worldly mind, being afraid of nothing as much as of simple truth, is very fond of using : the flight into the darkness of ambiguities (pretending to be abstruse), or the escape into a mass of complicated detail and technicalities which divert attention from the essentials.

The postulate of lucid simplicity helps to prepare the mental object for the purpose of analytical investigation, in the same way as a material specimen is carefully prepared for scientific research. In Satipaṭṭhāna the respective object of mindfulness is disentangled from all confusing and falsifying mental associations which are so often attached to the first impressions of an untrained mind ; furthermore the object is kept carefully circumscribed. In that sense, the ancient commentary to the Satipaṭṭhāna Sutta explains the words " contemplating the body in the body " by saying that the repetition of the word " body " is intended to give an " Unambiguous delimitation " of the subject of meditation. " Therefore, in the body, one does not contemplate feelings, states of mind or mental objects (*concerning* the body), but one is contemplating only the body itself." It is the same clear delimitation of the pure, unadulterated object of cognition, which is called for by the Buddha in His instruction to Bahiya : " Thus should you train yourself : In what is seen, there should be only the seen ; in what is heard, only the heard ; in what is sensed (by the other sense faculties), only the sensed ; in what is thought, only the thought." That means :

every act of perception should be kept free from matter extraneous to it, from the intrusion of defilements and from the assumption of a Self unwarranted by the facts of observation. This procedure which embodies the true spirit of Satipaṭṭhāna, will make for clarity of perceptions and lucidity of the thoughts concerned with these perceptions.

The Simple Way of Mindfulness does not shroud itself in a veil of mystery. It neither demands nor promises esoteric initiations or occult powers. It does not require from its followers vast learning or subtlety of philosophical thought. Accessible to all is the Simple Way : plain is its manner of instruction ; simple are the first steps to be taken, but they lead to the highest.

" The journey of a thousand miles begins with one step " said Laotse. But that first step, and likewise all that fcllow, must be on a sound footing and ought to be mastered fully before the next step is undertaken. It is *Thoroughness* which is the indispensable guarantor of progress. Very often it is only the lack of thoroughness which makes progress in spiritual training so difficult and a thinker's ideas so complicated and obscure. The initial defects due to lack of thoroughness are carried along and will constantly militate against a spirit of Simplicity, of inner lightness (*lahutā*) and pliancy (*mudutā*) that ought to accompany any work that is well mastered (*paguññatā*). Therefore, among the synonyms of Mindfulness (*sati*) mentioned in the Abhidhamma, appears rightly " absence of superficiality ".

Closely connected with Lucidity and Thoroughness is *Truthfulness* without which there cannot be any lasting progress on the Simple Way. If there is any insincerity, hidden or overt, simplicity is lost. That inherent insincerity will, earlier or later, demand adjustments to it that will grow more and more complicated. The slightest trace of moral or intellectual insincerity will endanger the edifice of spiritual training. Moral insincerity will destroy the innocence and joyful devotion of the striving spirit, casting over it a depressive shadow and paralyzing its fervour. Moral insincerity includes, for instance, any ulterior motive connected with the spiritual life, as desire for fame, gain, influence, self-aggrandisement, and so on. Intellectual insincerity destroys the roots of the searching intellect itself. There cannot be any gain of genuine knowledge—not to say of true wisdom—if self-deceptions nourished by irrational likes and dislikes, are tolerated or if, out of cowardice, tacit mental reservations are made, blocking certain areas of thought or emotion against honest inquiry. Lucidity and Thoroughness will on their part be valuable helpers in detecting the loop-holes of a mind that is afraid of complete moral or intellectual sincerity.

Coming now to the fourth of the cardinal qualities of the Simple Way, it is *Soberness* of mind that removes from any object chosen for observation or contemplation, all that may have remained of its deceptive appearance, its false glory, and so on. Soberness of judgement is a powerful protector of the meditative mind and its befitting climate of simplicity. Soberness of judgement protects the *intellect* against being sidetracked into the complexities of speculative thought ; it protects the *heart* against being carried away by ebullient emotions of any kind that may lead into confusion and conflict in one's inner as well as outer life. It protects against misinterpreting of overrating any unusual experiences occurring during meditation. Soberness of speech, appearance and behaviour is the befitting garb of the meditator who will wish to be inconspicuous. Soberness, however, is certainly not identical with an unimaginative heart or intellect. It excludes neither human warmth nor the growth of the intuitive faculties of the meditative mind ; for both will be sound in their respective natures only if they are rooted in a sober cognizance of facts.

It need hardly be mentioned how closely connected Soberness is with the three other constituents of Simplicity, that is Lucidity, Thoroughness and Truthfulness.

By all four qualities together, that clarity of mind is created by which one day the meditator will succeed to penetrate to the dimension of depth that is below the surface of the so-called simple things of every-day experience. Satipaṭṭhāna, as far as it is concerned with the development of general mindfulness, deals with the most simple facts of our existence, as for instance, going, looking, eating, feeling sad or happy, and so on. This is not done with a view to the lesser capacities of a beginner, but with that farther-reaching intention just mentioned : to reach, with regard to these " simple things", their layer of greatest depth where the simple and the complex, the plain and the profound, the small and the great, merge. In each of them we may discover the Truth of Suffering, the Origin of Suffering and the Path that leads out of it. Any such encounter may kindle in

us the spark of liberating insight, provided we are well prepared otherwise. There are stories in the Buddhist tradition which relate such instances.

These remarks on the inherent potency of the " simple things " will make intelligible a seemingly extreme assertion in the Commentary to the Satipaṭṭhāna Sutta, saying that a monk who has clear awareness, in the sense of realistic comprehension (*asammoha-sampajañña*), of the simple fact of his wearing the robe and carrying the bowl, is one who is acting with highest clarity of knowledge (*uttama-sampajānakārī*).

In that emphasis on the " simple things of life " we have met one of the most striking and important features of the Way of Mindfulness.

The spirit of Simplicity inherent in Satipaṭṭhāna will, when employing the four aforementioned principles, gradually succeed in reducing and finally dissolving, the confusing and superfluous complexities of the intellect as well as the worrying complexities and tormenting complexes of the emotional life. When meeting the calm glance of Noble Soberness, many of these complexities and complexes will lose their presumed or exaggerated importance, and the difficulties which they have caused in thought and conduct will vanish.

The spirit of Simplicity will also permeate the every-day life of the wayfarer, influencing and transforming his way of living. It will make him discover and cultivate the Beauty in Simplicity. Eliminating all that is superfluous, simplifying his ways of thinking and living, clarifying his human relationships, all that will finally grow to strong urge. One day, when still living the worldly life, monkhood may suddenly and quite naturally appear as the only way of life adequate to him. Thus the Simple Way of Mindfulness may facilitate greatly the disentanglement from worldly life, by effectively preparing for it. Then the last decisive step into the Homeless Life will be the natural outcome of earlier development. It will be undertaken with a firm calmness, accompanied with a feeling of relief when looking back, and of joy when looking forward to the open vistas of the Holy Life which is so full of the Beauty of Simplicity already familiar to the disciple.

" However insignificant Simplicity seems, the whole world cannot make it submissive."

" As for you, do come forth in your natural simplicity, lay hold on verities, restrain selfishness, and rid yourself of desire ! "

LAOTSE, *Tao Te Ching*, Ch. 32, 19.

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The Paṭṭhānuddesa Dipani

OR

THE BUDDHIST PHILOSOPHY OF RELATIONS

By

MAHĀTHERA LEDĪ SAYADAW, D. LITT., AGGAMAHĀPAṆḌITA

Translated into English by Sayadaw U Nyāna, Patamagyaw,
of Masoeyein Monastery, Mandalay, Burma.

(*Continued from previous issue*)

9. Upanissaya-Paccaya or The Relation of Sufficing Condition

The relation of sufficing condition is of three kinds— " objective sufficing condition ", " contiguous sufficing condition " and " natural sufficing condition. " Of these three, the first is the same as objective dominance, and the second as contiguity.

What is " natural sufficing condition " ? All past, present and future, internal and external, classes of consciousness together with their concomitants, all material qualities, Nibbāna and concepts (*paññatti*) , are natural sufficing conditions, severally related—as the case may be—to all the present classes of consciousness and their concomitants.

Here, the Buddha who passed away and has entered Nibbāna, His Dhamma, the Fraternity of His sanctified disciples, and the successions of the recognized Fraternity, are causally related to us, of later generation, by way of natural sufficing condition, for the cultivation of good. In the same way, our forefathers, in their respective capacities as parents, teachers, wise monks and brahmins, eminent philosophers, and powerful and august kings, are also causally related to the succeeding generations by way of natural sufficing condition, either for the cultivation of good or of evil, or for the experience of pleasure or of pain. For which reason, they established or propounded various laws and sayings, moral and immoral, and also worldly institutions—both for the welfare and otherwise of the succeeding generations. The future generations also follow their paths and adopt their customs by doing acts of charity, by observing the precepts, and so forth ; by practising the moral and social laws of the world ; by adhering to various religious beliefs ; by taking up various kinds of occupations ; by studying various branches of arts and science ; by governing hamlets. villages and towns ; by being agriculturists in the field and on the farm; by digging lakes, ponds and wells ; by building houses ; by making carriages and carts; by building boats, steamers and ships; and by seeking for and accumulating wealth, such as silver, gold, precious stones, pearls and so forth and so on. Thus the world has developed unceasingly.

The future Buddha (Metteyya), His Dhamma and His Fraternity are natural sufficing conditions, being causally related to the present generation, for the acquirement of virtues, and the gaining of merit. Supremacy, wealth, power, prosperity—which are to be gained in the future—are also natural sufficing conditions, related to the present generation for the putting forth of efforts of all sorts. The acquirement of happy existence and wealth and the attainment of Path, Fruition and Nibbāna, which are to be enjoyed in the future, are also natural sufficing conditions, related to the present generation of men for the development of such forms of merit as charity, virtue and so on. With the hope of reaping crops in winter, men till the soil and sow seeds in the rainy season ; or do various kinds of work, which incur labour and intellect, with the hope of getting money upon their completion of the work. Now, the crops to be reaped and the money to be got, are future natural sufficing conditions, related to the acquisition of crops and money. In the same manner, most people in the present life do many good deeds, realizing that they will reap the fruits of their deeds in some life hereafter. In this case, the fruits which will be reaped in future are future natural sufficing conditions, related to the deeds done in the present life. Deeds done before are also past natural sufficing conditions, related to the fruits which are to be reaped in the future. Thus we see that the future natural sufficing condition is as large and wide as the past.

The living Buddha, His Dhamma, and so on, are present natural sufficing conditions, being related to the present living men, Devas and Brahmas ; and so are living parents to living sons and daughters, and so on. The present natural sufficing condition is thus obvious and easy to understand.

Internal natural sufficing conditions are those that exist in an animate person, such as the Buddha, and so forth. External natural sufficing conditions are conditions, such as lands, mountains, rivers, oceans and so on, which serve as resting places for the existence of life (sentient beings); or such as forests, woods, trees, grasses, grains, beans and so forth ; or such as the moon, the sun, the planets, the stars and so on ; or such as rain, fire, wind, cold, heat, and so forth, which are useful and advantageous to life in one way or other. All these are the more powerful sufficing conditions, either for the accomplishment of good or for the spreading of evil : either for the enjoyment of pleasures or for the suffering of pains.

Those with an earnest desire to enter Nibbāna in the present life, work out the factors of enlightenment. Those with an ardent hope to enter Nibbāna in the lives to come when Buddhas will appear, fulfil the perfections. Here, Nibbāna is the more powerful sufficing condition for the cultivation of these tasks.

A large variety of concepts or names-and-notions, commonly employed, or found in the Tipiṭakas of the Buddha, are also sufficing conditions for the understanding of many things.

In fact, all conditioned things here come to be only when there are present causes or conditions for the same ; and not otherwise. And they stand only if there are present causes for their standing; otherwise they do not. Therefore, causes or conditions are needed for their arising as well as for their maintenance. However, Nibbāna and concepts are things, unconditioned, without birth and genesis, everlasting and eternal ; therefore, no causes are needed for their arising and maintenance.*

The Moral is causally related to that which is moral by way of sufficing condition. A clear exposition of this is given in the Paṭṭhāna, where it is said : " Through faith one gives charity, observes the precepts and so on. " Similarly, that moral is causally related to immoral—and unspecified ** or unmoral to unmoral—, by way of sufficing condition, is made clear by these expositions :—" Through lust one commits murder, theft and so on " and " Through suitable climate and food, one enjoys physical health and so forth." The Moral is also causally related to that which is immoral by way of more powerful sufficing condition. This is to be understood from the following exposition :— " One may give charity, and thereupon exalt oneself and revile others. In the same manner, having observed the precepts, having attained concentration of mind, and having acquired learning, one may exalt oneself and belittle others."

The Moral is also causally related to that which is unmoral by way of more powerful sufficing condition. All good deeds done in the four planes (these four planes are the spheres of Kāma, Rūpa, Arūpa and Lokuttara), and all actions connected with doing good, are related, by way of more powerful sufficing condition, to unmorals of the resultant kind, producible at a remote period. Those who practise for the Perfection of charity, suffer much physical and mental pain. Similarly, those who practise for such other Perfections (Pāramitās) as of morality, abnegation, wisdom, perseverance, patience, sincerity, resolution, love, and resignation, suffer the same. It is likewise with those who practise the course of Jhāna and Magga (" supernormal thought " and the Path).

Immorals are also causally related, by way of more powerful sufficing condition, to morals. For instance, some on this earth, having done wrong, repent their deeds and better themselves to shun all such evil deeds, by cultivating such moral acts as giving charity, observing the precepts, practising Jhānas and Maggas. Thus the evil deeds they have done are

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* That is to say, Nibbana and concepts (or more properly, concept-terms) do not enter time, and therefore are not subject to time's nature, change. They do not " arise " ; therefore they do not " cease ". They are " everlasting and eternal " in the sense of being extra-temporal, not in the vulgar sense of being endlessly continuous in time.

** Here abyakata is rendered as " unspecified " or " unmoral ". It is explained in the commentary as Kusala-akusalabhavena akathita, annabhavena kathita ; i.e., not to be called as moral or immoral, but to be called as " apart-from-both " ; i.e., unmoral or unspecified. The abyakatadhammas are—All classes of resultant and inoperative consciousness and all material qualities, as well as Nibbana. —Translator.

related, by way of stronger sufficing condition, to the moral acts they cultivate later.

Immorals are also causally related, by way of more powerful sufficing condition, to unmorals. For instance, many people in this world, having been guilty of evil deeds, are destined to fall into one of the four planes of misery, and undergo pains of suffering which prevail there. Even in the present life, some, through their own misdeeds or the misdeeds of others, have to bear a great deal of distress. Some, however, enjoy a large variety of pleasures with the money they earn by their misconduct. There are also many who suffer much on account of lust, hate, error, conceit, and so forth.

Unmorals are also causally related by way of more powerful sufficing condition to morals. Having become possessed of great wealth, one gives charity, practises for the perfection of good morals, fosters wisdom, and practises the religious exercises in a suitable place, such as a monastery, a hollow place, a cave, a tree, a forest, a hill, or a village, where the climate is agreeable and food is available.

Unmorals are also causally related by way of more powerful sufficing conditions to immorals. Being equipped with eyes, many evils are born of sight within oneself. A similar explanation applies to our equipment with ears, etc. ; so also as regards hands, legs, swords, arms, etc. It is thus, that sufficing condition is of three kinds.

Sufficing condition by way of Suttanta,* may also be mentioned here. It is found in many such passages in the Piṭakas as, " Through intercourse with virtuous friends," " Through association with sinful companions, " " By living in the village, " " By dwelling in the forest " and so forth. In short, the five cosmic orders (Pañca-niyāma-dhammā) are the stronger sufficing conditions relating to the three worlds—the animate world, the inanimate world, and the world of space, to go on unceasingly through æons of time. This also has been expounded at length by us in the Niyāmadīpanī.**

Why is *ārammaṇūpanissaya* so called ? It is so called because the dominant object acts as a main basis for subjects (*ārammaṇika*).

Why is *anatarūpanissaya* so called ? It is so called because the preceding consciousness acts as a main basis for the arising of its immediate succeeding consciousness. The preceding consciousness is just like the mother ; and the succeeding one, the son. Here, just as the mother gives birth to the son who owes his existence to her in particular, so also the preceding consciousness gives birth to the succeeding one which owes its existence particularly to its predecessor.

Why is *pakatūpanissaya* so called ? It is so called because it is naturally known to the wise as a distinct sufficing condition. Here, something further requires to be said. The influence of a sufficing condition in contiguity, pervades only its immediate successor ; but that of a natural sufficing condition can pervade many remote ones. Therefore, what in this present life has been seen, heard, smelt, tasted, touched and experienced in days, months, years, long gone by, takes form again at the mind-door, even after a lapse of a hundred years, if a sufficient cause is available. And so people remember their past, and can utter such expressions as " I saw it before ", " I heard it before ", and so on. These beings, whose birth is apparitional ***, also remember their former existences ; likewise, some among men, who are gifted with the memory of their former existences, can do so. If one out of a hundred thousand objects experienced before, be met with afterwards, many or, it may be, all of them reappear in the process of thought.

End of the Upanissa-Relation.

10. Purejāta-Paccaya or The Relation of Pre-Existence

The relation of pre-existence is of three kinds —basic pre-existence, objective pre-existence, and basic objective pre-existence.

Of these, the first and the last have already been dealt with, under the heading of Nissaya, in the foregoing section on the Nissaya relation.

Objective pre-existence is the name given to the present eighteen kinds of material qualities of the determined class (nipphanna). Of

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* That is " sufficing condition " as set forth in the manner of the Suttas or general discourses of the Buddha, as distinguished from the manner in which it is dealt with in the Abhidhamma section of the Scriptures.

** Niyamadipani was written by the late Ven. Ledi Sayadaw and translated into English by Ven. U Nyana and Dr. Barua.

*** Beings whose coming into existence takes place in any other mode than the ordinary one of birth from parents : what occidentals might call " supernatural beings ", though not all of them are to be understood as superior to man, in any vital respect. Many are inferior to man; in power and faculty, as well as in the opportunities open to them of winning Nibbana. —Translator.

these, the present five objects (visible form, sound, and so forth) are causally related, always by way of objective pre-existence, to those thoughts which are capable of taking part in the five-door processes. Just as the sound of the violin only arises when it is played with a bow, and the sounding necessitates the pre-existence of both the violin strings and the violin bow ; so also those thoughts, which take part in the five-door processes, spring into being, owing to the presentation of the five objects of sense at the five doors, which are no other than the five bases. The presentation is possible only when the door and the object are in their static stages. Those five objects not only present themselves at the five doors of the five senses at that static period, but they also present themselves at the mind-door. On this account, the life-continuum vibrates for two moments, and then ceases ; and the cessation of the life-continuum gives rise to a consciousness-series. This being so, the consciousness-series in any process cannot arise without the pre-existence of the objects and of the bases. The eighteen kinds of determined material qualities are either past, because they have ceased ; or future, because they have not yet arisen ; or present, inasmuch as they are still existing. All of them, without distinction, may be objects of the mind-door cognitions. But, among them, only the present objects act as objective pre-existence. And if a thing in any distant place, or concealed from sight, itself existing, becomes an object of mind, it also may be called a present object.

End of the Purejāta-Relation.

11. Pacchājāta-Paccaya or The Relation of Post-Existence

Every posterior consciousness that springs into being, causally relates to the still existing group of prior corporeal qualities born of the Four Origins* (*Kamma*, *citta*, *utu*, *āhāra*), by way of post-existence, in helping them to develop and thrive. For example, the rain-water that falls every subsequent year, renders service by way of post-existence to such vegetation as has grown up in previous years, in promoting its growth and development.

Here, by " every posterior consciousness " are meant all classes of consciousness beginning from the first life-continuum to the final dying-thought. And, by " prior corporeal qualities " are meant all corporeal qualities born of Four Origins starting from the group of material qualities born of *kamma*, which co-exist with the rebirth-conception.

The fifteen states of the life-continuum starting serially from the first life-continuum which has arisen after the rebirth-conception causally relate by way of post-existence to the group of material qualities born of *kamma*, which co-exist with the rebirth-conception. As to the rebirth-conception, it cannot be a causal relation by way of post-existence ; for it co-exists with the group of corporeal qualities born of *kamma*. Similarly, the sixteenth life-continuum cannot become a causal relation by way of post-existence ; for it comes into existence only when that group of material qualities reaches the stage of dissolution. Therefore, these are " the fifteen states of the life-continuum " which causally relate as above.

At the static moment of the rebirth-conception, there spring up two groups of material qualities, born of *kamma*, and born of temperature**; and the same at the arrested moment. But at the nascent moment of the first life-continuum, three groups spring up : that born of *kamma*, that born of temperature, and that born of mind. When *ojā* (the nutritive essence) of the food eaten, spreads all through the body, the corporeal nutritive essence absorbs the stimulant, and produces a group of material qualities. From that time onward, the groups produced by the Four Origins spring up incessantly, like the flame of a burning lamp. Leaving out the nascent moment, so long as these groups stand at their static stage, every one of the posterior fifteen classes of consciousness renders them help by way of post-existence.

Vuḍḍhiviruḷhīyā means " for the gradual development and progress of the series of corporeal qualities born of the Four Origins." Therefore, if they, the four kinds of corporeal groups, are repeatedly related by (*lit.* do repeatedly obtain) the causal relation of post-existence, then they leave behind them, when their physical life-term has expired, a powerful energy—an energy adequate to produce the development, progress and prosperity of the subsequent series of groups.

End of the Pacchājāta-Relation.

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* Here, the origins of material qualities are meant. The word " Origin " is used in the sense of Darwin as in the " Origin of Species."

** Here, utu (lit., season) has been rendered as " temperature ". It may also be rendered by popular acceptance, as " physical change," " caloric energy," " heat and cold," etc.

12. Āsevana-Paccaya or The Relation of Habitual Recurrence

The forty-seven kinds of mundane apperceptions comprising the twelve classes of immoral consciousness, the seventeen mundane classes of moral consciousness, and the eighteen classes of inoperative consciousness (obtained by excluding the two classes of consciousness, called "Turning towards", *āvajjana*, from the twenty), are here termed the causal relation of habitual recurrence. When any one of these arrives at the apperceptional process (*i.e.*, the sequence of seven similar states of consciousness in a process of thought) every preceding apperception causally relates itself by way of habitual recurrence to every succeeding apperception. The related things, *paccayuppanna-dhammas*, comprise the succeeding apperceptions as stated above, as well as the Four Paths.

In what sense is the term *āsevana* to be understood ? It is to be understood in the sense of habituating by constant repetition or of causing its *paccayuppanna-dhammas* to accept its inspiration, for them to gain greater and greater proficiency, energy and force. Here *Paguṇabhāva* means proficiency of the succeeding apperceptional thoughts in their apperceptive functions and stages ; just as one who reads a lesson many times becomes more proficient with each new reading.

Parivāso literally means perfuming, or inspiring. Just as a silk cloth is perfumed with sweet scents, so also is the body of thought, so to speak, perfumed, or inspired, with lust, hate, and so forth ; or with disinterestedness (*arajjana*), amity (*adussana*), and so on. Although the preceding apperception ceases, its apperceptional force does not cease ; that is, its force pervades the succeeding thought. Therefore, every succeeding apperception, on coming into existence, becomes more vigorous on account of the former's habituation. Thus the immediate preceding thought habituates, or causes its immediate successor to accept its habituation. However, the process of habitual recurrence usually ceases at the seventh thought ; after which, either resultant thought-moments of retention follow, or subsidence into the life-continuum takes place.

Here, habitual recurrence, as dealt with in the Suttanta, ought to be mentioned also. Many passages are to be found in several parts of the Sutta Piṭaka. Such are :—
"*Satipaṭṭhānaṁ bhāveti*," "one cultivates the earnest applications in mindfulness ;" "*Sammappadhānaṁ bhāveti*," "one cultivates the supreme effort ;" "*Sati-sambojjhaṅgaṁ bhāveti*," "one cultivates mindfulness, a factor of Enlightenment ;" "*Dhamma-vicaya-sambojjhaṅgaṁ* bhāveti," "one cultivates the 'investigation of truth,' a factor of Enlightenment ;" "*Sammādiṭṭhiṁ bhāveti*," "one cultivates the right view ;" "*Sammā-saṅkappaṁ bhāveti*," "one cultivates right aspiration ;" and so on. In these passages, by "*bhāveti*" is meant, to repeat the effort either for one day, or for seven days, or for one month, or for seven months, or for one year, or for seven years.

Moral and immoral actions, which have been repeatedly performed or cultivated, or many times done in former existences, causally relate by way of habitual recurrence, to moral and immoral actions of the present existence, for their greater improvement and worsening respectively.

The relation which effects the improvement and the worsening respectively of such moral and immoral actions, at some other distant time or in some future existence, is called sufficing condition ; but the one which effects this only during the apperceptional process, is called habitual recurrence.

In this world, there are clearly to be seen always, many incidental results or consequences following upon great achievements in art, science, literature, and so forth, which have been carried out in thought, word, and deed, continuously, repeatedly and incessantly.

As such a relation of habitual recurrence is found among all transient phenomena, manly zeal and effort, exerted for a long period of time, have developed to such a high degree that many great and difficult labours have reached complete accomplishment and that even Buddha-hood has been attained.

End of Āsevana-relation.

13. Kamma-Paccaya, or The Relation of Kamma

The relation of kamma is of two kinds, coexistent kamma and asynchronous kamma.

Of these two all volitions, moral, immoral, and unmoral, which consist of three time-phases, constitute the causal relation of coexistent kamma. Their related things are :- All classes of consciousness and their mental concomitants in coexistence with volition ; material qualities born of Kamma, which arise simultaneously with the rebirth-conception ; and material qualities produced by mind during the term of life.

Past moral and immoral volitions constitute the causal relation of asynchronous kamma. Their related things are the thirty-seven classes of mundane resultant consciousness and their mental concomitants, and all the material qualities born of kamma.

Why is *kamma* so called ? It is so called on account of its peculiar function. This peculiar function is nothing but volition (or will) itself, and it dominates every action. When any action of thought, word, or body, takes place, volition (or will) determines, fashions, or causes its concomitants to perform their respective functions simultaneously. For this reason, volition is said to be predominant in all actions. Thus *kamma* is so called on account of its peculiar function. Or, to define it in another way, *kamma* is that by which creatures do (or act). What do they do then ? They do physical work, vocal work, and mental work. Here, by " physical work," is meant standing, sitting, and so forth ; stepping forward and backward, and so on ; and even the opening and the shutting of the eye-lids. Vocal work means producing vocal sounds. Mental work means thinking wisely or badly ; and, in short, the functions of seeing, hearing, and so forth, with the five senses. Thus all the actions of beings are determined, by this volition. Therefore it is called *kamma*.

Sahajāta is that which comes into being simultaneously with its related things. *Sahajātakamma* is a coexistent thing, as well as a *kamma*. *Sahajātakamma-paccāya* is a causal relation standing (to its effects) by way of coexistent kamma.

Nānākkhanikaṁ is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another ; or, in other words, the volition is asynchronous. Hence asynchronous volition is a volition that differs in point of time from its effects. So *Nānākkhaṇikakamma-paccāya* is a causal relation standing (to its effects) by way of asynchronous kamma. The volition which coexists with the Ariyan Path, only at the moment of its ceasing, immediately produces its effect, and so it also is asynchronous.

Here, a moral volition such as predominates in charity, for instance, is causally related to its coexistent mind and mental qualities, together with the material qualities produced by the same mind, by way of coexistent kamma. It is also causally related, by way of asynchronous kamma, to the resultant aggregates of mind and material qualities born of that kamma, which will be brought into existence at a distant period in the future. Thus a volition, which is transmuted into a course of action entailing moral and immoral consequences, is causally related to its related things by way of two such different relations, at two different times.

In this asynchronous kamma relation, the kamma signifies quite a peculiar energy. It does not cease though the volition ceases, but latently follows the sequences of mind. As soon as it obtains a favourable opportunity, it takes effect immediately after the dying-thought has ceased, by transmuting itself into the form of an individual, in the immediately following existence. But, if it does not obtain any favourable opportunity, it remains in the same latent mode for many hundreds of existences. If it obtains a favourable opportunity, then what is called " sublime kamma," takes effect, upon the next existence in the Brahmā-loka, by transmuting itself into the form of a Brahmā Deva; and it is so matured that it exhausts itself at the end of this second existence, and does not go any further.

End of Kamma-Relation.

14. Vipāka-Paccaya or The Relation of Effect

Thirty-six classes of resultant consciousness and their concomitants, are the relation of effect. As they are mutually related to one another, the related things embrace all of them, as well as the material qualities born of kamma at the time of conception, and those produced by the resultant consciousness during life.

In what sense is *vipāka* applied ? It is applied in the sense of *vipaccana*, which means a change of state from infancy or youth to maturity. Whose tenderness and maturity are meant ? What is meant of the former is the infancy of the past volition, which is known as asynchronous kamma. By maturity, also, is meant the maturity of the same kamma.

Here, it should be understood that each volition has four *avatthās*, or time-phases —*cetanāvatthā*, or the genesis of volition ; *kammāvatthā*, or the continuance of volition ; *nimittāvatthā*, or the representation of volition, and *vipākāvatthā*, or the final result. Here, although the volition itself ceases, its peculiar function does not cease, but latently follows the series of thought. This is called *kammāvatthā*, or the continuance of volition.

When it obtains a favourable opportunity for fruition, the kamma represents itself to the person about to die. That is to say, he himself feels as if he were giving charity, or observing the precepts, or perhaps killing some creatures. If this kamma fails to represent itself, a symbol of it is represented. That is to say, he himself feels as if he were in possession of the offerings, the gifts, the weapons, and so on; or any thing with which he had committed such kamma in the past. Or, sometimes, there is represented to him the sign of the next existence where he is destined to open his new life. That is to say, such objects as the abodes or palaces of the Devas, or the fires of the Niraya-worlds, or what-not ; which—as it will be his lot to obtain, or to experience, such in the existence immediately following—enter the fields of presentation through the six doors. These are called *nimittāvatthā*, the representation of the volition.

Now, how are we to understand the *vipākāvatthā* ? If a person dies with his attention fixed upon one of these three classes of objects, either on the kamma itself or on the sign of it, or on the sign of destiny ; it is said that kamma has effected itself, or has come to fruition, in the immediately new existence. It has transmuted itself into a personality, and appears, so to speak, in the form of a being in the new existence. This is called the *vipākāvatthā*, or the final result. Here, in the first three *avatthās*, the volition is said to be in the state of infancy or youth.* The last one shows that the volition has arrived in maturity, and can effect itself. Therefore, as has been said, *vipaccana* means a change of state from infancy or youth to maturity. ' Thus *vipāka* is the name assigned to the states of consciousness and their concomitants, which are the results of the volitions ; or to the matured volitions themselves.

Just as mangoes are very soft and delicate when they are ripe ; so also the resultant states are very tranquil, since they are inactive and have no stimulus. They are so tranquil that the objects of sub-consciousness are always dim and obscure. On reviving from sub-consciousness, one has no consciousness of what its object was. For this reason, there is no possibility of occurence of a process of thought, which can reflect the object of the sub-consciousness thus : " Such and such an object has been met with in the past existence," —although, in sleep at night, the sub-consciousness takes for its object one of the three classes of objects (kamma, the symbols of kamma, and the symbols of one's future destiny), which had been experienced before, at the time of approaching death, in the immediately preceding existence. Hence, it is, that one knows nothing about any object from a past existence, either in sleep or in waking. Thus the mutual relationship by way of inactivity, non-stimulation, and tranquillity, is termed the function of *Vipāka*.

End of Vipāka-Relation.

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* Ledi Sayadaw has not explained the cetanavattha. But it is easy enough to understand, since it is the commission of the initial volition or kamma.

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DIGHA NIKĀYA

SĪLAKKHANḌHA

1. BRAHMA-JĀLA SUTTA

(Discourse on the Supreme Net)

Translated by the English Editorial Department, Union Buddha Sāsana Council.

THUS I have heard. On one occasion the Bhagavā was journeying along the high road between Rājagaha and Nālanda with a great company of monks, numbering about five hundred. And Suppiya the wandering religious mendicant was also journeying along the high road between Rājagaha and Nālanda with his disciple the youth Brahmadatta.

Of these two persons—the teacher and his pupil, Suppiya the mendicant spoke in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the youth Brahmadatta, his pupil, spoke in many ways in praise of the Buddha, the Dhamma and the Sangha. Thus they two—the teacher and the pupil, giving utterance to diametrically opposite views, were following, step by step, after the Bhagavā and the company of monks.

2. Now the Bhagavā together with the company of monks approached the royal rest-house in the Ambalatthikā garden for the purpose of spending a night there. And so also did Suppiya and his young disciple Brahmadatta.

3. And in the early dawn a number of monks assembled, as they rose up, in the pavilion ; and this was the trend of the talk that sprang up among them, as they were seated there.

> ' How wonderful a thing it is brethren, and how strange it is brethren ! That the Knower of the worlds, the Seer of the worlds, the One worthy of veneration, the Omniscient Buddha, should have so clearly perceived how various are the dispositions of sentient beings. Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the disciple, young Brahmadatta, speaks in many ways in praise of the Buddha, the Dhamma and the Sangha. So do these two, the teacher and his pupil, follow step by step, after the Bhagavā and the company of monks, uttering words which directly contradict one another. '

4. Now the Bhagavā, on realising what they were talking about, went to the pavilion, and having sat down on the appointed seat, said : ' What are you talking about while you are sitting here, and what is the topic of your conversation ? ' They all then addressed the Bhagavā : ' Lord, this was the trend of the talk that sprang up among us, who rose up in the early dawn and assembled here :

> " How wonderful a thing it is brethren, and how strange a thing it is brethren ! That the Knower of the worlds, the Seer of the worlds, the One worthy of veneration, the Omniscient Buddha, should have so clearly perceived how various are the dispositions of sentient beings. Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the disciple, young Brahmadatta, speaks in many ways in praise of the Buddha, the Dhamma and the Sangha. So do these two, the teacher and his pupil, follow step by step after the Bhagavā and the company of monks, uttering words which directly contradict one another. " This was what we were talking about, and before we concluded our conversation, the Exalted One arrived here. " '

5. And the Bhagavā said : ' Monks, if others speak against me, or against the Dhamma or the Sangha, you should not on that account either have a grudge against them or suffer heart-burning or feel ill-will. If you, on that account could be angry and hurt, that would become a danger to your own selves. If, when others speak ill of me, or of the Dhamma or the Sangha, you feel angry at that, and displeased, would you then be able to judge how far that speech is good or bad ? '

' That would not be so, Lord. '

' But when others speak ill of me, or of the Dhamma or of the Sangha, you should rebut their statement by saying : " For this or that reason, this is not the fact, that is not so, such a thing does not exist among us, is not in us. "

6. But also monks, if others should speak in praise of me, in praise of the Dhamma, in praise of the Sangha, you should not, on that account be filled with pleasure and gladness, or be lifted up in mind.

Monks, if others should speak in praise of me, in praise of the Dhamma, in praise of the Sangha, and you, on that account, be filled with pleasure or gladness, or be lifted up in mind, that also would become a danger to your own selves.

Monks, when others speak in praise of me, or of the Dhamma or the Sangha, you should admit the fact as right, saying : "For this or that reason this is the fact , that is so, such a thing exists among us, is in us ".'

CŪLA SĪLA

(The Minor Morality)

7. 'If a worldling desires to praise the Tathāgata, he would speak only things of small value, of mere morality. And what are those qualities of Morality that are of insignificant value and that he speaks of a little ?

8. " Having abstained from taking the life of any living being, the monk Gotama refrains from the destruction of life. He has laid the stick and the weapon aside ; he has moral shame and dread ; shows kindness toward all beings ; and is full of solicitude for the welfare of all sentient beings. " It is thus the worldling, when speaking in praise of the Tathāgata, might speak.

Or he might say : " Having abstained from the taking of what is not given, the monk Gotama refrains from taking what is not given to him. He takes only what is given to him ; appreciates the giving by others ; and lives in honesty and purity of heart."

Or he might say : " Having abstained from unchastity, the monk Gotama practises chastity. He refrains from the vulgar practice and also from the sexual act which is the practice of the country folk."

9. Or he might say : " Getting rid of lying words, the monk Gotama refrains from falsehood. He speaks truth, and nothing but the truth ; faithful and trustworthy, he does not break his word to the world."

Or he might say : " Getting rid of slander, the monk Gotama refrains from calumny. What he hears here he does not repeat elsewhere to raise a quarrel against the people here ; what he hears elsewhere he does not repeat here to raise a quarrel against the people there. Thus he binds together those who are divided, encourages those who are friends, makes peace, loves peace, is impassioned for peace, a speaker of words leading to peace."

Or he might say : " Getting rid of rudeness of speech, the monk Gotama refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, lovely, reaching to the heart, polite, pleasing to the people and beloved of the people."

Or he might say : " Getting rid of frivolous talk, the monk Gotama refrains from vain conversation. At appropriate times he speaks, in accordance with the facts, words full of meaning, on the Doctrine, on the Vinaya. And at the right time he speaks words worthy to be noted in one's mind, fitly illustrated and divided according to relevancy of facts."

10. Or he might say : " the monk Gotama refrains from causing injury to seeds and plants.

He takes only one meal a day, not eating at night, and refrains from taking food after midday.

He refrains from dancing, singing, playing music and witnessing shows with dances, singing and music.

He refrains from wearing, adorning, or ornamenting himself with garlands, scents, and ointments.

He refrains from the use of lofty and spacious resting places.

He refrains from accepting gold and silver.

He refrains from accepting uncooked grain.

He refrains from accepting raw meat.

He refrains from accepting women or young girls.

He refrains from accepting slave-servants of either sex.

He refrains from accepting sheep or goats.

He refrains from accepting fowls and pigs.

He refrains from accepting elephants, cattle, horses, and mares.

He refrains from accepting agricultural or waste lands.

He refrains from acting as an ambassador or messenger.

He refrains from buying and selling.

He refrains from cheating with scales or coins or measures.

He refrains from the cunning ways of bribery, cheating and fraud.

He refrains from causing physical injury to anyone, murder, putting in bonds, highway robbery, dacoity and plunder."

Such are the things, monks, which a worldling, when praising the Tathāgata, might say.'

Here ends the Cūla Sila (the Minor Morality)

MAJJHIMA SĪLA

(The Medium Morality)

11. 'Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, cause injury to seedlings and growing plants whether propagated from roots or stems or joints or buddings or seeds, the monk Gotama refrains from causing such injury to seedlings and growing plants."

12. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use hoarded things—foods, drinks, clothing, conveyances, bedding, scents, and any eatables, the monk Gotama refrains from storing such things up."

13. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, visit shows ; (which are these shows ? They are :)

niccaṁ (dances) ;
gītaṁ (singing of songs) ;
vāditaṁ (playing instrumental music);
pekkaṁ (theatrical shows);
akkhānaṁ (telling stories with a mingling of doggerel and rhymes) ;
pāṇissaraṁ (music attended by clapping);
vetāḷaṁ (playing music by means of cymbals) ;
kumbhathūṇam (playing drums);
sobhanakaṁ (art exhibitions) ;
caṇḍāla-vamsa-dhovanaṁ (acrobatic feats on the top of a hoisted bamboo pole) ;
Combats of elephants, horses, buffaloes, bulls, goats, sheep, cocks, and quails ;
Exercising self-defence with quarterstaff, boxing, wrestling ;
Sham-fights, roll-calls, manœuvres, troop-inspection.
The monk Gotama refrains from visiting the above-mentioned shows."

14. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, indulge in the following games and recreations :—

aṭṭha padaṁ (Games on chess boards or boards with eight rows of squares);
dasa padaṁ (Games on chess boards or boards with ten rows of squares);
ākāsam parihāra-pathaṁ (Such games played by imagining such boards in the air);
santikaṁ (Games somewhat akin to hopscotch ; or drawing diagrams on the ground, in which one steps only where he is allowed to do so);
khalikaṁ (Throwing dice);
ghaṭikaṁ (Hitting a short stick with a long one : games akin to tip-cat);
salākahattham (A play where the hand is dipped in dye and used as a brush);
akkhaṁ (Games with balls of all sizes);
pangacīraṁ (Blowing through toy pipes made of leaves or papers);
vankakaṁ (Ploughing with miniature ploughs);
mokkhacikaṁ (Turning somersaults);
cingulikaṁ (Playing with paper windmills);
pattāḷakaṁ (Playing with toy measures);
rathakaṁ (Playing with toy chariots);
dhanukaṁ (Playing with toy bows);
akkharikaṁ (A game where one has to find out the missing letter or letters);
manesikaṁ (Guessing others' thoughts);
yathāvajjaṁ (Games involving mimicry of deformities);
The monk Gotama refrains from such games and recreations."

15. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use high and luxurious resting places such as:

An extra long chair or spacious couch ;
Thrones with animal figures carved on the supports ;
Carpets or coverlets with very long fleece ;
Patchwork counterpanes of many colours ;
White blankets ;
Woollen coverlets richly embroidered ;
Quilts stuffed with cotton wool ;
Coverlets embroidered with figures of lions, tigers, etc. ;
Rugs with fur on both sides or with fur on one side ;
Coverlets embroidered with gold threads, or silk coverlets ;
Carpets woven with furs ;
Elephant, horse, or chariot rugs ;
Rugs of antelope skins sewn together ;
Carpets with awnings overhead ;
Sofas with red pillows for the head and feet.

The monk Gotama refrains from using such high and luxurious resting places. "

16. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use means for adorning and beautifying themselves, such as :

Rubbing scented powder on one's body, massaging with oil and bathing with scents.
Massaging or patting the limbs so as to develop muscles.
The use of mirrors, eye-ointments, garlands, rouge, cosmetics, face powders, make-up, bracelets, top-knot, walking-sticks, tubes or pipes for holding anything, swords, umbrellas, embroidered slippers, turbans, diadems, whisks of the yak's tail, and long-fringed white robes.

The monk Gotama refrains from such means of adorning and beautifying the person. "

17. Or he might say : " Whereas some recluses or Brahmans, while living on food provided by the philanthropic and generous, are addicted to such low talks as these :

Talks about kings, robbers, and ministers of state ;
armies, dangers and war ;
eating and drinking, clothes and dwellings, garlands, perfumes ;
relations, chariots, villages, markets, towns and districts ;
women and heroes ;
Street talks, talks by the well ;
Talks about those departed in days gone by ;
Tittle-tattle ;
Talks about land and sea ; and gain and loss.

The monk Gotama refrains from such low talk. "

18. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, enter into wrangling conversations, such as :

' You don't understand this Dhamma and Vinaya, I do. '
' How should you know about this Dhamma and Vinaya ? '
' You are practising wrong views. It is I who practise the right one.'
' I am talking about relevant facts, whereas you are not.'
' You speak last what ought to be spoken first, and first what ought to be spoken last.'
' All that you have practised is upset.'
' I have pointed out the fault in your views.'
' I have reproved you.'
' Set to work to rebut my statements.'
' Do so yourself if you can '.

The monk Gotama refrains from such wrangling conversations. "

19. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, work as mediators and messengers, such as :

Acting as mediators and messengers of kings, ministers of state, royal families, Brahmans, or youths, saying :
' Go there, come here, take this with you, bring that from that place.'

The monk Gotama refrains from such servile duties. "

20. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, are tricksters, chanters of holy words for gain, interpreters of signs and omens, exorcists, and endeavour to obtain a lot of money from others after spending a little of their own.

The monk Gotama refrains from such trickeries and deceptions. " '

Here ends the Majjhima Sīla
(The Medium Morality)

MAHĀ SĪLA (The Major Morality)

21. ' Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

Prophesying long life, prosperity, etc., or the reverse, from marks on limbs, hands and feet of a person ;
Divining by means of omens and signs ;
Auguries drawn from thunderbolts ;
Prophesying by interpreting dreams;
Palmistry or Chiromancy ;
Auguries from the marks gnawed by mice ;
Fire-oblation;
Offering oblations from a ladle ;
Making offerings to gods of husks, of broken rice, of rice, of ghee and of oil;
Offering oblations from the mouth ;
Sacrifice of human blood to gods ;
Fortune telling concerning the loss of properties and sickness ;

Determining whether the site for a proposed house or garden is lucky or not ;
Public administration ;
Knowledge of appeasing charms ;
Laying ghosts ;
Knowledge of charms to be pronounced by one living in an earth-house ;
Snake charming ;
The poison craft ;
The scorpion craft ;
The art of curing rat-bites ;
The bird craft ;
The crow craft ;
Foretelling the number of years that a man has to live ;
Charms to ward off arrows ;
Charms to understand the languages of animals.

The monk Gotama refrains from such low arts."

22. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

Knowledge of the signs of good and bad qualities and of the marks denoting the health or luck of their owners in :—

Gems, apparel, staves, swords and spears, two-edged swords, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, quails, iguanas, bucks and deer.

The monk Gotama refrains from such low arts."

23. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

Predictions to the effect that—The chieftains will march out ; the chieftains will march back ; our chiefs will attack, and the enemy will retreat ; the enemy will attack and ours will retreat ; our chief will win the battle and the foreign chiefs will suffer defeat; the foreign chiefs will win the battle and ours will suffer defeat ;
thus this chief will succeed and that chief not.

The monk Gotama refrains from such low arts."

24. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as foretelling that there will be an eclipse of the moon, of the sun, of a constellation ; that the sun or the moon will go on its usual course, there will be aberration of the sun or the moon, or that the constellations will go on their usual course, that there will be aberrations of the constellations ; that there will be a fall of meteors, disā-ḍāha ("sky-glow"), an unusual redness of the horizon, that there will be an earthquake, that there will be a wild Devadundubhi (a supernatural rumble), that there will be rising and setting, clearness and dimness, of the sun or the moon or the constellations.

The monk Gotama refrains from such low arts."

25. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their livelihood by such wrong means, by such low arts as :— foretelling an abundant rainfall, a deficient rainfall, a good harvest, a bad harvest or scarcity of food, tranquillity, disturbances, pestilence, a healthy season, counting on the fingers, by means of arithmetic ; by means of formulae, prosody, lokāyatam (popular lore and custom.)

The monk Gotama refrains from such low arts."

26. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrongful means of livelihood, by low arts, such as—effecting marriages in which the bride or bridegroom is brought home, or sent forth, effecting betrothals, or divorces, saving money, expending money, subhagakaraṇam (using charms to make people happy), dubbhagakaraṇam (using charms to make people unhappy), giving medicine to preserve the fœtus in cases of abortive women, incantations to make the tongue stiff, to make the jaws of a person stiff, to make a man throw up his hands, to bring on deafness, making use of a mirror to obtain answers to questions put to it, obtaining oracular answers through a girl possessed, from a god, the worship of the sun, of the Brahmā, bringing forth flames from one's mouth, invoking the goddess of Luck.

The monk Gotama refrains from such low arts."

27. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrongful means, by low arts, such as—vowing gifts to a god if a certain benefit be obtained, observing such vows, practising ghost craft, practising arts and crafts while lodging in an earth house, causing virility, causing femininity, preparing sites for buildings and consecrating them, causing a person to vomit, causing a person to take a bath, offering sacrificial fires, administering emetics, purgatives, expectorants and phlegmagogues, causing blood and other impurities to come out of the head and thus relieving it, preparing oil for people's ears, preparing oil to be used as eye-drops, administering drugs through the nose, preparing powerful eye-drops, preparing eye-drops that produce a cooling effect, curing cataracts, practising surgery, practising as a children's doctor, administering original drugs and medicines, and preparing new drugs and medicines.

The monk Gotama refrains from such low arts."

These, monks, are the trifling matters, the minor details, of mere morality, of which the worlding, when praising the Tathāgata, might speak.'

Here ends the Major Morality.

WRONG VIEWS

28. 'There are, monks, other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These dhammā the Tathāgata, having himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.*

And what are they ?'

PUBBANTAKAPPIKA (18 Views)

29. 'There are some recluses and Brahmans, monks, who speculate on the past existences, whose speculations are concerned with the ultimate past, and who on eighteen grounds advance their arguments regarding the past existences. And about what, with reference to what, do these recluses and Brahmans do so ?

30. There are, monks, some recluses and Brahmans who are addicted to Eternity-belief, and who, on four grounds, proclaim that both the *attā* (soul) and the world are eternal. And about what, with reference to what, do these recluses and Brahmans do so ?

31. In the first place, monks, some recluse or Brahman by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, being clean and pure in mind, being free from impurities, and having overcome the defilements of the mind, he is able to remember what had happened in the past existences. In which way ?

In one existence, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands, or hundreds of thousands of existences in the past, to the effect that " There I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn here. " Thus does he remember, in full detail saying : "In that existence, I had such and such a name, was of such and such a caste, was of such and such complexion, lived on such and such food, experienced both pains and pleasures, and, having fallen from thence, was reborn here." And he says to himself : " The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed ; and though these living creatures run through and fare-on from this existence to that, fall from this existence and arise

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* He enters on the discussion of Wrong Views to show how Sabbaññuta-ñāna can be comprehended, and to develop the doctrine of Suññata (Soullessness)

As the Venerable Nyanatiloka has pointed out in his " Buddhist Dictionary "

" Neither within these bodily and mental phenomena of existence, nor outside of them, can be found anything that in the ultimate sense could be regarded as a self-reliant real Ego-entity or Personality. This is the central doctrine of Buddhism, without understanding of which a real knowledge of Buddhism is altogether impossible. It is the only specific Buddhist doctrine, with which the entire Buddhist structure stands and falls. All the remaining Buddhist doctrines may, more or less, be found in other philosophic systems and religions, but the Anattā-Doctrine has been clearly and unreservedly taught only by the Buddha, wherefore also the Buddha is known as the Anattavādī, or Teacher of Impersonality.

Sabbaññutañānassa mahantabhāvadassattham desanāya ca suññatā pakāsana vibhāvanattham samayantaram anupavisanto dhammarājā, etc.

in another, yet there are the *atta* * and the world that may be compared to things eternal. And why must that be so? Because, I, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reach up to such tranquillity of mind that, being very clean and pure in mind, being free from impurities, and having overcome the defilements of the mind I am able to remember what had happened in past existences. In which way ?

In one existence, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands of existences in the past, to the effect that here I have such and such a name, am of such and such a lineage and caste, live on such and such food, experience such and such pains and pleasures, have such and such a span of years. And when I fell from thence was reborn here. There also I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. For these reasons also I know this—

The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed ; and though these living creatures run through and fare-on from this existence to that, fall from this existence and arise in another, yet there are the *attā* and the world that may be compared to things eternal. "

This, monks, is the first state of things on account of which, objectifying on which, some recluses and Brahmans are Eternalists, and maintain that both the soul and the world are eternal. '

ETERNITY-BELIEF

(Second and Third cases)

32-33. (*The Second and the Third cases set forth are in all respects the same except that the previous existences thus remembered by a person extend in the second case over a still longer period up to ten world-cycles and in the third case up to forty world-cycles.*)

34. ' And in the fourth case, monks, on what ground is it, objectifying on what, that those recluses and Brahmans are Eternalists, and maintain that the *attā* and the world are eternal ?

In this world, monks, some recluse or Brahman is addicted to logic and investigating things. He, through his logical reasoning and from his own investigation, says as follows :

" The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed ; and though those living creatures run through and fare-on from this existence to that, fall from this existence and arise in another, yet there are the *attā* and the world that are similar to things eternal. "

35. These, monks, are those recluses and Brahmans who are Eternalists, and in four ways maintain that both the soul and the world are eternal. Monks, all those recluses and Brahmans who maintain that both the *attā* and the world are eternal, do so in these four ways, or in one or other of the same, and apart from these four there is no other outside way.

36. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. ** But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

37. Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only to the wise. These Teachings the Tathāgata, having himself realised them and seen them face to face, has set forth ; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth, should speak. '

Here ends the First Portion for Recitation.

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* (In the sense of permanent unchanging entity).

** These are Sīla (Morality), Samādhi (Concentration) and Sabbaññuta-ñāna (Omniscience).

EKACCA SASSATA VĀDA

(Eternity-belief with regard to some, and in regard to others Non-eternity-belief)

38. ' There are, monks, some recluses and Brahmans who are Eternalists with regard to some, and in regard to others Non-Eternalists ; who on four grounds maintain that the *attā* and the world are partly eternal and partly not.

Depending upon what and objectifying on what do these recluses and Brahmans take it that the *attā* and the world are partly eternal and partly not ?'

EKACCA SASSATA VĀDA (First View)

39. ' Monks, at one time or other, after the lapse of many ages, this world-system comes to an end. This kind of time exists. When the world-system is destroyed, beings have mostly been reborn in the Ābhassara plane (plane of radiant Brahmā) ; and there they live made of mind, feeding on pīti (Rapture), radiating light from their bodies, dwelling in the air, occupying glorious positions. Thus they remain for many ages.

40. Monks, at one time or other, after the lapse of many ages, this world-system begins to spring up. This kind of time exists. When this happens a plane of Brahmā appears, but it is empty. At that time some being, either because his span of life comes to an end or his merit is exhausted, falls from that Ābhassara Brahmā plane, and is reborn in the Brahmā plane which is empty. And there he lives made of mind, feeding on pīti, radiating light from his body, dwelling in the air, enjoying a glorious position. Thus does he remain for many ages.

41. Now there arises in him, from his dwelling there for a great length of time alone, an unsatisfactoriness and a longing : " O ! would that other beings might come to this plane ". And then, because their span of life has expired or their merit become exhausted, other beings fall from the Ābhassara Brahmā plane, and arise in the Brahmā plane as companions to him. They live made of mind, feeding on pīti, radiating light from their bodies, dwelling in the air, occupying glorious positions and remain for many ages.

42. Then, monks, the one who was first reborn thinks to himself : " I am Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. I have created these other beings ; because a while ago I thought ' Would that they might come.' Thus on my mental aspiration, these beings arise in this Brahmā plane ."

And these beings themselves, too, think : " This must be Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. And he has created us ; because, as we see, this Great Brahmā arose in this plane first, and we came after him. "

43. Then, monks, among them the one who first arose there is of a very long life, very beautiful and powerful. Those beings who appeared after him have shorter spans of life, not so beautiful and not so powerful.

44. Monks, there is indeed a reason that a certain being after falling from that state should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, he reaches up to such tranquillity of mind that, having such a concentration of mind, he remembers his last dwelling place in the Brahmā plane and not more than that. He says to himself : " Indeed, this being is the Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. And he has created us. He is permanent, immutable, eternal, not subject to change and shall remain as things eternal. But we who were created by him have arisen here as being impermanent, mutable, and limited in duration of life. * "

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* This view is held by many Western mystics and has been strikingly set forth by Wordsworth :—

" Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar ;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come,
From God, who is our home"

—Wordsworth, *Intimations of Immortality*.

This, monks, is the first state of things basing on which and taking which as their object some recluses and Brahmans, being Eternalists as to some, and Non-eternalists as to others, maintain that the *attā* and the world are partly eternal and partly not. '

EKACCA SASSATA VĀDA (Second View)

45. ' In the second view also, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some and Non-eternity-belief in regard to others? Why do they take it that the *attā* and the world are partly eternal and partly not ?

There are, monks, Devas by the name of Khiḍḍāpadosika (Debauched by Pleasure).* For a very long period they pass their time in pursuit of merry-making and pleasure, and having lost their self-possession, through such loss they fall from that state.

46. Monks, there is indeed a reason that a certain being after falling from that state, should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that having such a concentration of mind, he remembers his last dwelling place in the Deva plane and not more than that.

He says to himself : " Those Devas are not Khiḍḍāpadosikā (Devas debauched by Pleasure). They live for ages without being debauched by pleasure, and having not corrupted their self-possession and not being such as we, they do not fall from that state. They are permanent, immutable, eternal, not subject to change and shall remain as things eternal. But we who are Khiḍḍāpadosikā having lost our self-control by being debauched by pleasure, are impermanent, mutable, and limited in duration of life. Being subject to the law of passing away we are reborn in this world of men. " '

EKACCA SASSATA VĀDA (Third View)

47. ' In the third view also, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some things, and Non-eternity-belief in regard to others ? Why do they take it that the *attā* and the world are partly eternal and partly not ?

There are, monks, Devas by the name of Mano-padosikā** (Debauched in Mind). For a very long time these Devas, having compared themselves enviously with others, their bodies become feeble and their minds tired. And they fall from that state. ***

48. Monks, there is indeed a reason that a certain being after falling from that state should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that, having such a concentration of mind, he remembers his last dwelling place in the Deva plane and not more than that.

And he says to himself : " These Devas are not Mano-padosikā Devas (Devas debauched in Mind). They do not compare themselves with others for a long time. As they are not tired in body as well as in mind, they do not fall from that state. They are permanent, immutable, eternal, not subject to change, and shall remain as things eternal. But we who are Mano-padosikā fell from that state as we compared ourselves enviously with others for a long time, our bodies became feeble and our minds tired. We are impermanent, mutable, and limited in duration of life. Being subject to the law of passing away we are reborn in this world of men. "

Monks, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some, and in regard to others Non-eternity-belief. They take it that the *attā* and the world are partly eternal and partly not. '

EKACCA SASSATA VĀDA (Fourth View)

49. ' In the case of the fourth view also, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some, and Non-eternity-belief in regard to others ? Why do they take it that the *attā* and the world are partly eternal and partly not ?

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* Keci kabalīkārāhārūpa-jivino devā
Some of the Devas who live on material food.

** Eke cātumahārājika
Some Devas from Cātumahārājika Deva abode.

*** cf. The fall of Satan and his cohorts in Semitic legend, through envy and ambition. This is possibly how that legend arose.

In this world, monks, some recluse or Brahman is addicted to logic and investigating things. He, from his logical reasoning and from his own investigation says :

> " This which is called eye and ear and nose and tongue and body is the *attā* which is impermanent, mutable, and subject to change. But this which is called state of consciousness, or mind, or consciousness is the *attā* which is permanent, immutable, eternal, not subject to change, and shall remain as things eternal. "

Monks, this is the fourth case. Depending on this and directing toward this object, some recluses and Brahmans profess the Eternity-belief with regard to some, and Non-eternity-belief with regard to others. They maintain that the *attā* and the world are partly eternal and partly not.

50. Monks, these are the recluses and Brahmans who profess the Eternity-belief with regard to some, and Non-eternity belief with regard to others, and with these four kinds of reasons they maintain that they are Eternalists with regard to some, and with regard to others Non-eternalists. They maintain that the *attā* and the world are partly eternal and partly not.

Monks, in these four ways they all maintain that they are Eternalists with regard to some, and with regard to others Non-eternalists, and apart from these four there is no other way.

51. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.'

ANTĀNANTA VĀDA

(Belief that there is an end as well as no end of the world)

53. ' Monks, there are some recluses and Brahmans who take it that there is an end and at the same time no end of the world. They set forth the finiteness and infinity of the world in four ways. Depending on what and directing toward what object do these recluses and Brahmans take it that there is an end as well as no end of the world ? How do they present their case with regard to these four ways ? '

ANTĀNANTA VĀDA (First View)

54. ' In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that, having possessed such concentration of mind he thinks that there is finitude of the world. And he says to himself: " This world has an end; there is a boundary to it. Because, I, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reach up to such tranquillity of mind that, having possessed such concentration of mind, I know that this world has an end and that there is a boundary to it. "'

ANTĀNANTA VĀDA (Second View)

55. ' In the second case also, depending on what and objectifying on what do the recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world ? How do they present their case ?

In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, having possessed such concentration of mind he thinks that the world is without a limit and for that reason believes that the world is infinite and without a limit.

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that the world is infinite and without a limit, and that there is an end and at the same time no end of the world. '

ANTĀNANTA VĀDA (Third View)

56. ' In the third case also, depending on what and objectifying on what do the recluses and Brahmans maintain the belief that there

is an end and at the same time no end of the world ? How do they present their case ?

In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, having possessed such concentration of mind he imagines that the world is limited in the upward and downward directions, but infinite across.

Monks, this is the third case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world, and that the world is both finite and infinite. '

ANTĀNANTA VĀDA (Fourth View)

57. ' In the fourth case, depending on what and objectifying on what do some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world ? How do they present their case ?

In this world, monks, some recluse or Brahman is addicted to logic and investigating things. He, from his logical reasoning and from his own investigation, says : " This world is neither finite nor infinite. Those recluses and Brahmans who maintain the first, or the second, or the third view are wrong. Neither is the world finite nor is it infinite."

Monks, this is the fourth case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world.

58. Monks, these are the recluses and Brahmans who maintain the belief that there is an end and at the same time no end of the world, and that the world is both finite and infinite, by means of these four ways.

Monks, in these four ways they all maintain this, and they do so in these four ways or in one or other of the same ; apart from these four ways there is no other outside way.

59. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

60. Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak. '

AMARĀVIKKHEPA VĀDA

(Eel-wriggling)

61. ' There are, monks, some recluses and Brahmans who wriggle like eels. When a question is put to them on this and that, they wriggle like eels, and ambiguously, equivocally and evasively reply in the following four ways: '

AMARĀVIKKHEPA VĀDA (First View)

62. ' Monks, some recluse or Brahman does not understand wholesome volitional action in its real sense, nor unwholesome volitional action. He thinks :

> " I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to affirm this to be wholesome volitional action or that to be unwholesome volitional action, my answer may be wrong. This mistake of mine may cause vexation to my mind, and that vexation may be a danger to me. "

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action.

But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply: " I don't take it this way. I don't take it the other way ; I also don't take that in this way or that ; and I don't take it that it is neither this way nor that. "

Monks, this is the first case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively. '

AMARĀVIKKHEPA VĀDA (Second View)

63. ' In the second view also, depending on what and objectifying on what do the recluses and Brahmans wriggle like eels ? When a question is put to them, why do they ambiguously answer and wriggle like eels ?

There is, in this world, some recluse or Brahman who does not understand wholesome volitional action in its real sense, nor unwholesome volitional action. He thinks :

> " I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to affirm this to be wholesome volitional action or that to be unwholesome volitional action, my answer might cause the rising in me of *chanda* (intention), *rāga* (greed), *dosa* (hatred), *paṭigha* (grudge). Such chanda, rāga, dosa and paṭigha might cause the rising in me of *upadāna* (grasping), and this grasping may cause vexation to my mind and this vexation might be a danger to me. "

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action. But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply : "I don't take it this way. I don't take it the other way ; I also don't take it in this way or that ; and I don't take it that it is neither this way nor that. "

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively. '

AMARĀVIKKHEPA VĀDA (Third View)

64. ' In the third view also, depending on what and objectifying on what do the recluses and Brahmans wriggle like eels ? When a question is put to them, why do they ambiguously answer and wriggle like eels ?

There is, in this world, some recluse or Brahman who does not understand wholesome volitional action in its real sense nor unwholesome volitional action. He thinks :

> " There are recluses and Brahmans who are learned, subtle, experienced in the views maintained by others, who are active arguers, and who are as skilful as hair-splitters. They go about, smashing to pieces by their ability the speculations of others. I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to answer this to be wholesome volitional action or that to be unwholesome volitional action, those recluses and Brahmans might ask for my view, ask for my reasons, and point out my errors. And on their doing so, I might not be able to give them in full. That might again cause vexation to my mind, and that vexation might be a danger to me. "

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action. But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply : " I don't take it this way. I don't take it the other way ; I also don't take it in this way or that; and I don't take it that it is neither this way nor that. "

Monks, this is the third case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively. '

AMARĀVIKKHEPA VĀDA (Fourth View)

65. ' In the fourth view, depending on what and objectifying on what do the recluses and Brahmans wriggle like an eel ?

In this world, monks, there is some recluse or Brahman who is dull and full of delusion. Owing to his dullness and delusion, when any question is put to him on this or that, he wriggles like an eel and answers ambiguously and evasively :

> " If I be asked whether there is another world,—well, if I thought there were, I would say so. But I don't take it so. And I also don't take the other way. I don't take it to be otherwise nor the contrary. And I don't take it that there neither is, nor is not, another world. "

Thus does he answer ambiguously and evasively and wriggle like an eel, and in like

manner about each of such propositions as the following :—

> There is not another world ; there both is, and is not, another world ; there neither is, nor is not, another world ; there are "Spontaneously-manifesting" beings—beings that are born without the instrumentality of parents ; there are no such beings ; there both are, and are not, such beings ; there neither are, nor are not, such beings ; there is fruit, resultant effect of wholesome and unwholesome volitional actions ; there is not ; there both is, and is not ; there neither is, nor is not ; a tathāgata (being) continues to exist after death ; he does not ; he both does and does not ; he neither does, nor does not.

Monks, this is the fourth case. Depending on this and objectifying on this some recluses and Brahmans maintain beliefs in which they wriggle like eels. When a question is put to them on this or that, they wriggle like eels and answer ambiguously and evasively.

Monks, when any question is put on this or that to those recluses and Brahmans who maintain the beliefs in which they wriggle like eels, they answer ambiguously and evasively in these four ways, just as the wriggling of eels.

66. Monks, these are those recluses and Brahmans who wriggle like eels, and when a question is put to them on this or that, they wriggle like eels and reply ambiguously and evasively in these four ways or in one or other of the same ; apart from these four ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

ADHICCA SAMUPPANNA VĀDA

(Beliefs that things arise without a cause)

67. 'There are, monks, some recluses and Brahmans who believe that things arise without a cause, and they in two ways maintain that the *attā* and the world arise without a cause.

Depending on what and objectifying on what do those recluses and Brahmans maintain the belief that things arise without a cause ? And how do they maintain in these two ways that either the *attā* or the world arises without a cause ?'

ADHICCA SAMUPPANNA VĀDA

(First View)

68. 'There are, monks, certain Brahmās called "Unconscious Beings". When Perception arises in them, they pass from that state. Monks, there is this reason :

> A certain being passes from that plane and is reborn in this world of men, and in this world he goes forth from the household life into that of a recluse. And having thus become a recluse he, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that he is able to remember that he had received Perception, and not more than that. And he says : "The *attā* or the world arises without a cause. And why so ? Because I had never been formerly. Even so I exist now."

Monks, this is the first case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that things arise without a cause. They maintain that the *attā* or the world arises without a cause.'

ADHICCA SAMUPPANNA VĀDA

(Second View)

69. ' In this second view also, depending on what and objectifying on what do these recluses and Brahmans maintain the belief that things arise without a cause ? How do they show that either the *attā* or the world arises without a cause ?

Monks, in this world there is some recluse or Brahman who is addicted to logic and investigating things. As the result of his reasoning and investigation, he says :

> " The *attā* or the world arises without a cause. "

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans hold that things arise without a cause. They hold that the *attā* or the world arises without a cause.

70. Monks, those recluses and Brahmans who hold that things arise without a cause, hold this belief in these two ways, or in one or the other of the same ; apart from these two ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

; Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, comprehensible only by the wise. These Teachings the Tathāgata having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

71. Monks, those recluses and Brahmans who speculate on the past " world-cycles ", whose speculations are concerned with the past, advance their arguments on various wrong views on eighteen grounds.

Monks, they all present their case in these eighteen ways, or in one or the other of the same. Apart from these there is no other outside way.

72-73. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that, they, who would rightly praise the Tathāgata in accordance with the truth, should speak. '

APARANTAKAPPIKA

(Speculators on the Future)

74. ' Monks, there are some recluses and Brahmans who speculate on the future "world-cycles ", whose speculations are concerned with the future ; they advance their arguments regarding the wrong views in forty-four ways. Depending on what and objectifying on what do they speculate as such, hold as such and speak as such ? '

SAÑÑI-VĀDA

(Belief that there is Perception after death)

75. ' Monks, there are some recluses and Brahmans who hold that there exist the *attā* and the saññā (Perception) after death. They maintain their views on this in sixteen ways. Depending on what and objectifying on what do these recluses and Brahmans hold that

there exist the *attā* and Perception after death ? How do they present their case in these sixteen ways ?

76. They say of *attā*: "The *attā* after death is not subject to decay and is percipient,

(1) has form ;
(2) is formless ;
(3) has, and has not, form ;
(4) neither has, nor is without form ;
(5) is finite ;
(6) is infinite ;
(7) is both ;
(8) is neither ;
(9) has one mode of perception ;
(10) has various modes of perception ;
(11) has limited perception ;
(12) has unlimited perception ;
(13) is absolutely agreeable ;
(14) is absolutely disagreeable ;
(15) is both ;
(16) is neither. "

77. 'Monks, these recluses and Brahmans who say that there exist the *attā* and Perception after death present their case in these sixteen ways that there exist Perception and the *attā* after death.

Monks, those recluses and Brahmans who hold that there exist the *attā* and the Perception after death, hold this belief in these sixteen ways, or in one or the other of the same ; apart from these sixteen ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

'Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak. '

Here ends the Second Portion for Recitation.

ASAÑÑI VĀDA

(Belief that there exists no Perception after death)

78. "Monks, there are some recluses and Brahmans who hold that there exists the *attā* but not Perception after death. They present their case in eight ways.

Depending on what and objectifying on what do these recluses and Brahmans say that after death there exists the *attā* but not Perception ? How do they present their case in these eight ways ?

79. They say of the *attā* : "The *attā* after death is not subject to decay, is impercipient, has form ; is formless ; has, and has not, form ; neither has, nor is without form ; is finite; is infinite ; is both; is neither. "

80. Monks, these recluses and Brahmans who say that there exists the *attā* but not Perception after death, present their case in these eight ways.

Monks, those recluses and Brahmans who hold that there exists the *attā* but not Perception after death, hold this belief in these eight ways, or in one or the other of the same; apart from these eight ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

'Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by

the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

NEVASAÑÑI NĀSAÑÑI VĀDA

(Belief that there exists neither Perception nor Non-perception after death)

81. 'Monks, there are some recluses and Brahmans who hold that there exists the *attā* after death, but neither Perception nor Non-perception. They present their case in eight ways.

Depending on what and objectifying on what do these recluses and Brahmans say that after death there exists the *attā*, but neither Perception nor Non-perception ? How do they present their case in these eight ways ?

82. They say of the *attā* : 'The *attā* after death, is not subject to decay, and is neither percipient nor impercipient, has form; is formless ; has, and has not, form ; neither has, nor is without form ; is finite ; is infinite ; is both ; is neither."

83. Monks, there are some recluses and Brahmans who hold that there exists the *attā* after death, but neither Perception nor Non-perception, and who present their case in these eight ways.

Monks, those recluses and Brahmans who hold that there exists the *attā* after death, but neither Perception nor Non-perception, hold this belief in these eight ways, or in one or the other of the same ; apart from these eight ways there is no other outside way.

The Tathāgata knows that such are the wrong-views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

UCCHEDA VĀDA (Annihilation-Belief)

84. 'Monks, there are some recluses and Brahmans who are Annihilationists, who in seven ways maintain the breaking up, the destruction and the annihilation of a living being.

Depending on what and objectifying on what do these recluses and Brahmans present their case in these seven ways ?

85. Monks, in this world there is some recluse or Brahman who sets forth the following view ; and holds the same view :

" Friend, since this *attā* has form, is made of the Four Great Essentials, is caused by the instrumentality of the father and the mother; it breaks off and is destroyed on the dissolution of the body ; and does not continue after death. Friend, in these ways the *attā* is completely annihilated."

Thus some maintain the breaking up, the destruction and the annihilation of a living being.

86. To him another says : " Friend, there is such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which exists in the form that arises in the Deva country of the sensuous plane, and which feeds on solid food. That you neither know of nor perceive. But I know and perceive. And since that *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend that the *attā* is completely annihilated."

Thus some maintain the breaking up, the destruction and the annihilation of a living being.

87. To him another says : " There is, friend, such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which exists in the form that arises in the Rūpa-Brahmā plane, made of mind, with all its major and minor parts complete, not deficient in any organ. This you neither know of nor perceive. But I know and perceive.

And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated."

88. To him another says : "Friend, there is such a soul as you say. I admit it. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the Ākāsānañcāyatana Brahmā plane—the Sphere of Unbounded Space– through the total overcoming of the corporeality-perceptions, through the vanishing of the reflex-perceptions and the non-attention to the multiformity-perceptions, at the idea, 'Unbounded is space'. This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death; then is it, friend, that the *attā* is completely annihilated."

89. To him another says : "Friend, there is such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the Viññāṇañcāyatana Brahmā plane (the Sphere of Unbounded Consciousness), through the total overcoming of the sphere of unbounded space and at the idea : 'Unbounded is consciousness'. This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of this body, breaks off, and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated".

90. To him another says : "Friend, there is such a soul as you say. I admit that. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the Ākiñcaññāyatana Brahmā plane (the Sphere of Nothingness), through the total overcoming of the sphere of unbounded consciousness, and at the idea : 'Nothing is there.' This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of the body, breaks off, and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated."

91. To him another says : "Friend, there is such a soul as you say. I admit that. But the whole soul, friend is not then completely annihilated. For there is another *attā* which arises in the Nevasañña-n'āsaññāyatana Brahmā plane (the Sphere of Neither-Perception-Nor-Non-Perception), through the total overcoming of the sphere of nothingness. This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated."

92. These, monks, are the recluses and Brahmans who are Annihilationists and in seven ways maintain the breaking off, the destruction and the annihilation of a living being. Whosoever do so, they, all of them, do so in one or the other of these seven ways : apart from these there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

DIṬṬHADHAMMA NIBBĀNA VĀDA

(The belief that there is the highest bliss in this very life)

93. 'Monks, there are some recluses and Brahmans who hold that there is earthly Nibbāna in this life. They, in five ways, maintain that there is the highest bliss in this very life. Depending on what and objectifying on what do they present their case in these five ways ?

94. Monks, in this world there is some recluse or Brahman who sets forth the following views and holds the same :

"Friend, this *attā* possessing the five sensuous pleasures fully enjoys them. In this

way, friend, the *attā* has attained the highest bliss in this life—the earthly Nibbāna ".

Thus some recluses and Brahmans maintain that there is earthly Nibbāna in this life.

95. To him another says: " Friend, there is such an *attā* as you say. That I do not deny. But the *attā* does not by that alone attain to the highest earthly Nibbāna. And why not ? Because, friend, the sensuous pleasures are impermanent, full of miseries and subject to change. And out of the instability and change of these sensuous pleasures arise sorrow, lamentation, pain, grief and despair. Detached from the sensual objects, detached from unwholesome states of mind, the *attā* passes into and abides in the first Jhāna, which is accompanied by Thought-conception and Discursive Thinking, is born of Detachment and is filled with Rapture and Joy. Friend, in this way only the *attā* has attained the earthly Nibbāna. "

Thus some recluses and Brahmans maintain that there is earthly Nibbāna in this life.

96. To him another says : " There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not ? Because inasmuch as that state involves Thought-conception and Discursive Thinking it is proclaimed as being coarse. But whensoever, friend, the *attā* suppressing both Thought-conception and Discursive Thinking enters into and abides in the Second Jhāna, which is born of Concentration and filled with Rapture and Joy, then, friend, has the *attā* attained, in this visible world, to the highest earthly Nibbāna. "

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being.

97. To him another says : " There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not ? Because inasmuch as that state involves Rapture, gladdening of heart, it is proclaimed as being coarse. But whensoever, friend, the *attā* having no longing for Joy dwells in equanimity, attentive, clearly conscious he experiences in his person that feeling of which the Noble Ones say, ' Happy lives the man of equanimity and attentive mind '. Thus he enters into and abides in the Third Jhāna. "

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being.

98. To him another says : " There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not ? Because inasmuch as that state involves a constant dwelling of mind on the happiness it has enjoyed, it is proclaimed as being coarse. But whensoever, friend, by giving up pleasure and pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure, he enters into and abides in the Fourth Jhāna, which is purified by equanimity and attentiveness. "

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being.

99. Monks, these are the recluses and Brahmans who hold the belief that there is earthly Nibbāna in this present life, who in these five ways maintain the highest earthly Nibbāna, in this visible world, of a living being. And those who do so, all of them, do so in one or the other of these five ways ; apart from these five ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

These then, monks, are the recluses and Brahmans who speculate on the future "world-cycles", whose speculations are concerned with the future, and who on forty-four grounds advance their arguments regarding the

future "world-cycles". And of those who do so, all of them, do so in one or the other of these forty-four ways ; apart from these forty-four ways, there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

And these then, monks, are the recluses and Brahmans who speculate on the past and future "world-cycles", or who do both, whose speculations are concerned with both, and who in sixty-two ways advance their arguments with regard to the past, and to the future, and those who do so, all of them, do so in one or other of these sixty-two ways. There is none beside.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

PARITASSITAVIPPHANDITA

[The Wrong Views which are conditioned or influenced by Taṇhā (Craving) and Diṭṭhi (Bias)]

Of these, monks, those recluses and Brahmans who are Eternalists maintain in four ways that the *attā* and the world are eternal. These recluses and Brahmans neither know nor perceive the truth, and are subject to Craving and Bias (taṇhā and diṭṭhi). So their opinion which is based on their own personal experiences is conditioned or influenced by Craving and Bias.

Of these, monks, these recluses and Brahmans who are Semi-eternalists maintain in four ways that the *attā* and the world are partly eternal and partly not.

These recluses and Brahmans neither know nor perceive the truth, and are subject to Craving and Bias (taṇhā and diṭṭhi).

So .....Bias.

Of these, monks, those recluses and Brahmans who believe that there is an end and at the same time no end of the world maintain the finitude and infinitude of the world.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who wriggle like eels equivocally give evasive replies in four ways when a question is put to them on this or that.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who believe that things arise without a cause maintain in two ways that the *attā* and the world arose without a cause.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans in these eighteen ways speculate on the past " world-cycles ".

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who believe that there is Perception after death maintain in sixteen ways that the *attā* after death is percipient.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who believe that there exists no Perception after death maintain in eight ways that there exists the *attā* but not Perception after death.

These recluses and Brahmans.....Bias

Of these, monks, those recluses and Brahmans who believe that the *attā* after death is neither percipient nor impercipient, maintain such in eight ways.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who are Annihilationists maintain in seven ways the breaking up, the destruction and the annihilation of a living being.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who believe in the existence of the earthly Nibbāna maintain in five ways that there is the highest earthly Nibbāna, in this visible world, of a living being.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who speculate on the future "World-cycles" and whose speculations are concerned with the future "World-cycles" advance their arguments with regard to the future "World-cycles" in forty-four ways.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who speculate on the past as well as the future "World-cycles" and whose speculations are concerned with the past as well as the future "World-cycles" in sixty-two ways advance their arguments with regard to the past and to the future "World-cycles".

These recluses and Brahmans neither know nor perceive the truth, and are subject to Craving and Bias (taṇhā and diṭṭhi). So their opinion which is based on their own personal experiences is always conditioned or influenced by Craving and Bias.'

PHASSA-PACCAYA

(With the aid of Contact)

"Of these, monks, those who are Eternalists maintain in four ways that the *attā* and the world are eternal. Their opinions are based on personal experience which itself is the result of phassa (contact).

There really is no possibility for them to experience anything without phassa (contact).

Of these, monks, those recluses and Brahmans who are Semi-eternalists maintain in four ways that the *attā* and the world are partly eternal and partly not. Their opinions are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who believe that there is an end as well as no end of the world maintain in four ways the finitude and infinitude of the world. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who wriggle like eels, and ambiguously give evasive replies in four ways when a question is put to them on this or that, their opinions are also based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who believe that things arise without a cause maintain that the *attā* and the world arose without a cause. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans speculate on the past "World-cycles" in these eighteen ways and their speculations are concerned with the past. Their opinions also are based on phassa.

Of these, monks, those recluses and Brahmans who believe that there is Perception after death maintain in sixteen ways that the *attā* after death is percipient. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who believe that there is no Perception after death maintain in eight ways that the *attā* after death is neither percipient nor impercipient, maintain such in eight ways. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who are Annihilationists maintain

in seven ways the breaking up, the destruction and the annihilation of a living being. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who believe in the existence of the earthly Nibbāna maintain in five ways that there is the highest earthly Nibbāna, in this visible world, of a living being. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who speculate on the future " World-cycles " and whose speculations are concerned with the future, advance their arguments with regard to the future in forty-four ways. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who speculate on the past as well as on the future " World-cycles " and whose speculations are concerned with the past as well as the future, advance their arguments in sixty-two ways. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

They, all of them, experience vedanā (Sensation) by Contact through one of the Six Bases of Contact.* To them on account of Sensation arises Craving, on account of Craving arises Clinging, on account of Clinging arises the Process of Becoming, through the Process of Becoming arises Rebirth, and from Rebirth come Old Age and Death, Sorrow, Lamentation, Pain, Grief and Despair.** '

(Now the Buddha proceeds to show the difference between those who hold the Wrong Views and are therefore subject to the Laws of Paṭicca-samuppāda (Dependent Origination) and a disciple of the Buddha who holds the Right View and can therefore attain Nibbāna.)

'When a Bhikku realizes the Origin, Cessation, Pleasantness and Unsatisfactoriness of the Six Bases of Contact, and emancipation from them, he realizes what is much higher than all these.***

Monks, indeed, whosoever, whether recluse or Brahman, are speculators on the past or the future " World-cycles " or are speculators on both, advance their views in these sixty-two ways only. So they all fall within the net of this Discourse and they sink or swim in it only. '

(Now the Buddha proceeds to show that this Discourse comprehends all possible Wrong Views).

' Just, monks, as when a skilful fisherman or his disciple spreads a fine-meshed net over a tiny pool of water, he might think : " All sizeable beings in this pool are under this net. They sink or swim under it only."

Monks, indeed, whosoever, whether recluse or Brahman, are speculators on the past or the future " World-cycles " or are speculators on both, advance their views in these sixty-two ways. So they all fall within the net of this Discourse and they sink or swim in it only. '

(Now the Buddha proceeds to show that He Himself is not caught in any net.)

'The Tathāgata's kāya (life-continuum) stands without any Craving that can lead to future existence. Devas and men will see Him only so long as that kāya stands.

Just, monks, as when the stalk of a bunch of mangoes has been cut, all the mangoes that were hanging on that stalk go with it ; just so, monks, the Tathāgata's kāya (life-continuum) is deprived of Craving for rebirth. So long as His kāya shall last, so long will

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* Six Bases of Contact are : Cakkhāyatana—Eye Base ; sotāyatana—Ear Base ; Ghānāyatana—Nose Base ; Jivhāyatana—Tongue Bases ; Kāyāyatana—Body Base ; Manāyatana—Mind Base.

** " Vedanā mūlakam paticcasamuppādam " Here, the Buddha discuses the Doctrine of Dependent Origination beginning with Vedanā to show that those who hold the Wrong Views cannot attain Nibbāna.

*** Refers to the Paṭiloma-paticca-samuppāda—(Dependent Origination in the reverse order which is as follows : " When Contact ceases, Sensation ceases ; when Sensation ceases, Craving ceases ; when Craving ceases, Clinging ceases ; when Clinging ceases, the Process of Becoming ceases ; when the Process of Becoming ceases, Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair cease. Thus ceases this whole mass of Suffering."

Devas and men behold Him. On the dissolution of the kāya, beyond the end of His life, neither Devas nor men will behold Him.* '

When He had spoken thus, the venerable Ānanda addressed the Bhagavā : ' Strange, Lord, is this, and wonderful ! And what is the name of this exposition of the Dhamma ?'

' Ānanda, you may bear in mind this exposition as the Net of attha (Advantage), as the Net of Dhamma, as the Supreme Net**, as the Net of Views and as the Incomparable Victory of a battle ! '

The monks were glad to hear the Discourse delivered by the Bhagavā, and glad at heart they exalted His word. And on the delivery of this Discourse the ten thousand world-systems shook.

Here ends the Discourse on the Supreme Net.

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* The implication is that the Tathāgata would pass into Apannaṭṭhika-bhāva (Nibbāna).

** " Yasmā ca ettha seṭṭhaṭṭhena brahmam sabbaññutañānam vibhattam, tasmā brahmajālanti pinam dhārehi "
—Atthakatha

[This Discourse is to be known as Brahmajala, because the Sabbaññuta-ñāṇa (Omniscience) which is " Brahman " in the sense of being supreme has been expounded (by implication) therein].

APPENDIX I

BRAHMAJĀLA SUTTA

Diṭṭhi (Views)

Sammādiṭṭhi (Right Understanding)	Micchā-diṭṭhi * (Wrong Views)	
	Pubbantakappika-diṭṭhi (18 views)	Aparantakappika-diṭṭhi (44 views)
1. Kammassakata-Sammā-diṭṭhi (6 kinds)	Sassata-vāda (4 views)	Saññī-vāda (16 views)
2. Dasavatthuka-Sammā-diṭṭhi (10 kinds)	Ekacca-sassatavāda (4 views)	Asaññī-vāda (8 views)
3. Catusacca-Sammādiṭṭhi (4 kinds)	Antānantavāda (4 views)	Nevasaññā-nāsaññā-vāda (8 views)
	Amarāvikkhepavāda (4 views)	Uccheda-vāda (7 views)
	Adhicca-samuppanna-vāda (2 views)	Diṭṭhadhamma-nibbāna-vāda (5 views)
Total 20 kinds.	Total 18 views	Total 44 views

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* (i) " Visesato pubbenivāsa-ñāṇa-lābhino
pubbantakappika honti,
dibba-cakkhuka aparantakappikā "
—Atthakatha, page 101.

(Those who have attained Pubbenivasa-ñāṇa, i.e. those who have acquired the worldly abhiññā of remembering previous existences especially become speculators on the past and those who have attained dibba-cakkhu, i.e. those who acquired the worldly abhiññā of dibba-cakkhu and are able to see like Devas, especially become speculators on the future as their knowledge is limited. The former cannot remember existences beyond forty world-cycles ; the latter cannot see life after death in the respective planes of existence. Their knowledge is further limited as they have only practised samatha (mental concentration) and they have no vipassanā-paññā (Direct knowledge gained through Insight), magga-paññā (knowledge pertaining to the Holy Paths) nor phala-paññā (knowledge pertaining to the Fruitions).

(ii) The 62 Wrong Views include 7 Uccheda-diṭṭhi (Annihilation-belief) and 55 Sassata-diṭṭhi (Eternity-belief).

APPENDIX II

Three kinds of Sammādiṭṭhi :—

1. Kammassakata Sammā-diṭṭhi.
2. Dasavatthuka Sammā-diṭṭhi.
3. Catu-sacca Sammā-diṭṭhi.

1. *Kammassakatā-Sammā-diṭṭhi*—Right understanding or penetration of the truth about the fact that in the case of beings, only the two things, namely, the wholesome and unwholesome actions done by them, are their own properties that always accompany their life-continua, wherever they may wander in many a becoming or kappa (world-cycle).
2. *Dasavatthuka Sammā-diṭṭhi*—Right understanding of the ten kinds of objects relating to penetrating Insight.
3. *Catusacca Sammā-diṭṭhi*—Right understanding of the actual existence of the Four Realities or Four Great Truths.

Kammassakatā Sammā-diṭṭhi—Sabbe sattā kammassakā, kammadāyādā, kammayoni, kammabandhū, kammappaṭisaraṇā, yam kammam karissaṇti kalayānam vā pāpakam vā tassa dāyādā bhavissanti.

1. *Sabbe sattā Kammasakā*—Only the wholesome and unwholesome actions done by all sentient beings are their own properties that always accompany their life-continua, wherever they may wander in many a becoming or kappa (world-cycle).
2. *Kamma dāyādā*—All beings are the heirs of their own kamma (wholesome and unwholesome actions).
3. *Kamma yoni*—All beings are the descendants of their own kamma.
4. *Kamma bandhū*—Kamma alone is the real relative of all beings.
5. *Kammappaṭisaraṇā*—Kamma alone is the real Refuge of all beings. Whatever wholesome or unwholesome actions are done by beings bodily, verbally or mentally, they become the heirs of their kamma.

Dassavatthuka Sammā-diṭṭhi—Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata-dukkhaṭānam kammānam phalam vipāko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi ayam loko, atthi paro loko, atthi lokesamaṇā-brahmanā samaggatā sammā paṭipannā, ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedenti.

1. *Atthi dinnam*—There really exist Almsgiving (Dāna) as cause (Kamma) and its result as Vipāka.
2. *Atthi yiṭṭham*—There really exist offering on a big scale as cause (Kamma) and its result as Vipāka.
3. *Atthi hutam*—There really exist offering on a small scale as cause (Kamma) and its result as Vipāka.
4. *Atthi sukata-dukkhaṭānam kammānam phalam vipāko*—There really exist wholesome and unwholesome volitional actions as causes (Kamma) and their results as Vipāka.
5. *Atthi mātā*—There really exist the good and the evil deeds done to one's mother as causes (Kamma) and their results as Vipāka.
6. *Atthi pītā*—There really exist the good and the evil deeds done to one's father as their causes (Kamma) and their results as Vipāka.
7. *Atthi sattā opapātikā*—There really exist spontaneously-manifesting beings, such as infernal beings, devas, and Brahmās, who cannot ordinarily be seen by men.
8. *Atthi ayam loko*—There really exists this world which is under our very eyes.
9. *Atthi paro loko*—There really exist the other worlds or planes where one is destined to arise after "Death".
   (Here, *paro loko* means the 4 Lower Worlds, 6 Deva planes and 20 Brahmā planes.)
10. *Atthi loke samaṇā-brahmanā samaggatā sammāpaṭipannā, ye imañca lokam parañca lokam ayam abhiññā sacchikatvā pavedenti*—There really exist in this world those persons like Supreme Buddhas, monks and brahmans, who have followed the Dhamma-path and possess tranquillity of mind, and having themselves seen, through "Higher Spiritual Powers", this very world and the other worlds, expound their knowledge to others.

Catusacca Sammā-diṭṭhi—Dukkhe ñāṇam, dukkha samudaye ñāṇam, dukkha nirodhe ñāṇam, dukkha nirodhagāmini paṭipadāya ñāṇam.

1. *Dukkhe ñāṇam*—Penetrative insight into the truth of Suffering;
2. *Dukkha samudaye ñāṇam*—Penetrative insight into the truth of the Origin of Suffering;
3. *Dukkha nirodhe ñāṇam*—Penetrative insight into the truth of the Extinction of Suffering;
4. *Dukkha nirodhagāmini paṭipadā ñāṇam*—Penetrative insight into the truth of the path leading to the Extinction of Suffering.

APPENDIX III

EXPOSITION OF MICCHĀDIṬṬHI (WRONG VIEWS)

Sassata-Vāda (Eternity-Belief)

1. *Sassata-vāda,* First View.—

   This view is held by Pubbenivāsānussati-ñāṇalābhī-manda-paññā, *i.e.* those who can remember only up to the last one hundred thousand existences. *

2. *Sassata-vāda,* Second View.—

   This view is held by Pubbenivāsānussati-ñāṇalābhī-majjhima-paññā, *i.e.* those who can remember only up to the last 10 world-cycles. *

3. *Sassata-vāda,* Third View.—

   This view is held by Pubbenivāsānussati-ñāṇalābhī-tikkha-paññā, *i.e.* those who can remember only up to the last 40 world-cycles. *

4. *Sassata-vāda,* Fourth View.—

   This view is held by Takkī vimansī, *i.e.* those who are mere speculators or investigators.

Ekaccasassata-vāda

(Eternity-belief with regard to some, and Non-eternity belief in regard to others.)

5. *Ekacca-sassata-vāda,* First View.—

   This view is held by one who has fallen from Ābhassara Brahmā plane and is able to remember his last existence only.

6. *Ekacca-sassata-vāda,* Second View.—

   This view is held by those who were Khiḍḍapadosika Devas (Debauched by Pleasure) in their last existence and who can remember only that existence.

7. *Ekacca-sassata-vāda,* Third View.—

   This view is held by those who were Mano-padosika Devas (Devas debauched in Mind) in their previous existence and who can remember only that existence.

8. *Ekacca-sassata-vāda,* Fourth View.—

   This view is held by Takkī vimansī, *i.e.* those who are mere speculators and investigators.

Antānanta-vāda (Belief that there is an end as well as no end of the world)

9. *Antānanta-vāda,* First View.—

   The belief that the world has an end and there is a boundary to it.

10. *Antānanta-vāda,* Second View.—

    The belief that the world is infinite and without a limit.

11. *Antānanta-vāda,* Third View.—

    The belief that the world is limited in the upward and downward directions, but infinite across.

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*They hold the respective views as the "attā" and the world appear to be permanent so far as they can remember.

12. *Antānanta-vāda,* Fourth View.—

The belief that this world is neither finite nor infinite. It is held by Takkī vimansī, *i.e.* those who are mere speculators and investigators.

Amaravikkhepa-vāda (Eel-wriggling)

13. *Amarāvikkhepa-vāda,* First View.—

This belief is held by "Musāvāda-parijegucchā" (One who has an intense dislike of speaking falsehood.) On any question being put to him on this or that, he will equivocally and evasively answer as follows: "I don't take it this way. I don't take it the other way; I also don't take that in this way or that; and I don't take it that it is neither this way nor that."

14. *Amarāvikkhepa-vāda,* Second View.—

This view is held by "Upādāna-parijegucchā" [One who is disgusted with the four Upādānas (Graspings)]. On a question being put to him on this or that, he will wriggle like an eel and give the same equivocal and ambiguous reply: "I don't take it in this way; I don't take it the other way; I also don't take that in this way or that; and I don't take it that it is neither this way nor that."

15. *Amarāvikkhepa-vāda,* Third View.—

This view is held by "Anuyogā-parijegucchā" (One who is disgusted with anuyoga) *i.e.* "with being challenged by others"

16. *Amarāvikkhepa-vāda,* Fourth View.—

This view is held by some recluse or Brahman who is dull and deluded. Owing to his dullness and delusion, he answers ambiguously and evasively and wriggles like an eel.

Adhicca-Samuppanna-vāda (Belief that the world arises without a cause).

17. *Adhicca-samuppanna-vāda,* First View.—

This view is held by a certain being who was, in the previous existence, an Asaññī Brahmā and who says: "The *attā* or the world arises without a cause. And why so? Because I had never been formerly. Even so I am now."

18. *Adhicca-samuppanna-vāda,* Second View.—

This view is held by Takkī vimansi, *i.e.* those who are mere speculators and investigators.

APARANTAKAPPIKA (BELONGING TO THE FUTURE).

Sanni-vāda (Belief that there is Perception after death).

Those who hold this view maintain this in the following *sixteen* ways:

The *attā* (soul) after death is, not subject to decay, and percipient,

19. has form;
20. is formless;
21. has, and has not, form;
22. neither has, nor is without form;
23. is finite;
24. is infinite;
25. is both;
26. is neither;
27. has one mode of perception;
28. has various modes of perception;
29. has limited perception;
30. has unlimited perception;
31. is absolutely agreeable;*

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*(31) Ekantasukhi (The attā after death is not subject to decay, and is percipient, is absolutely agreeable). This view is held by those who by dibba-cakkhu (supernormal eyes) can see Brahma loka.

32. is absolutely disagreeable;*
33. is both;**
34. is neither.***

Asanni-vāda (Belief that there exists no Perception after death.)

Those who hold this view maintain this in the following *eight* ways:

The *attā* after death, is not subject to decay, and is impercipient,

35. has form;
36. is formless;
37. has, and has not, form;
38. neither has, nor is without form;
39. is finite;
40. is infinite;
41. is both;
42. is neither.

Nevasaññi Nāsaññi Vāda

(Belief that there exists neither Perception nor Non-Perception after death)

Those who hold this view maintain this in the following *eight* ways:

The *attā* after death, is not subject to decay, and is neither percipient nor impercipient,

43. has form;
44. is formless;
45. has, and has not, form;
46. neither has, nor is without form;
47. is finite;
48. is infinite;
49. is both;
50. is neither.

Uccheda-vāda (Annihilation-Belief)

This view is held by Annihilationists and they maintain this in the following *seven* ways:

51. That the *attā* is destroyed on the dissolution of the body (in this world).
52. That the *attā* is destroyed on the dissolution of the body in the Deva plane.
53. That the *attā* is destroyed on the dissolution of the body in the Rūpa Brahmā plane.
54. That the *attā* is destroyed on the dissolution of the body in the Ākāsāñancāyatana Brahmā plane (the Sphere of Unbounded Space).
55. That the *attā* is destroyed on the dissolution of the body in the Viññānañcāyatana Brahmā plane (the Sphere of Unbounded Consciousness).
56. That the *attā* is destroyed on the dissolution of the body in the Akiñcaññāyatana Brahmā plane (the Sphere of Nothingness).
57. That the *attā* is destroyed after the dissolution of the body in the Nevasaññā-n'āsaññāyatana Brahmā plane (the Sphere of Neither-Perception-Nor-Non-Perception).

Diṭṭhadhamma-Nibbāna-Vāda.

(The belief that there is the highest bliss in this very life).

Those who hold this view maintain this in the following *five* ways:

58. Full enjoyment of the five sensuous pleasures is the Highest Bliss in this very life.
59. The First Jhāna is the Highest Bliss in this very life.
60. The Second Jhāna is the Highest Bliss in this very life.
61. The Third Jhāna is the Highest Bliss in this very life.
62. The Fourth Jhāna is the Highest Bliss in this very life.

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*(32) Ekantadukkhi (The attā after death is not subject to decay, and is percipient, is absolutely disagreeable.) This view is held by those who by dibba-cakkhu can see the Niraya (hell).

**(33) Sukhadukkhi (The attā after death is not subject to decay, and is percipient, is both agreeable and disagreeable). This view is held by those who by dibba-cakkhu can see the human world.

***(34) Adukkhamasukhi (The attā after death is not subject to decay, and is percipient, is neither agreeable nor disagreeable). This view is held by those who by dibba-cakkhu can see the Vehapphala Brahmā plane.

BUDDHISM

LESSON II—PREPARE THE GROUND

Bhadanta M. Paññāsiri Thero

It is a well-known fact that the farmer, in preparing the field for rice, lets in water to soften the ground. Then ploughs it once or twice, and flattens or smoothens it with a rake or plank. After letting off the extra water, he sows the paddy seedlings or transplants the half-grown paddy plants. All that preparation is done because the experienced farmer knows that unless that trouble is taken he will not have a good harvest.

Similarly, if man is to cultivate his mind he has also to undergo a little hardship. In the first place, he must understand and be convinced that some improvement is needed for him. It should be felt that it is a high spiritual life that makes a man worthy of his name. For, without a spiritual background, man will be without any moral responsibility.

Man without moral responsibility is a danger to society. He is to be looked upon as one who has lost his senses—as a lunatic. That is why everyone should take a look at himself and adjust to the standard of the wise men. This is called introspection.

When the necessity for adjustment is felt and understood there is no need to wait. He should search for the worthiest and noblest of ideals that are prevailing in his surroundings. He should remember that his forefathers followed certain customs and that he too has an obligation to follow them.

While following them he should try to understand their meaning. Sometimes there may be quite obsolete and meaningless customs. Therefore, before throwing them overboard one should try to learn what they stand for and their purpose. For each and every ancient custom began with some useful purpose, although now we may forget its origin and its cause.

Say, for instance, the parents taught you to offer incense sticks at the altar. When you were a child you didn't know what it meant. So you merely followed your elders and waved the incense sticks in front of the incense-holder. Thereafter you went on doing it at every place wherever there was an incense-burner ; and may be you bowed in homage to all directions.

But, today, as a grown-up man, or woman, you should know what it all means. Perhaps your parents also did not know and could not tell you, because they too were not taught by their elders. That does not mean that you should still be in the dark.

Today is a day of advancement in knowledge —all forms of it. So you should be equal to the needs of the time. If your friend should ask you why you wave incense sticks you must be prepared to give the right answer. The correct answer should be : 'I paid homage to the Buddha'.

As I have told you before you were not informed by your parents because they were not told by their parents for they themselves have doubt about it. But remember that your great-grand-parents had some idea of it and that your great-great-grand parents were fully aware of the meaning. They were all good followers of the Buddha.

The next question will arise : "Why do you pay homage to the Buddha?" We do that because He is worthy of our homage. The Buddha is our Master, the All-Enlightened One who supplied us the clue to understand the riddle of life. During this Æon there was no one else who found it out.

The Buddha spent many millions of lifetimes as Bodhisatta in order to find the answer to this most intricate riddle. In all those lives He spared no pains to become better, to approach nearer to the Truth, to draw closer to the Perfection that He was looking for.

Finally when He was born as Prince Siddhattha, in his last stage of life for perfection, He saw the suffering world and left it to find a way out of Suffering—the Universal Suffering. He renounced His luxurious life, all the wealth he inherited, his dear wife and darling child ; and everybody and everything that was near and dear to Him He left.

He went forth as a mendicant and struggled hard, meditating in the wilderness for six long years, in order to understand the cause of Suffering. At last He was rewarded. The Intuition came to Him from within. The TRUTH dawned on Him. He was Enlightened. He attained NIBBĀNA. Now He knew the answer to the riddle of life ; the answer was that Ignorance and Craving were the causes of Suffering.

The Buddha did not keep this as a great secret to Himself and demand people's

homage because He was Enlightened. From the time He attained this Absolute Wisdom He strained even harder to spread it amongst those who were ignorant.

During His forty-five years after Enlightenment He succeeded in making myriads and myriads of gods and men realize the same Truth. He made them enlightened and to attain Nibbāna which is the real End of Suffering, nothing less than that which He Himself had attained.

The Buddha lived only 2,500 years ago—an era which can claim authenticity in history. It is not a pre-historic or forgotten time as the Stone Age etc. He had trained His disciples in the Right Faith and they became proficient to teach His doctrine to the later generations of disciples.

And that Teaching has come down to us in its pristine purity. For that knowledge that the Buddha has given us we must pay homage to Him in gratitude, because He is our Master, He is our Guide, He is our Path-Finder. In fact the whole human race is indebted to Him.

The Buddha showed us the way to liberation from all Suffering. We should tread the Path and reach the haven of rest—NIBBĀNA

The Purpose of Life is Perfection !

BUDDHAM SARANAM GACCHAMI.

(I take refuge in the Buddha.)

LESSON III—CARRY THE BURDEN YOU CAN LIFT

The Buddha's Teachings are very simple. There is nothing mystic in them. His doctrine can face the most rigorous and minute tests. There is nothing esoteric in them. The whole doctrine can be studied, mastered and practised by all the followers, including monks, nuns and the laity.

Although there is simplicity with all its unhidden meanings, yet its depth and profundity is immeasurable. But there is no reason for the follower to get scared at this. It is as harmless as a modern swimming pool.

In a swimming pool tiny tots can play where there is only one foot of water. Children below ten and in their early teens can go into the depth that suits them. Youngsters of full grown age can bathe at depths of five or six feet. And there are swimmers. They can swim in the deeper sections. Those who can dive may even climb up high structures, erected for the purpose, and jump from there to the deepest spots.

Those who are trained to swim for longer periods play water-polo and other games. Divers go and stay under water for quite a long time. Fun and play can be had according to their individual taste and capacity because the depth of the pool is gradual and there are no dangerous pot-holes in it. Moreover there is no current to pull you off your feet.

The Buddha's philosophy has even been compared to an ocean for its vastness and depth. In the ocean there are greater depths where whales of enormous size can swim without barriers; in Buddhist philosophy there is also the deeper section where only whales in intelligence would try to swim.

So we see that the Buddhist Doctrine (the DHAMMA) is suitable for understanding by one and all but according to one's own limit of understanding. The beauty of it is that none will have to be disappointed by not being able to understand it or by being unable to practise according to it. What is wanted is the adherence to the Dhamma and it will look after the adherent.

The goal to be reached by following the Dhamma is also graduated. Those who have the iron will, firm determination, erudition and wisdom, boundless compassion, great energy and strength for long endurance would try, unaided, for the highest peak overlooking all others to fix his beacon. And when he succeeds it will be useful to save the greatest number of unfortunate sailors who would be shipwrecked if not for its warning. That is the greatest service and glory by becoming a Buddha.

For those who are of medium will-power, lesser degree of determination, not full-scale energy and shorter power of endurance could try, also unaided, to fix his beacon on some medium-sized peak. But that will not be so useful to others because that is not so prominent as the first one. Still the glory and delight will be his and those few who may come in contact with him will be benefited. This requires a shorter period of training for perfection than that of the Buddhas. And they are called the Pacceka Buddhas who attain Nibbāna,—complete cessation of Suffering—by gaining Enlightenment by exercising their own effort and wisdom. This is the second way to attain the Eternal Happiness.

Then there are the weaker ones—always the majority—who are anxious to get rid of Suffering but, having no power of their own to climb a height of any size without an

instructor's aid to fix their beacon. Yet, as a result of their great desire for liberation they trudge their way along cautiously until they meet a stalwart Buddha who takes compassion on them and cuts the steps to the hill top where they can climb easily and pitch their beacon.

Such beacons will be useful to themselves as well as others because late comers could also feel their way up along the existing steps and be benefited. They are the Arahats, the Disciples of the Buddha. They reached the goal of Nibbāna and that is a glory of perfection which brings one to the end of Suffering.

Whether it be by self-enlightenment or with the instructions given by another Enlightened Being, one reaches the goal by one's own effort. The weak ones also should go up the steps. There will be none to take them bodily and leave them at the goal. And when the goal of Nibbāna is reached all are equal just as people travelling by first, second and third classes, after alighting from the train are considered as travellers and lose further distinction.

So, now, what have we to do to reach this goal ? We have to study the Teachings of the Buddha, because it is in His Teachings that we find all the details of the path thoroughly described. There is no other place where one can find a better goal nor a clearer and correct path that leads to it.

Let us imagine that we all have to reach this goal. It is not advisable to run the fastest as soon as you start the race; it is too long a way. But Do start and Do run. Because if you don't start you'll be where you are. If you don't run, then it would have been better not to have entered the race. Therefore, the seeker after the goal should start as well as run until he reaches the goal and becomes first, second or third. At the end all the three would have reached the same goal and no more running would be necessary for them.

According to the Buddha's Teachings (the Dhamma) a Buddhist should face real facts and recognise that Saṁsāra is full of Suffering. There is no touch of fatalism in it; it is a stark fact. This Suffering has not been imposed on us or thrust on to us by any one else. We have procured it. We have inherited it as a result of our own deeds. The actions of our past lives had the potential power to send forth corresponding reactions.

So, what actions we had been doing in our past lives could be known by ourselves without the aid of fortune-tellers or predictions of outsiders, if only we know the Buddhist Teaching well enough. Whether they were good actions or evil actions should be judged by us according to our past circumstances.

But this does not mean that we should meekly submit to what is happening and simply keep quiet. Then that would be nothing but fatalism—belief that all events are predetermined and submission to all that happens as inevitable. Should we use our intelligence and energy we can change the course of many of these events and divert them to our advantage, here and hereafter.

For an understanding of this theory let us investigate our own nature as it is at the present moment. We have Craving, Hatred and Ignorance as the most prominent among a host of other passions or defilements of our minds. From where did they come to us? Did we inherit them from our parents? Did we imbibe them from our teachers or associates?

No, not the whole thing. We have them within ourselves somehow. And their quality and degree, we note, do vary with each individual. That is why the Buddha taught us that these defilements had been with us even in our past lives. We had nurtured them in the past and the, became our character and nature of the present.

If we don't arrest their growth here and now we will have these characteristics in a stronger form in the future. Well, what are we to do to check them ? The Dhamma comes to our rescue. It teaches us that there are other forces, also that can be brought forth from within us, which we have practised, not so intensively though. These forces are Charity, Morality and Wisdom.

Now let the forces recognise each other. Charity *versus* Craving ; Morality *versus* Hatred ; and Wisdom *versus* Ignorance ! Allow these combatants to come to the arena of our minds, and let them openly challenge each other in our everyday problems. If necessary, in every thought current that whisks across our alert minds.

Then let the mind itself be the referee. Here is a deserving case for charity—very deserving, indeed. Your craving nature will rush forward with its hideous face and that will be reflected in your charming face, and that will thrive into an ugly frown. Craving nature comes forward first because you have fed it

constantly and more in quantity—hence it is stronger. And what about the nature of charity in you ?

This is a critical moment. Think seriously and quickly and deliberate on the pros and cons. Are you going to be a slave to the evil nature or are you going to overcome it and replace it with the benevolent nature ? The referee, the mind, can decide it either way.

Now it is a tug-of-war. Craving nature is assisted by the other two friendly evil forces *i.e.* Ignorance and Hatred. Charitable nature, on the other hand, is aided by its friendly forces of Morality and Wisdom. In this tug-of-war let not the evil side gain grounds. You can help it if only you have firm resolution not to allow yourself to be pulled to the evil side. Then you win the game. You win the world. You gradually gain life's purpose—perfection.

All Suffering was created by these evil forces. If you know that it is so your duty is to strengthen the good forces to beat the evil ones. This is what the Dhamma teaches you. It explains to you in easier language, illustrating points with real and interesting stories. The Dhamma (the Teaching of the Buddha) is simple, scientific and sublime.

Buddhism is the only ethico-philosophical system without barriers for widening of knowledge.

DHAMMAN SARANAM GACCHAMI!
(I take refuge in the Dhamma.)

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WHAT IS REBORN?

Extracts from a Letter to a Friend

FRANCIS STORY

In your letter you asked about rebirth, and I'd better admit straight away that I can't "explain" it in so many words. Words, which are just symbols, can only deal precisely with matters of common experience, for which we have a common stock of corresponding ideas ; and even then they sometimes go astray badly, because each of us draws his interpretation of their meaning from his own individual sum of knowledge and own personal way of interpreting the facts of experience. For the rest, they're just approximations to the reality they express, and that "reality" in itself is subject to various modes of cognition ; it is only relative and can therefore only be "known" in the context of other assumed realities. Each of us is apt to see, or understand, things, events and situations in an entirely different way both from other people and even from ourselves at different stages of our ever-changing mental and psychic progression. For this, it's only necessary to cite the difference between the child's world and that of the adult; between that of the sane "normal" person and the psychopathic, without taking extreme cases. There is a world that is normal for the child and one that is normal for the adult, yet at the same time this normalcy is purely theoretical ; it can only be known by deviations—some degree of the infinite range of which is to be found in everybody.

"*Cogito, ergo sum*" sounds very convincing, but we must define just what we mean by "I am". Right at the start, it's not a static entity. The child who says "I exist" becomes a man and continues to say "I exist" with the same confidence, but he is not talking about the same thing when he says " I ". Everything that constitutes it has changed, no doubt imperceptibly and in some cases to a much lesser extent, psychically, than in others (here I make no quarrel with your observation of yourself, because in some people the character of the mind does change comparatively little—"nevertheless, it changes") and the " I " of the man of forty is by no means the " I " of the child of, say, twelve. Or of any of the innumerable stages in between. Yet it is the *result* of that former " I ", without the pre-existence of which it could not have come into being ; there is a causal-continuum that links them, just as there is a continuum of the bodily process that, through all the cellular changes and physical developments or deteriorations, makes the body of the grown man the *result* of the body of the infant. Here, the only "reality" we can trace is the reality of a causal process, and it cannot well be anything but that process we mean when we say " I am ". Now, we may call this a " life-process ", and for certain purposes that is a satisfactory definition. But not for all, because the process applies equally to inanimate things, and to give it its true significance we must raise it to a cosmic level, where the words " alive " and " lifeless " cease to mean what they meant on the plane of relative reality, or, on the subjective level of the individual's own self-awareness. A process of de-personalisation—something more than mere objectivity—must come into play to enable us to realise the nature of the " self " as merely a part, or a succession of momentary manifestations, of a universal principle. The impression we receive of a persisting identity throughout the unbroken succession of experiences, together with the conviction of selfhood comes about through the individuality of the current of awareness and its insulation from all other currents, whether they be parallel or transverse, not through the actual persistence or any unit of personal identity such as we commonly mean when we use the word " myself ". When we say, " yesterday I did so-and-so " we are speaking in conventional terms; to be more nearly precise we should say, " yesterday the aggregate of physical and mental elements that constituted what was then called 'I', and which was the causal forerunner of what is called 'I' today, did so-and-so". And this introduces another important factor in the persistence of the identity-concept—that of memory. To a certain extent, varying greatly in different people, we do have the ability to retrace our steps, as it were, through the line of the causal-continuum, marking various points at which the time-flow cuts across it ; but this is also characterised by gaps, periods of which we can recall nothing because the points of intersection did not mark any significant interruption of the real current,

which is subconscious. (In Pāli it is called "Bhavanga"). When conscious attention is turned towards any external object or event there is an interruption of this unconscious causal current, and it is these points which, to a greater or lesser extent, according to their strength and the consequent impression they make, we remember.

Now, if we accept this view of the "personality" as we study it in ourselves or any other living being, it becomes much less important to know *what* it is that is reborn. The whole question takes on a different aspect, and we even begin to suspect that it is wrongly put—there ceases, in fact, to be any justification for such a question. "Not he, yet not another", the Buddha tersely said, and the reply fits equally the case of the adult man and his causal predecessor the child, and the being that comes into existence (or rather, the re-emergence of the same causal current) after what we call "death". All we are justified in assuming is a causal cosmic principle which connects the child with the adult, and the "self" of this existence with the "self" of the next and all subsequent ones. The actual determinant of the nature of this current is the willed activity we generate—if you like, the life-urge (which is *tanha*—craving) and the actions to which it gives rise, which form the kamma. At any given point we are subject to the results of past kamma, but our present kamma with its future results is subject to us; we cannot unmake the past, but we are continually creating the future.

Here, two further difficulties present themselves, of which I'll deal with the simplest first. Since memory does not u ually bridge the gulf between two existences (although it in fact does so much more often than is commonly supposed, and can certainly be cultivated to do so) how can it be said that there is any kind of identity between the past, present and future personalities, and even if an identity of a sort be admitted, can it be truly said that the new being is suffering or enjoying the results of his own actions ? Is he not justified in saying, "since the person who suffers the results of my bad actions will not be myself, in the sense in which I understand it, why should I trouble about possible consequences?"

For the answer to this we have to return to the concept of personal identity that we constructed from our comparison of the child and the (consequent) adult ; and where concrete examples can be used it's always best to use them. Supposing, then, the child loses an arm or leg through an accident. The man that he becomes, despite all physical and mental changes and what may be quite justly called a completely reconstructed personality, will still continue to be a person minus an arm or leg, as a direct result of what happened to the child that he once was. He will be suffering, in fact, for something that happened to A BEING THAT WAS, YET AT THE SAME TIME AND IN ANOTHER SENSE WAS NOT, himself—and that despite the fact that he may not be able to recollect any of the circumstances of the accident. Yet would one say that a child need not take any special care in crossing the road because if he loses a limb it will not be he who will suffer in the future, but another person whose existence he cannot even foresee ? To carry the analogy forward in another direction, and incidentally bring in the moral considerations that are inseparable from any view of kamma, it is possible for an elderly man to be suffering the physical and mental consequences of follies committed in his youth ; yet would one say to any youth about to commit such follies that he should go right ahead, since their results would be endured not by him but by another person who would be merely the result of his present existence ? Obviously one wouldn't ; yet the relationship between the old man and the youth is precisely the same as that existing between the "personality" of the present life and that of the future—simply that the one is the result, in a causally-connected sequence, of the other.

There is yet another aspect to this question, with its ethical implications. With the gradual liberation from the concept of personal identity and all it implies of selfhood, and consequently of exclusive self-interest, the ego inevitably becomes merged in the wider cosmic operation, and it becomes of the first importance to avoid the propagation of suffering in any form, whether it is oneself that suffers, or any other sentient being. Long before self-identification—the real objective and purpose of compassion—is achieved, the question of whether it is oneself or another that suffers in the future recedes into insignificance, until it is finally found to have no meaning whatever. The "self" as we understand it may not be real, but suffering is real. In the widest philosophical interpretation all Vedana (sensation) is Dukkha (suffering), whether it appears in the form of pain or pleasure. This is so because it is a stimulation, an agitation, a disturbance

of the mind's tranquillity ; and also because it is transitory and yields only temporary satisfaction. Pleasure, particularly physical pleasure, is only the release of a tension, the momentary gratification of a craving that is incessantly renewing itself, and which grows in intensity with what it feeds upon. What we call pleasure and pain are so intimately associated that in certain experiences it is impossible to say at what point the one becomes the other to what extent the two are commingled and identified.

What it all comes down to is that we have to discard the old terms of reference and adopt new ones, substituting the idea of a dynamic process of causality for the conventional and grammatically-necessary "I" which means that the problem of rebirth is largely one of semantics. In any case, we have to begin, like Confucius, by examining and "rectifying" terms, finding out just how closely they can be made to correspond to the ideas they represent, before we can establish whether the ideas themselves are true.

The chief thing in the quest for understanding is to allow the ideas to sink in—neither striving to accept nor to oppose—until by a gradual readjustment the mind comes to a decision. There are some things one can understand, yet cannot express in words. It's just this point I've tried to make in my articles in the *Light of the Dhamma* and elsewhere. Naturally people want to know about rebirth, and how the Buddhist idea differs from "reincarnation", "transmigration" and so on. One can only say that these ideas are simplifications of it—reductions of the highly abstract truth to popular and animistic terms.

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Book Reviews

The Doctrine of No-Doctrine

SELECTED SAYINGS FROM THE PERFECTION OF WISDOM chosen, arranged, and translated by Edward Conze. Buddhist Society, London. 8s. 6d.

THE DIAMOND SUTRA (Second Edition) translated by A. F. Price. Buddhist Society London. 5 shillings.

THE BUDDHA by Ronald Fussell. Buddhist Society, London. 7s. 6d.

The problem of the original authorship of the Prajñāpāramitā-hridaya, Vajrachedikā and other Sanskrit Sūtras of the Mahā-Prajñāpāramitā group, as well as of the Saddharmapundarika, Lankāvatāra and works belonging to the Pure Land School of Mahāyāna, is one that is not likely to be solved to everyone's satisfaction at this late date. In dealing with works so utterly impersonal, by their very nature, as those of the Prajñāpāramitā, the usual detective methods of textual examination are of no more use than is the attempt to localize them within the context of a particular intellectual movement. Nāgārjuna, Vasubandhu, Asaṅga and others drew free inspiration from these Sūtras, using them as the basis of a metaphysical structure which was to be elaborated in the course of centuries into a vast exegetical literature, most of it revolving about the Buddha's Anattā Doctrine.

It is in these intellectual excursions into a realm that is admittedly beyond the reach of discursive thinking that their method differs from that of the Buddha Himself. A comparison between the Mahāyāna literature and the post-Buddhistic Upanishads shows them to belong to essentially the same category of thought, a mental climate created by the impact of a new idea upon the existing Vedic patterns. In the later Upanishads the truth of the Buddha's objective and subjective analysis is admitted up to a point; the various aspects of the phenomenal personality are seen as devoid of any constant factor, they are all transitory and unreal. Yet the final conclusion is shirked by an appeal to an indefinable Ātman that is distinct from the Skandhas and independent of them, but is in some way identical with the supreme Unmanifested (Nirguṅa) Brahman. Similarly, the Mahāyānic teachings, while elaborating and expanding the Anattā principle of Theravāda, have recourse in the last analysis to a doctrine of Universal Mind that reflects the Vedāntic position with only a substitution of terms, even to the "Tat tvaṁ asi"—"Thou art That (Brahman)" in the form of "Thou art Buddha". The dangers following upon an anticipation of divinity, inherent in Vedānta with its light disregard of moral obligations such as those laid down by the Buddha in the Noble Eightfold Path, are no less present in this pre-assumption of Buddhahood by those who do not as yet possess the first requisites of Enlightenment. * The Tathāgata, Who on His own showing taught that day is day and night is night, kept His terms of reference strictly within the two categories of Lokiya and Lokuttara, and there is no historical or doctrinal reason to suppose that He ever asserted an identity between Puṭṭhujana and Arahant or between Nibbāna and Saṁsāra. The concept of a "development" of a Teaching which is already complete and rounded off can only be entertained if development is synonymous with any form of change, not excluding deterioration.

If the Mahāyāna Sūtras were presented as the teachings of, say Nāgārjuna or Vasubandhu, it would be possible to consider and assess them as free exercises of the human mind in a field of speculation legitimately open to it, and as such they would stand high in the world's literature. But they are not; they are offered to us as the actual words of the Tathāgata Himself, given to a select coterie of followers, the Bodhisattvas, as an esoteric teaching. It is in this light we are asked to regard them; but the internal evidence, far from supporting this view, points to their having originated in a sect that had long since separated from the original Sangha and was imbued with a spirit of rivalry towards it. In Conze's translation (p. 29) this is made evident:

"There is no route here for all the foolish common people, and it lies outside their sphere. There is no route here either

* For example, the curious conduct of certain Dalai Lamas recorded in Tibetan historics.

for those who belong to the vehicle of the Disciples, or for those who, belonging to the vehicle of the Pratyeka Buddhas, course in deep Dharmas". These words are put into the mouth of Sāriputta, himself one of the Sāvakas (Disciples)* but later in the same section the Buddha Himself is represented as saying: "What could beggarly beings do with this store of precious dharmas, beings destitute of learning, or confused by their learning, beings who are but blind fools? . . . The heretics of other sects correspond to these 'beggarly beings'—and that includes also the Disciples". "(*Section A: Shortcomings of the Disciples*").

By this we are asked to believe that the Buddha, in teaching His esoteric circle, the Bodhisattvas, was given to disparaging His Arahant Disciples—a claim that has little to commend it to even the most uncritical mind. Such passages are clearly more characteristic of the later schismatics who coined the derogatory word "Hīnayāna" for the Sāvaka Sangha. This temper of rivalry, with its assumption of spiritual superiority by the Mahāsanghikas, is again shown in the following, also improbably attributed to the Buddha (p 52):

". . .'Even when my life is in danger I must not get into a rage, and no frown should appear on my face'. This is the attitude which a Bodhisattva should adopt also towards persons who belong to the vehicle of the Disciples". The picture here presented of the Buddha giving two kinds of teaching and condemning those who followed one of them is so obviously a clumsy sectarian invention that to take it as literal truth is out of the question. In significant contrast to this, Theravāda canonical literature contains no suggestion of the schisms which were to follow in the wake of the Mahāsanghikas. As Max Muller wrote in his Introduction to the Larger Sukhāvatī-Vyūha, "that the teaching of Sakyamuni as represented in the Hīnayāna comes first in time seems to be shown by the Mahāyāna-sutras themselves". If anything, this is too cautious a statement. Things must have gone very far indeed if one section of the Buddha's followers went in fear of their lives from the other; and when it is remembered that the Disciples thus spoken of as possible aggressors were the Arahants the inference becomes ridiculous. If such a situation ever did arise, it was certainly not during the lifetime of the Buddha.

Whoever the author of these passages may have been, the sentiments alone show clearly that it was not the Buddha Who thus criticised and denigrated that group of His original Disciples which included the great Arahants Sāriputta and Mahā Moggallāna. While the *dramatis personae* of the Sanskrit Sūtras, Mañjusrī, Mahāsthāma, Avalokiteshvara etc., are not mentioned in the Pāli canonical texts, Sāriputta, Ānanda, Mahā Moggallāna and others of the historical Disciples make frequent appearances in the Sūtras, where the role usually allotted to them, however, is subordinate to that of the Bodhisattva-Mahāsattvas. The tendency throughout is to make the Bodhisattvas almost equal to Buddhas, which is doubtless the reason why in modern popular parlance the "Incarnate Lamas" of Tibet are erroneously called "Living Buddhas"; they are, in fact, considered to be the earthly manifestations of the Bodhisattvas, each of whom is "overshadowed" or mystically directed by one of the Dhyāni-Buddhas reigning in a Buddha-kshetra such as Sukhāvatī, the miraculous "Western Paradise". The descriptions of these paradises in the Pure Land Sūtras are so fabulous and so lavish in material sense-attractions that they read very strangely as coming from the mouth of the Supreme Buddha Who taught that the delights of the senses are the great obstacles to Enlightenment and Liberation. Although it is not these particular Sūtras that are under discussion now, they are a part of that same Mahāyāna to which the metaphysical Sūtras belong, and mention of them is not out of place here.

The attribution of the Prajñāpāramitā and the other Sūtras to the Buddha, carrying as it does this peculiar flavour of spuriousness, is a difficult snag to overcome; but once it is acknowledged that the unknown authors were employing the device, common in India, of placing their own teachings in the mouth of some greater teacher of former days, it becomes possible

* One is reminded of the later followers of Lao Tsu who, out of rivalry towards the Confucianists, invented incidents in which K'ung Fu Tse appeared at a disadvantage and was represented as repudiating his own teachings in favour of Taoist ideas. Where historical veracity was never held in very high esteem, the odium theologicum frequently took this oblique form.

to judge them on their own merits as independent works. How closely do they correspond to the Teaching of the historical Buddha, and how far do they depart from it?

In his Introduction Dr. Conze points the distinction between the Sāvaka Vehicle and that of the Bodhisattvas thus: "One should not aim at a private and personal Nirvāna, which would exclude others and the world, but at the full omniscience of a Buddha which somehow includes both". Consequently, according to Mahāyāna belief, the Arahant has not arrived at perfection, nor gained release from rebirth and suffering, but must remain in Saṁsāra to fulfil the higher destiny of a Bodhisattva, who views Nirvāna and Saṁsāra as one and the same. Against this must be placed the Buddha's own statement to the effect that there exists an Unborn, Unoriginated, Uncompounded (Nibbāna); and that if there were not this Unborn, Unoriginated and Uncompounded there could be no escape from the Born, Originated and Compounded (Saṁsāra). Here there is no attempt to reconcile, much less identify, the phenomenal with the noumenal, as in Mahāyāna. Nibbāna and Saṁsāra are as light and darkness, day and night, as the waking opposed to the sleep; and although the waking state is potential in the sleeper, a potentiality is not an actuality until it is realised. It is here that the doctrine of Sūnyatā, the Void, in the hands of the Mahāyāna gurus takes a course the Buddha was careful to avoid, becoming an extreme idealism wherein philosophy and analytical investigation are finally abandoned for a dogmatic negation of a negation. The circular process of thought is completed and the mind is back at the point from which it started, still in Saṁsāra and its mazes. The Doctrine becomes No-doctrine. The possibility that this is a solution for those unwilling to renounce the phenomenal world is one that inevitably suggests itself: the world is accepted on the understanding that it does not exist.

No one can liberate another, the Buddha asserted; the Buddhas themselves can only point the Way, which each has to tread for himself. Disregarding the Dhammapada injunction: "Attadatthan paratthena bahunā pi na hāpaye; attadattham abhiññāya: sadatthapasuto siyā"—"Neglect not one's own welfare for that of another, however great it may be; knowing one's own welfare one should pursue it zealously",—the follower of the popularized version of Buddhism is urged to forgo his own "selfish personal Nirvāna" and continue in the ceaseless round of births and deaths; and this in the chimerical hope of saving countless beings who are at the same time to be regarded as "no-beings" because in the logic of the Void there is no real entity of self-existence either in the past, present or future. There is no "I" to save, and there are no "others" to be saved.

"Selfish" and "unselfish" are terms that have meaning only in the context of relative values, and it is curious hat while the logic of Mahāyāna insists upon this fact as strongly as does Theravāda, the Mahāyāna uses them in a fashion completely contrary to the total import of its own negativism, giving them a value that can only be realised in terms of a real phenomenal world and real personal relationships. This, it is explained, is a transcendent mysticism, beyond the confines of mere reason; but the question raised is, Does it help man to understand his own nature and his place in the cosmic scheme? The attempt to put into words realities that lie beyond the realm of discriminating thought is one the Buddha never made; the knowledge of them must be approached by another route and apprehended by another faculty. In the ultimate phase of realisation, Dr. Conze points out, "the paradoxes are finally left behind, and one comes to a stage of *Silence*, where nothing at all can be said". True: then why so many millions of words in trying to say the unsayable before this phase is reached? Theravāda lays down this truth as axiomatic from the start, and concentrates on the practical *means* of attaining the realisation which is Silence.

But words are easier to manipulate than the stubborn cravings of the mind and senses, and the metaphysicians who followed centuries after the Buddha probably derived great prestige from their paradoxes and endless repetitions of the negation of a negation. The vital question still remains: did it help them towards the extinction of the passions? One finds on the whole too much evidence of sectarian hostility to be fully assured on this point. The fact that the hostility is directed, not towards the Brahmin priesthood, naked ascetics and other Micchādiṭṭhikas, as one would expect, but towards the original Disciples of the Buddha, only increases the mystery.

Shankarāchārya, the reactionary enemy of Buddhism, was suspected of being secretly a Buddhist: might it not be that in the sectarian confusion of the centuries that witnessed the restoration of Brahmanical supremacy there were those who adopted methods no less subtle than those of Shankarāchārya to merge the Teaching of the Buddha into the Brahmanic pattern, and that the creation of a new, Sanskritic doctrine to replace the authentic Pāli version was one of the expedients that offered themselves for this purpose? It is curious how often references to Mahādev (Siva) and other gods of the later Hindu pantheon, are found in Mahāyāna literature, in addition to the familiar Sakka of the original texts. The characteristic features of the Puranic period, the age which gave birth to the Vishnu Purana and the deification of the Buddha as the Ninth Avatar, had overlaid and almost superseded the older Vedic traditions by the time these Sūtras came into being, and Mahāyāna and Hinduism were borrowing freely from one another. Tantricism, which was common to both, completed the impure amalgam and spelt the end of Buddhism as a distinct creed in the land of its birth.

The Buddha did not encourage metaphysical constructions because He perceived that any logical pursuit of an initial premise carried far enough in the sphere of conditioned thinking is doomed to lead to contradiction and paradox. Thus in Mahāyāna we get the conclusion that "the attaining of Buddhahood is not the attaining of anything: it is no more than the realisation of something eternally and indestructibly potential in every living creature. Thus, there is no fundamental difference between one who is and one who is not a Buddha". (*Foreword to the Diamond Sutra by Dr. W. Y. Evans-Wentz*). Zen Buddhism places personal intuition above all, and if the Theravāda Buddhist's own intuition tells him that this does not sound like the Teaching of the historical Buddha, his right to his opinion draws its authority from Mahāyāna itself. It is equivalent to saying that there is no fundamental difference between a lunatic and a sane man, because the lunatic has the potentiality of being cured of his madness. But in actual fact there is no self-existence of either the lunatic or the sane man; each "exists" only in his actions, and these actions *are* fundamentally different. It is here that Mahāyāna contradicts the doctrine of the Void by confusing Sammuti Sacca (relative truth) with Paramattha Sacca (absolute truth) and mixing up the phenomenal self which is Anattā with the mistaken concept of Self as something existing *fundamentally* and unchangeably in its own right.

Elsewhere, Dr. Evans-Wentz says, quite correctly, that the insistence on the doctrine of non-ego, of non-soul in the Diamond Sutra is in full accord with the fundamental Teaching of the Buddha; but when he goes on to say that it is thus "strictly Buddhistic, despite whatever may be argued against it otherwise by Buddhists of the Theravādin or Southern School", he is on the wrong track. In the first place, although Anattā is insisted upon over and over again in the Sutras, the carrying-out of ideas relative to phenomenal personality shows that the concept of the non-existence of selfhood had never really sunk in. If it had done so, there could have been no talk of "selfishness" and "unselfishness" in comparing means to the attainment o Nibbāna. But it is not entirely this, but also the extra doctrines of Mahāyāna—the Trikāya, the Dhyāni Buddhas, the belief in "salvation by faith" and, above all, the insistent claim that the Bodhisattva is superior to the Arahant—which Theravāda rejects as being foreign to the Dhamma taught by Gotama Buddha. These, and the immense structure of mythic Buddhology, an artificial theology grafted onto an essentially non-theistic doctrine, are the distinguishing marks of Mahāyāna which must ever stand in the way of a sincere attempt to return to the pristine Teaching and method of the actual historical Buddha.

The Prajñāpāramitā literature is of so repetitive a nature that Dr. Conze's selections can be taken as an excellent condensation of the whole. In Mr. Price's Diamond Sūtra, however, there are instances, as in Section XXVII, where disagreements between the texts consulted leave doubt as to whether a positive or negative meaning is intended. To what extent the clarity of the teaching is obscured by these seemingly interchangeable affirmations and denials is presumably a question that can only be decided by mystical intuition. In the Doctrine of No-Doctrine there appears to be no difference between the statement that such-and-such *is*, and that such-and-such is *not*. The explanatory Biblical footnotes do not help the situation much; in Buddhism "fear of the Lord" is *not* the beginning of wisdom. That much can be said with

complete certainty. One feels that Buddhism is best explained by elementary Buddhist doctrines, which both these books tend to overlook in their preoccupation with mystical absolutes.

A simple introductory book on Buddhism, with explanations of the Dhamma suitable for young people and beginners, is greatly needed, and at first glance "*The Buddha*", by Ronald Fussell, seems to fill the gap. As it develops, however, it shows an unevenness of treatment that makes it only partially suitable. The indiscriminate mixing of Sanskrit and Pāli spellings (Kapilavastu, but Rājagaha: Sāriputta, but Ashvajit—and in some places "Sāriputra") which is always a source of confusion to the new student, seems to indicate that the material has been drawn from different sources without enough care being given to uniformity. The incidents related in the first section appear to be mostly taken from Ashvaghosha *via* the Light of Asia. The lack of attention to details appears first in the Introduction, where the Buddha is represented as going on His alms-round clad in saffron coloured robe and *sandals*. Later on Devadatta *fires* with his bow—a remarkable feat in the days before firearms—and we are told that on the attainment of Enlightenment Prince Siddhattha became "Sammā Sambuddhassa". Minor points, perhaps, but the book would have been so much better had they been checked before publication.

After the first eight chapters the book undergoes a rather marked change, and the Noble Eightfold Path is treated from the philosophical point of view in a way that brings out those features most likely to have an immediate appeal to the Western reader. The reviewer may regret the occasional intrusions of Blavatskyism ("*Voice of the Silence*" and the "*Wisdom Religions*"!) but these are not such as to distract attention from the more important theme. Where the book treats of Kamma and Rebirth, the Four Noble Truths and the Anattā Doctrine it is likely to be very helpful indeed to those who are trying to understand precisely in what respects Buddhism differs from the religious systems to which the West is attuned. Despite its lapses, the book contains some admirable matter, and offers on the whole a more explicit study of Buddhist principles and a more useful body of reference than the Sutra translations. At least it does not drop the reader catastrophically straight into the Void without some preparation. All three books are cloth bound and very attractively presented.

★ ★ ★

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GLOSSARY

FOR VOL. III—No. 2.

A

Adussana : Amity in the sense of absence of defilements (of passion, lust. etc.) or guilt.

Anupādisesa-nibbāna : "Nibbāna without the groups of existence remaining"; the "no-more-continuing", of this physico-mental process of existence.

Arajjana : Disinterestedness in the sense of absence of attachment.

Āvajjana : Turning the mind towards the first stage in the process of consciousness.

N

Nipphanna : Accomplished; perfected; trained. In philosophical sense, determined or conditioned.

P

Paṭigha : Repulsion; repugnance; anger.

S

Sammā-sambodhi : It is the state of one by whom the Liberating Law (*dhamma*) which had become lost to the world, has again been discovered, realized and clearly proclaimed to the world.

T

Tathāgata : The word "Tathāgata" conveys in various places, the following meanings:—

(1) One who has penetrated to the Truth,

(2) The epithet of an Arahant, and

(3) A being.

❊ ❊ ❊ ❊ ❊

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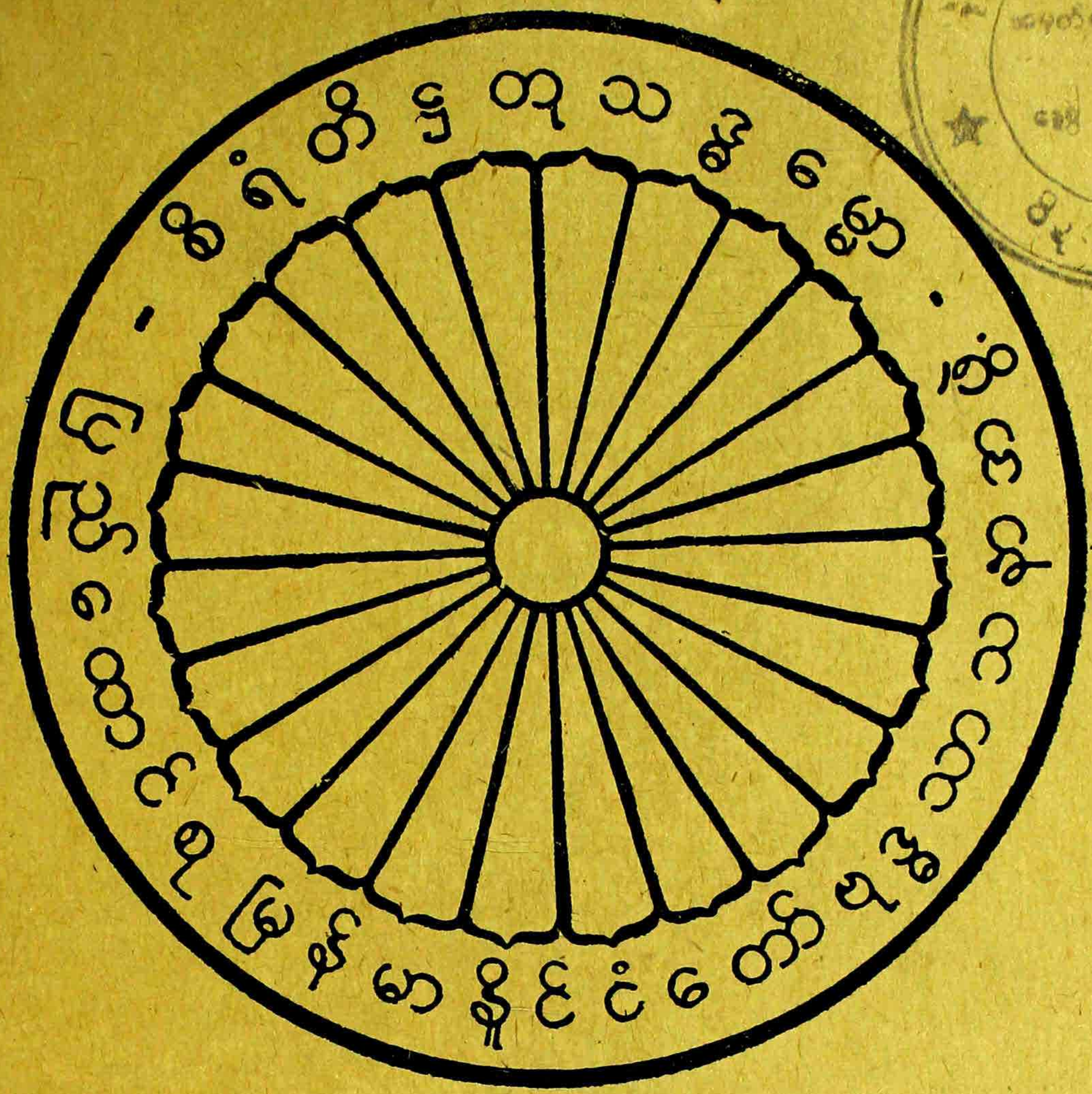

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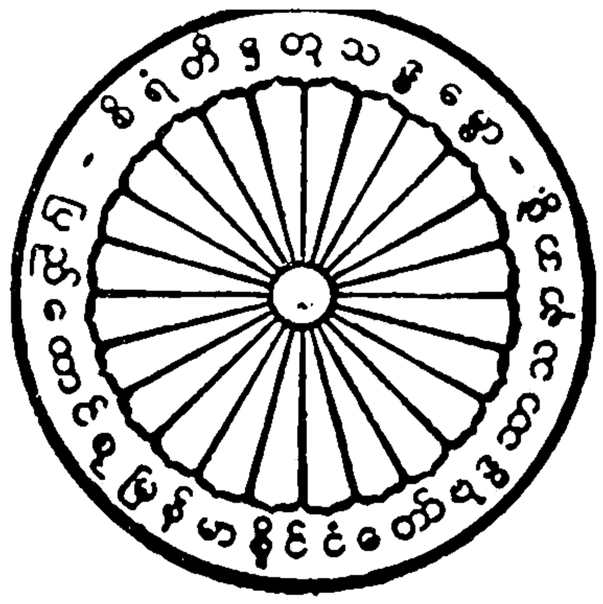

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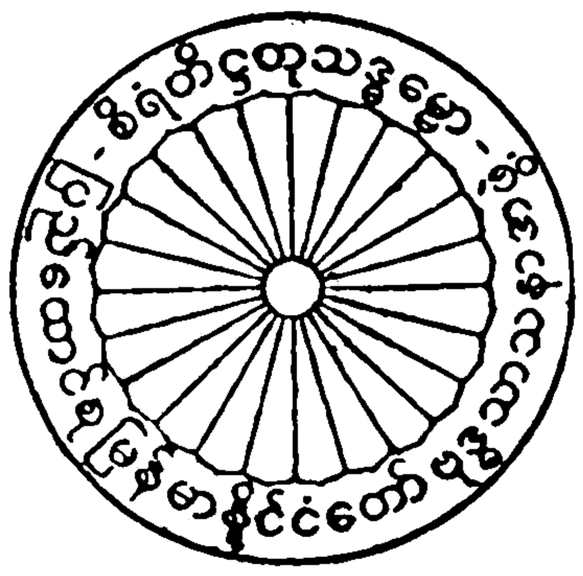

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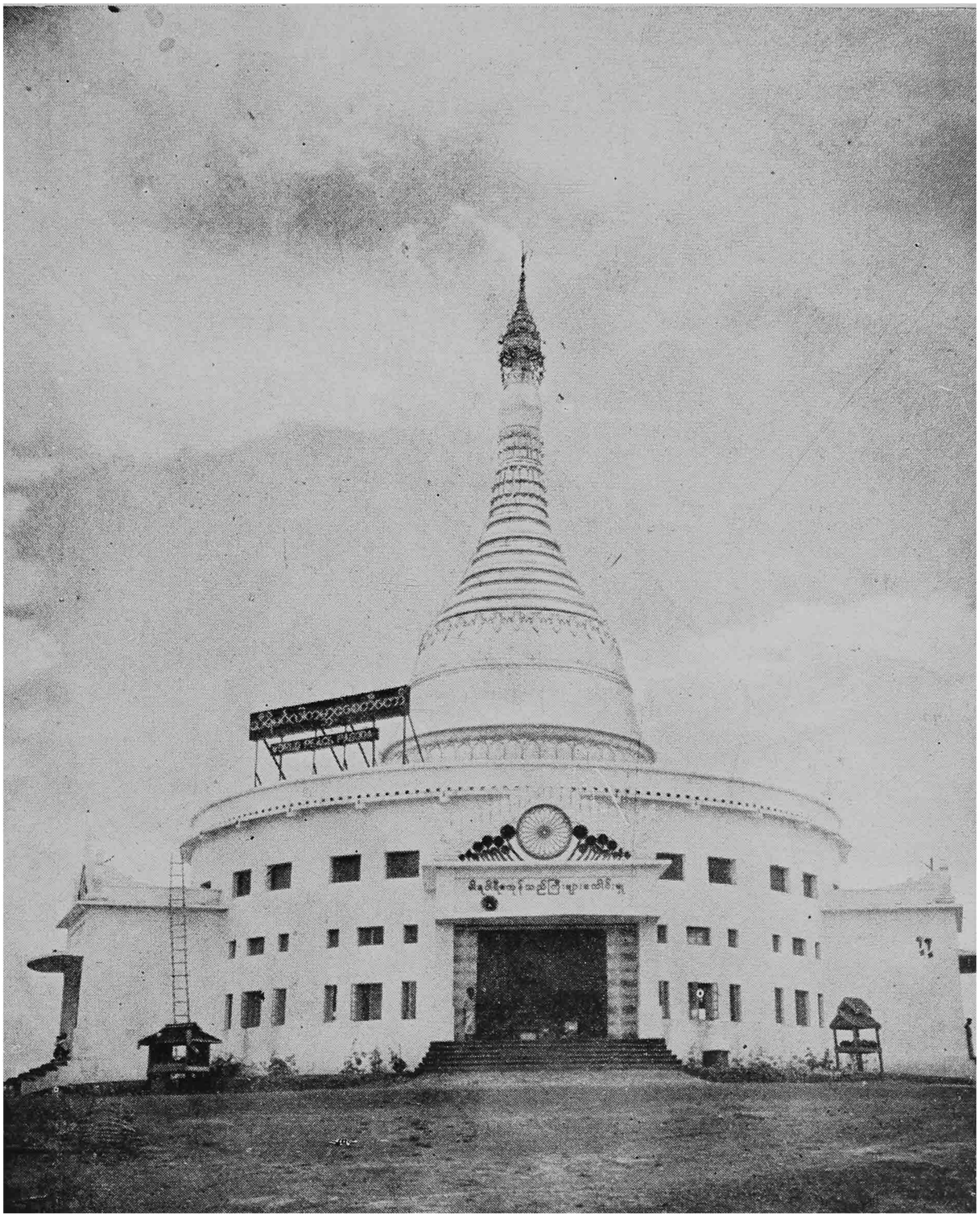

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The Paṭṭhānuddesa Dipani

OR

A CONCISE EXPOSITION OF THE BUDDHIST PHILOSOPHY OF RELATIONS

By

MAHĀTHERA LEDĪ SAYADAW, D. LITT., AGGAMAHĀPAṆḌITA

Translated into English by Sayadaw U Nyāna, Patamagyaw, of Masoeyein Monastery, Mandalay, Burma.

(*Continued from previous issue*)

15. Āhāra-paccaya or the Relation of Food.

THE relation of food is of two kinds—material and immaterial. Of these, material food connotes the nutritive essence (or what is called edible food), which again is subdivided into two kinds—internal and external.

All the natural qualities born of the Four Causes*, pertaining to those creatures who live on edible food, are here the *paccayuppanna-dhammas* related to the two kinds of material food.

As to immaterial food, it is of three different kinds :— contact, volitional activity of mind, and consciousness. These kinds of immaterial food, or *paccayadhammas* are causally related to the coexistent properties, both mental and material, which are their corresponding *paccayuppanna-dhammas.*

In what sense is *āhāra* to be understood ? *Āhāra* is to be understood in the sense of ' holding up strongly ', which means " causing to exist firmly ". That is to say, a relating thing nourishes its related thing so as to enable it to endure long, to develop, to flourish, and to thrive, by means of support. Though the causal relation of food possesses a producing power, the power of support is predominant here.

Here, the two material foods are called *āhāra*, because they strongly hold up the group of internal material qualities born of the Four Causes, by nourishing them so that they may exist firmly, endure long, and reach uncurtailed the bounds (or limits) of their life-term.

Contact is an *āhāra* also, because it strongly holds up its coexistent things, and enables them to stand firmly and endure long by nourishing them with the essence extracted from desirable and undesirable objects. Volitional activity of mind, or (in a word) will, is an *āhāra* in that it furnishes courage for the execution of deeds, words, and thoughts. And consciousness is an *āhāra* also, inasmuch as it predominates in all thinking about an object. These three immaterial foods, in supplying nourishment to the coexistent mentals, also affect the coexistent materials.

Āhāra here, may also be explained after the Suttanta method. Just as birds, ascertaining where their quarters are, fly with their wings through the air from tree to tree and from wood to wood, and peck at fruits with their beaks, thus sustaining themselves through their whole life ; so also beings—with the six classes of consciousness, ascertaining objects ; with the six kinds of volitional activity of mind, persevering to get something as an object; and with the six kinds of contact, making the essence of objects appear—either enjoy pleasure or suffer pain. Or, solely with the six classes of consciousness, comprehending objects, they avail themselves of forming, or becoming, body and mind. Or, solely with the contacts, making objects appear in order that feelings may be aroused through the same, they cultivate craving. Or, committing various kinds of deeds through craving accompanied by volitions, they migrate (so to speak) from existence to existence. Thus should be understood how extensive the functioning of the different foods is.

End of the Āhāra-Relation.

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* The Four Causes are (1) Kamma, (2) Citta (Consciousness), (3) Utu (Temperature) and (4) Āhāra (Nutriment).

16. Indriya-Paccaya or the Relation of Control.

The relation of control is of three kinds, namely, coexistence, pre-existence and physical life.

Of these, the paccaya-dhammas of the first kind* are the fifteen coexistent controls, namely, psychic life, consciousness, pleasure, pain, joy, grief, hedonic indifference, faith, energy, mindfulness, concentration, reason, the thought : " I-shall-come-to-know-the-unknown (Nibbāna), " the thought : " I-know ", and the thought : " I-have-known." The *paccayuppanna-dhammas* are their coexistent properties, both mental and material.

The *paccaya-dhammas* of the second kind are the five sentient organs—the eye, the ear, the nose, the tongue and the body. The *paccayupanna-dhammas* are the five senses together with their concomitants.

The *paccaya-dhamma* of the third kind is only one, namely physical life itself. And all kamma-born material qualities, with the exception of physical life itself, are its *paccayuppanna-dhammas*.

In what sense is *indriya* to be understood ? It is to be understood in the sense of " exercising control over ". Over what does it exercise control ? It exercises control over its *paccayuppanna-dhammas*. In what function ? In their respective functions. Psychic life exercises control over its coexistent mental properties in infusing life, that is, in the matter of their prolongation by continuity. Consciousness exercises control in the matter of thinking about an object. The functioning of the rest has been explained in our recent Indriya-Yamaka-Dīpanī.

Here, some may put a question like this :— " Why are the two sexes**—the female and the male—,which are comprised in the category of controls, not taken in this relation as *paccaya-dhammas* ? The answer is : Because they have none of the functions of a *paccaya*. A paccaya has three kinds of functioning, namely, producing, supporting and maintaining. Here, If A is causally related to B in B's arising, A's functioning is said to be that of producing : for had A not occurred, the arising of B would have been impossible. The functioning of Anantara may be instanced here. Again, if A is causally related to B in B's existence, development and prosperity, A's functioning is said to be that of supporting ; for if A did not happen B would not stand, develop and flourish. The relation of Pacchājāta will serve here as an example. And, if A is causally related to B in B's prolongation by continuity, A's functioning is said to be that of maintaining ; for if A did not exist B's prolongation would be hampered, and its continuity would also be broken. The functioning of physical life will illustrate this. Now, the two sexes do not execute any one of the said three functions. Therefore they are not taken as a *paccaya-dhamma* in this relation of control. If this be so, must they still be called controls ? Yes, they must be called controls. Why ? Because they have something of controlling power. They control the body in its sexual structure (*linga*), in its appearance (*nimitta*), in its characters (*kutta*), and in its outward dispositions (*ākappa*). Therefore, at the period of conception, if the female sex is produced in a being, all its personality, *i.e.*, the five aggregates produced by the Four Causes (kamma, and so forth), tends towards femininity. The whole body, indeed, displays nothing but the feminine structure, the feminine appearance, the feminine character, and the feminine outward disposition. Here, neither does the female sex produce those qualities, nor support, nor maintain them. But, in fact, when the body (*i.e.* the five aggregates) has come into existence, the sex exercises control over it as if it (sex) were giving it the order to become so and so. All the aggregates also become in conformity with the sex, and not out of conformity. Such is the controlling power of the female sex in the feminine structure. In the same manner the male sex exercises control in the masculine structure. Thus the two sexes have controlling function in the structures, hence they may be called controls.

With regard to the heart-basis, though it acts as a basis for the two elements of mind-cognition, it does not control them in any way. For, whether the heart is limpid or not, the elements of mind-cognition in a person of well-trained mind never conform to it.

End of the Indriya-Relation.

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* Of these, the last three are confined to Lokuttara alone. And of these three, the first is the knowledge pertaining to the First Path, the second that pertaining to the last three Paths and the first three Fruitions, and the third pertaining to the last Fruition only.

** See Compendium, Part VIII.

17. Jhāna-Paccaya or the Relation of Jhāna.

The seven constituents of *jhāna* are the *paccaya-dhammas* in the relation of *jhāna*. They are :— *Vitakka* (Initial Application), *vicāra* (Sustained Application), *pīti* (Pleasurable Interest), *somanassa* (Joy), *domanassa* (Grief), *upekkhā* (Hedonic Indifference) and *ekaggatā* (Concentration in the sense of capacity to individualise). All classes of consciousness (with the exception of five senses), their concomitants and material qualities in coexistence with the seven constituents, are the *paccayuppanna-dhammas* here.

In what sense is *jhāna* to be understood ? *Jhāna* is to be understood in the sense of closely viewing or actively looking at ; that is to say, going close to the object and looking at it mentally. Just as an archer—who from a distance is able to send or thrust an arrow into the bull's eye of a small target—holding the arrow firmly in his hand, making it steady, directing it towards the mark, keeping the target in view, and attentively looking, or rather aiming at it, sends the arrow through the bull's eye or thrusts it into the latter ; so also, in speaking of a Yogī or one who practises *Jhāna*, we must say that he, directing his mind towards the object, making it steadfast, and keeping the *kasiṇa*-object in view, thrusts his mind into it by means of these seven constituents of *Jhāna*. Thus, by closely viewing them, a person carries out his action of body, of word, and mind, without failure. Here, " action of body " means going forward and backward, and so forth ; " action of word " means making vocal expressions, such as the sounds of alphabets, words and so forth ; " action of mind " means being conscious of objects of any kind. So no deed, such as giving charity or taking life, can be executed by a feeble mind lacking the necessary constituents of *Jhāna*. It is the same with all moral and immoral deeds.

To have a clear understanding of its meaning the salient characteristic mark of each constituent of jhāna should be separately explained. *Vitakka* has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. *Vicāra* has the characteristic mark of reviewing the object over and over, and it attaches the mind firmly to the object. *Pīti* has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of vedanā *i.e.* joy, grief and indifference, have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable, undesirable and neutral objects. *Ekaggatā* has the characteristic mark of concentration and it also keeps the mind steadfastly fixed on the object.

End of the Jhāna-Relation.

18. Magga-Paccaya or the Relation of Path.

The twelve path-constituents are the *paccaya-dhammas* in this relation of *Magga*. They are :— Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration, Wrong Views, Wrong Aspiration, Wrong Endeavour, and Wrong Concentration. There are, however, no distinct mental properties to which to assign the terms, Wrong Speech, Wrong Action and Wrong Livelihood. These are but other names for the four immoral aggregates (*akusala-khandha*), which appear under the names of lying and so forth. Therefore they are not taken as distinct path-constituents. All classes of consciousness and mental concomitants conditioned by hetu, and all material qualities in coexistence with the hetu-conditioned mind, are *paccayuppanna-dhammas*.

In what sense is *Magga* to be understood ? It is to be understood in the sense of path, that is, as the means of reaching the realm of misfortune or the realm of Nibbāna. The eight path-constituents (Right Views, and so on) lead to Nibbāna. The four wrong path-constituents lead to the realm of misfortune.

Now the functioning of *Jhāna* is to make the mind straight, steadfast, and ecstatic* in the object. " Ecstatic mind " means mind that sinks into the *kasiṇa*- object, and so forth, like a fish in deep water. The functioning of *Magga* is to make kammic volition in the " way-in " to the circle of existence and *bhāvanic* volition in the " way-out " of the circle, straight and steadfast, issue in a course of action, develop, flourish and prosper, and reach a higher plane. This is the distinction between the two relations.

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* Standing out of, or going beyond, its normal mode.

Here, the kammic volition which can produce a rebirth—since it has worked out in moral and immoral acts such as taking life, and so forth—is spoken of as *kammapatha-patta*. And the *bhāvanic* volition, which arrives at the higher stages, that is, proceeds from the sensuous stage to the transcendental one, through a succession of higher and higher stages, by the power of an orderly succession of training-practices (*bhāvanā-nukamma*), even within the brief period occupied by one bodily posture, is spoken of as *bhummantarapatta*.

To understand this relation, the characteristic mark of each of the path-constituents should also be separately explained in the manner shown in the Relation of Jhāna.

End of the Magga-Relation

19. Sampayutta-Paccaya or the Relation of Association.

The relations of association and dissociation form a pair. So also do the relations of presence and absence, and of abeyance and continuance. These three pairs of relations are not special ones. They are only mentioned to show that, in the foregoing relations some *paccaya-dhammas* causally relate themselves to their *paccayuppanna-dhammas*, by association, and others by dissociation; some by presence and others by absence; some by abeyance and others by continuance.

Here also in such passages as : " *Atthi ti kho, Kaccāna, ayam eko anto ; natthī ti kho dutiyo anto ti,*"** the words atthi and natthi are meant to indicate the heretical views of eternalism and annihilationism. Therefore, in order to prevent such interpretations, the last pair of relations is mentioned.

All classes of consciousness and mental properties mutually relate themselves to one another by way of association. In what sense is '*sampayutta*' to be understood ? '*Sampayutta*' is to be understood in the sense of association, or through coalescence, by the four associative means, namely, simultaneous arising, synchronous cessation, mono-basic, and mono-object. Here, by *ekibhāvam gato* (or coalescence), it is meant that the consciousness of sight coalesces with its seven mental properties so throughly that they all are unitedly spoken of as sight. These eight mental states are no longer spoken of by their special names, for it is indeed a difficult matter to know them separately. The same explanation applies to the other classes of consciousness.

End of the Sampayutta-Relation

20. Vippayutta-Paccaya or the Relation of Dissociation.

The relation of dissociation is of four different kinds, namely, coexistence, basic pre-existence, basic objective pre-existence, and post-existence. Of these four, the *paccaya* and *paccayuppanna-dhammas* of the coexistent dissociation may be either mental or physical in accordance with what has been shown in the relation of coexistence. Therefore a mental is causally related to a physical, by way of coexistent dissociation, and *vice-versa*. A " mental ", here, when spoken of as a *paccaya*, means the four mental aggregates, namely, sensation, perception, mental functionings and consciousness, during life ; and a " physical ", when spoken of as *paccayuppanna*, means material qualities produced by mind. Again a " physical ", when spoken of as a *paccaya*, means the heart-basis at the moment of conception, and a " mental ", when spoken of as *paccayuppanna*, means the four mental aggregates belonging to rebirth.

The remaining three kinds of dissociation have already been explained.

End of the Vippayutta-Relation

21. Atthi-Paccaya or the Relation of Presence.

The relation of presence is of seven different kinds, namely, coexistence, basic pre-existence, objective pre-existence, basic objective pre-existence, post-existence, material food, and physical life-control.

Of these, the relation of coexistent presence is that of mere coexistence. A similar interpretation should be made for the remaining six, for which the equivalent relations that have already been explained are to be referred to. The classifications of relating and related things have already been dealt with, above, in each of the relations concerned.

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* " Certainly O Kaccāna, '(The Soul) exists ' is the one extreme, and '(The Soul) does not exist ' is the second extreme."

This is a passage where the problem of Soul, Self or Ego is discussed as to its existence or non-existence as a real personal entity.

Why is *atthi-paccaya* so called ? *Atthi-paccaya* is so called, because it causally relates itself to its effect by being present in the three phases of time called *khaṇa*.

End of the Atthi-Relation

22. Natthi-Paccaya.
23. Vigata-Paccaya.
24. Avigata-Paccaya.
OR
The Relation of Abeyance,
The Relation of Absence,
The Relation of Continuance.

The relation of absence is entirely the relation of contiguity ; so is the relation of abeyance. The relation of continuance is also the same as the relation of presence. The words " *atthi* " and " *avigata* " have the same meaning ; so also the words " *natthi* " and " *vigata* ".

End of the Natthi-, the Vigata-, and the Avigata-Relation

END OF THE EXPOSITION OF RELATIONS.

PACCAYA-SABHĀGO OR THE SYNTHESIS OF RELATIONS.

The synthesis of relations will now be stated.

The relation of sahajāta (coexistence) may be specified as being of fifteen kinds—*i.e.*, four superior sahajātas, four medium sahajātas, and seven inferior sahajātas. The four superior sahajātas comprise ordinary sahajāta, sahajātanissaya (dependence-in-coexistence), sahajātatthi (coexistent presence), and sahajāta-avigata (coexistent continuance). The four medium sahajātas comprise aññamañña (reciprocity), vipāka (effect), sampayutta (association), and sahajāta-vippayutta (coexistent dissociation). The seven inferior sahajāta comprise hetu (condition), sahajātā-dhipati (coexistent dominance), sahajāta-kamma (coexistent kamma), sahajātāhāra (coexistent food), sahajātindriya (coexistent control), jhāna, and magga (way).

Rūpāhāra, or material food is of three kinds, *i.e.*, rūpāhāra (ordinary material food), rūpāhāratthi, and rūpāhārāvigata.

Rūpa-jīvitindriya, or physical life-control is of three kinds, namely, rūpa-jīvitindriya. jīvitindriyatthi, and rūpa-jīvitindriya-avigata,

The relation of purejāta (pre-existence) may be specified as seventeen kinds—*i.e.*, six vatthu-purejātas (basic pre-existence), six ārammaṇa-purejātas (objective pre-existence), and five vatthārammaṇa-purejātas (basic objective pre-existence). Of these, the six vatthu-purejātas are vatthu-purejāta, vatthu-purejātanissaya, vatthu-purejātindriya, vatthu-purejāta-vippayutta, vatthu-purejātatthi, and vatthu-purejāta-avigata. The six ārammaṇapure-jātas are, ārammaṇapurejāta, some ārammaṇa, some ārammaṇādhipati, some ārammaṇa-ārammaṇūpanissaya, ārammaṇa-purejātatthi, and ārammaṇa-purejāta-avigata. The words " kiñci " and " koci " in kiñci ārammaṇam and so forth, are used in order to take in only the present nipphanna-rūpas (material qualities determined by kamma and environments). The five vatthārammaṇa-purejātas are vatthārammaṇa-purejāta,vatthārammaṇa-purejāta-nissaya, vatthārammaṇa-purejāta-vippayutta, vatthārammaṇa-purejātatthi, and vatthārammaṇa-purejāta-avigata.

The relation of pacchājāta or post-existence may be specified as four kinds ; pacchājāta pacchājāta-vippayutta, pacchājātatthi, and pacchājāta-avigata.

The relation of anantara (contiguity) is of seven kinds—anantara, samanantara, anantarūpanissaya, āsevana, anatara-kamma, natthi, and vigata. Of these, anantara-kamma is the volition which appertains to the Ariyan Path. It produces its effect, *i.e.*, the Ariyan Fruit, immediately after it ceases.

There are five relations which do not enter into any specification. These are : The remaining ārammaṇa, the remaining ārammaṇādhipati, the remaining ārammṇūpanissaya, all pakatūpanissaya, and the remaining kind of kamma which is asynchronous kamma.

Thus the relations expounded in the Great Treatise (Paṭṭhāna), are altogether fifty-four kinds in all.

Of these relations, all species of purejāta, all species of pacchājāta, material food, and physical life-control are present relations. All species of anantara and of nānākkhaṇika kamma are past relations. Omitting Nibbāna and term-and-concept, paññatti—the relations of ārammaṇa and pakatūpanissaya may be classified under the three periods of time : past, present and future. But Nibbāna and term-and concept are always outside time.

These two Dhammas—Nibbāna and paññatti (concept)—are both termed *appaccaya* (void of causal relation), *asankhata* (unconditioned)*. Why? Because they are absolutely void of Becoming. Those things or phenomena which have birth or genesis are termed *sappaccaya* (related things), *sankhata* (conditioned things), and *paticca-samuppannas* (things arising from a conjuncture of circumstances). Hence these two dhammas, being void of becoming and happening are truly to be termed *appaccayas* and *asankhatas*.

Among things related and conditioned, there is not a single phenomenon which is permanent, lasting, eternal and unchangeable. In fact, all are impermanent, since they are liable to dissolution. Why ? Because, in coming into existence, they are related to some causes, and their causes are also not permanent.

Are not Nibbāna and concept *paccaya-dhammas* or relating things ? Are they not permanent and lasting ? Yes, they are so ; but no phenomenon happens entirely through Nibbāna or concept alone as sole cause. Phenomena happen through, or are produced by, many causes which are not permanent and lasting.

Those things which are not permanent are always distressing and hurtful to beings with the three kinds of afflictions. Therefore they are looked upon as ill by reason of their being dreadful. Here the three kinds of afflictions are " *dukkha-dukkhatā* " (ill due to suffering), " *sankhāra-dukkhatā* " (ill due to conditioning), and " *viparināma-dukkhatā* " (ill due to changeability). All things are impermanent, and are dissolving at every moment, even while occupying one posture**. Therefore, how can there be any essential self or core in creatures and persons, even though, all their life through, they imagine themselves to be permanent ? Everything is also subject to ill ; therefore, how can there be any essential self or core in creatures and persons—who are under the oppression of ills, and who nevertheless yearn for happiness? Hence all things are void of self by reason of the absence of a core.

To sum up. By expounding the twenty-four relations, the Buddha reveals the following facts :— All conditioned things owe their happenings and becomings or existence to causes and conditions ; and none to the mere desire or will or command of creatures. And among all the things subject to causes and conditions, there is not one that comes into being through few causes ; they arise, indeed, only through many. Therefore this exposition reaches its culminating point in revealing the doctrine of No-self or No-soul.

End of the Synthesis of Relations

Paccaya-Ghatanānaya or the Synchrony of Relations.

The synchrony of relations will now be stated.

The concurrence of causal relations in one related thing is called synchrony of relations or *paccaya-ghaṭanā*. All phenomena are called *sa-paccayā* (related to causes), *sankhatā* (conditioned by causes), and *paṭiccasamuppannā* (arising from a conjuncture of circumstances) ; because, in arising and in standing, they coexist with, or have, or are conditioned by, these twenty-four causal relations. What then are those phenomena ? They are :— One hundred and twenty-one classes of consciousness, fifty-two kinds of mental properties, and twenty-eight kinds of material qualities.

Of these, the one hundred and twenty-one classes of consciousness may be classified into seven, under the category of dhātu (elements), namely,

(1) element of visual cognition ;
(2) element of auditory cognition ;
(3) element of olfactory cognition ;
(4) element of gustatory cognition ;
(5) element of tactile cognition ;
(6) element of apprehension ;
(7) element of comprehension.

Of these,—

the twofold classes of sight-consciousness are called the elements of visual cognition ;

the twofold classes of sound-consciousness are called the elements of auditory cognition ;

the twofold classes of smell-consciousness are called the elements of olfactory cognition ;

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* Here, the word appaccaya is not a Kammadhāraya Compound but of the Bahubbihi class—thus : Natthi paccayā etesam ti appacaya. Asankhata is a Kammadhāraya Compound—thus : Samkariyante ti sankhatā ; Na sankhatā ti asankhatā.

** There are four postures for all beings, namely, sitting, standing, walking and lying down.

the twofold classes of taste-consciousness are called the elements of gustatory cognition ;
the twofold classes of touch-consciousness are called the elements of tactile cognition ;
" the adverting of mind towards any of the five doors " (*pañcadvāravajjana*) and the twofold classes of " acceptance of impressions " (*sampaṭicchana*) are called the elements of apprehension ;
the remaining one hundred and eight classes of consciousness are called the elements of comprehension.

The fifty-two kinds of mental properties are also divided into four groups, namely,

(1) seven universals ;
(2) six particulars ;
(3) fourteen immorals ;
(4) twenty-five radiants.

Of the twenty-four relations,—

fifteen relations are common to all the mental states, namely, āramaṇa, anantara, samanantara, sahajāta, aññamañña, nissaya, upanissaya, kamma, āhāra, indriya, sampayutta, atthi, natthi, vigata and avigata.

There is not a single class of consciousness or mental property which arises without the causal relation of ārammaṇa (object).

The same holds good as regards the remaining causal relations of anantara, samanantara, sahajāta and so on.

Eight relations only—hetu, adhipati, purejāta, āsevana, vipāka, jhāna, magga and vippayutta—are common to some mental states. Of these, the relation of hetu is common only to the classes of consciousness conditioned by hetu ; the relation of adhipati is also common only to the apperceptions (*javanas*) coexisting with dominance (*adhipati*) ; the relation of purejāta is common only to some classes of mind ; the relation of āsevana is common only to apperceptive classes of moral, immoral, and inoperative consciousness ; the relation of vipāka is also common only to the resultant classes of mind ; the relation of jhāna is common to those classes of consciousness and mental concomitants which come under the name of elements of apprehension and comprehension ; the relation of magga is common to the classes of mind conditioned by hetu ; the relation of vippayutta is not common to the classes of mind in *Arūpaloka*.

Only one particular relation of pacchājāta is common to material qualities.

Here is the exposition in detail. The seven universal mental properties are :— *Phassa* (contact), *vedanā* (sensation), *saññā* (perception), *cetanā* (volition), *ekaggatā* (concentration in its capacity to individualise), *jīvita* (psychic life) and *manasikāra* (attention).

Of these,—

Consciousness may be the relation of adhipati ; it may be the relation of āhāra ; and it may also be the relation of indriya;

Contact is the relation of āhāra alone ;

Sensation may be the relation of indriya, and may also be the relation of jhāna ;

Volition may be the relation of kamma, and may be the relation of āhāra ;

Ekaggatā may be the relation of indriya ; it may be the relation of jhāna ; and it may be the relation of magga also ;

Psychic life is the relation of indriya alone ;

The two remaining states—perception and attention—do not become any particular relation.

Consciousness by way of sight, obtains seven universal mental concomitants, and so they make up eight mental states. All of them are mutually related to one another by way of the seven relations, namely, four superior sahajātas and three of the medium sahajātas excluding the relation of dissociation. Among these eight mental states, consciousness causally relates itself to the other seven by way of āhāra and indriya. Contact causally relates itself to the other seven by way of āhāra ; feeling to the rest by way of indriya alone ; volition, by way of kamma and āhāra ; ekaggatā, by way of indriya alone ; and psychic life to the other seven, by way of indriya. The basis of eye causally relates itself to these eight states by way of six species of vatthupurejāta. The present visual objects, which enter the avenue of that eye-basis, causally relate themselves to those eight by way of four species of ārammaṇapurejāta. Consciousness which is called turning-towards-the-five-doors at the moment of cessation, just before the arising of sight consciousness, causally relates itself to these eight mental states by way of five species of anantara. Moral and immoral deeds which were done in former births, causally relate themselves to these eight resultant states of good and evil respectively, by way of asynchronous kamma. Nescience

(*avijjā*), craving (*taṇhā*) and grasping (*upādāna*)—which co-operated with volition (*kamma*) in the past existence, and dwellings, persons, seasons, foods and so forth, of this present life, causally relate themselves to these eight states by way of pakatūpanissaya (natural sufficing condition). The six relations—hetu, adhipati, pacchājāta, āsevana jhāna and magga—do not take part in this class of consciousness, but only the remaining eighteen relations take part. Just as the six relations do not take part—and only the eighteen relations do—in consciousness by way of sight ; so do they in consciousness by way of hearing, smell, and so on.

End of the Synchrony of Relations in the Five Senses.

Synchrony of Relations in Consciousness not Accompanied by hetu.

There are six mental properties termed Particulars (pakiṇṇaka),—*vitakka* (initial application), *vicāra* (sustained application), *adhimokkha* (deciding), *viriya* (effort), *pīti* (pleasurable interest), *chanda* (desire-to-do). Of these, initial application takes part in the relation of jhāna and in the relation of magga. Sustained application takes part in that of jhāna alone. Effort takes part in the relation of adhipati, in the relation of indriya, and in the relation of magga. Pleasurable interest takes part in the relation of Jhāna. Desire-to-do takes part in the relation of adhipati. Deciding does not take part in any particular relation.

The ten concomitants, namely, seven universals, initial application, sustained application, and deciding from the particulars—obtain in the five classes of consciousness, *i.e.* turning-towards-the-five-doors, the twofold class of acceptance, and the twofold class of investigation accompanied by hedonic indifference. They form eleven mental states in one combination. Jhānic function obtains in these three classes of consciousness. Sensation, ekaggatā, initial application, and sustained application perform the function of jhāna relation. Consciousness (turning-towards-the-five-doors) belongs to the inoperative class, and so does not obtain in the relation of vipāka. Asynchronous kamma serves in place of upanissaya. So, leaving out jhāna from, and inserting vipāka in, the relations which have been shown above as not obtainable in the five senses, there are also six unobtainable and eighteen obtainable in the consciousness, turning-towards-the-five-doors. As for the remaining four resultant classes of consciousness, by omitting vipāka, five relations are unobtainable; and, by adding vipāka and jhāna, nineteen are obtainable.

Investigating consciousness accompanied by joy, obtains eleven mental concomitants, namely, the above ten together with pleasurable interest. With the consciousness (turning-towards-the-mind-door), eleven concomitants coexist, and they are accompanied by effort. They make up twelve mental states together with the consciousness. Twelve concomitants, *i.e.*, the above ten together with pleasurable interest and effort, coexist with the consciousness of aesthetic pleasure. They make up thirteen mental states in combination with the consciousness. Of the three classes of investigating consciousness, the one accompanied by joy has one more mental property (*i.e.*, pleasurable interest) than the other two, in respect of the jhāna factors : therefore, the unobtainable five and the obtainable nineteen relations are the same as in the two classes of investigating consciousness accompanied by hedonic indifference. In the consciousness (turning-towards-the-mind-door), the predominant property is merely ' effort ', which performs the functions of indriya and jhāna, but not the functions of adhipati and magga. This consciousness, being of the inoperative class, does not obtain the vipāka relation. Therefore, the unobtainable six including vipāka, and the obtainable eighteen including jhāna, are the same as in the consciousness (turning-towards-the-five-doors). The relation of vipāka is also not obtained in the consciousness of aesthetic pleasure, since it belongs to the inoperative class. But being an apperceptive class, it obtains in the relation of āsevana. Therefore five relations, including vipāka, are not obtainable ; and nineteen relations, including āsevana, are obtainable.

End of the Synchrony of Relations in Consciousness not Accompanied by hetu.

Synchrony of Relations in the Immoral Class of Consciousness.

There are twelve classes of immoral consciousness, thus : two rooted in nescience, eight rooted in appetite; and two rooted in hate. There are fourteen immoral mental

properties, namely, *moha* (dullness), *ahirika* (shamelessness), *anottappa* (recklessness of consequences), and *uddhacca* (distraction),—these four are termed the moha-quadruple ; *lobha* (greed), *diṭṭhi* (error), and *māna* (conceit)—these three are termed the lobha-triple; *dosa* (hate), *issā* (envy), *macchariya* (selfishness), and *kukkucca* (worry)—these four are termed the dosa-quadruple ; *thīna* (sloth), *middha* (torpor), and *vicikicchā* (perplexity)—these three are termed the pakiṇṇaka triple.

Of these, the three roots—greed, hate, and dullness—are hetu relations. Error is a magga relation. The remaining ten mental properties do not become any particular relation.

Here, the two classes of consciousness rooted in dullness are :— Consciousness conjoined with perplexity, and consciousness conjoined with distraction. With the first of these two, fifteen mental concomitants coexist. There are the seven universals, initial application, sustained application, effort (from the particulars), the moha-quadruple, and perplexity (from the immorals). They make up sixteen mental states in combination with consciousness. In this consciousness, *i.e.*, the consciousness conjoined with perplexity, the relations of hetu and magga are also obtained. That is, dullness acts as the hetu relation ; initial application and effort as the magga ; and, as to ekaggatā, as its function would be interfered with by perplexity, it does not perform the functions of indriya and magga, but it does the function of jhāna. Therefore, the three relations (adhipati, pacchājāta, vipāka) are not obtainable ; and the remaining twenty-one are obtainable in this consciousness which is conjoined with perplexity. In consciousness conjoined with distraction, there are also fifteen mental properties—omitting 'perplexity' and adding 'deciding'. They also make up sixteen mental states together with the consciousness. In this consciousness, ekaggatā performs the functions of indriya, jhāna and magga. Therefore, three relations are not obtainable; whereas twenty-one are obtainable.

Seven universals, six particulars, the moha-quadruple, the lobha-triple, sloth and torpor—altogether twenty-two in number severally coexist with the eight classes of consciousness rooted in appetite. Among these, the two roots—greed and dullness—are hetu relations ; and the three mental states—desire-to-do, consciousness itself and effort—are adhipati relations. Ārammaṇādhipati is also obtained here. Volition is the relation of kamma. The three foods are the relations of āhāra. The five mental states: mind, sensation, ekaggatā, psychic life and effort—are relations of indriya. The five jhāna factors, *i.e.*, initial application, sustained application, pleasurable interest, sensation, concentration, are jhāna relations. The four magga constituents, *i.e.*, initial application, concentration, error, and effort, are magga relations. Therefore only the two relations (pacchājāta and vipāka) are not obtained. The remaining twenty-two are obtained.

End of the Synchrony of Relations in the Immoral Class of Consciousness.

Synchrony of Relations in the States of Mind.

There are ninety-one 'radiant' classes of consciousness. They are twenty-four 'radiant' classes of kāma-consciousness, fifteen classes of rūpa-consciousness, twelve classes of arūpa-consciousness and forty classes of transcendental consciousness. Of these the twenty-four 'radiant' classes of Kāma-consciousness are :— Eight classes of moral consciousness, eight classes of 'radiant' resultant kind, and another eight classes of 'radiant' inoperative kind.

There are twenty-five kinds of sobhana ('radiant') mental properties, namely, *alobha* (disinterestedness), *adosa* (amity), *amoha* (intelligence)—these three are termed moral *hetus* ; *saddhā* (faith), *sati* (mindfulness), *hiri* (prudence), *ottappa* (discretion), *tatramajhattatā* (balance of mind), *kāyapassaddhi* (composure of mental properties), *cittapassaddhi* (composure of mind), *kāyalahutā* (buoyancy of mental properties), *citta-lahutā* (buoyancy of mind), *kāyamudutā* (pliancy of mental properties), *citta-mudutā* (pliancy of mind), *kāyakammaññatā* (fitness of work of mental properties), *citta-kammaññatā* (fitness of work of mind), *kāya pāguññatā* (proficiency of mental properties), *citta-pāguññatā* (proficiency of mind), *kāyujukatā* (rectitude of mental properties), *cittujukatā* (rectitude of mind), *sāmma-vācā* (right speech), *sammā-kammanta* (right action), *sammā-ājiva* (right livelihood)—the last three are called the three abstinences ; *karuṇā* (compassion) and *muditā* (sympathetic appreciation)—these last two are called the two illimitables.

Of these, the three moral hetus are hetu-paccayas. Intelligence appears under the name of *vimamsa*, in the adhipati relation; under the name of *paññā*, in the indriya relation ; and under the name of *sammādiṭṭhi*, in the magga relation. *Saddhā* or faith is the indriya relation. *Sati* or mindfulness is a *satindriya* in the indriya relation, and a *sammāsati* in the magga relation. The three abstinences (right speech, right action, right livelihood) are magga relations. The remaining seventeen mental states are not particular relations.

Thirty-eight mental properties enter into combination with the eight moral classes of kāma-consciousness (Kāma = sense desires). They are :— Seven universals, six particulars, and twenty-five sobhana. Of these, pleasurable interest enters into combination only with the four classes of consciousness accompanied by joy. Intelligence also enters into combination with the four classes connected with knowledge. The three abstinences enter into combination only when moral rules or precepts are observed. The two illimitables arise only when sympathising with the suffering, or sharing in the happiness, of living beings. In these eight classes of consciousness, the dual or triple roots are hetu relations. Among the four kinds of adhipati, *i.e.*, desire-to-do, mind, effort, and investigation, each is an adhipati in turn. Volition is the relation of kamma. The three foods are the relations of āhāra. The eight mental states, *i.e.*, mind, sensation, concentration, psychic life, faith, mindfulness, effort and intelligence are relations of indriya. The five jhāna factors, *i.e.*, initial application, sustained application, pleasurable interest sensation and concentration are relations of jhāna. The eight path-constituents, *i.e.*, investigation, initial application, the three abstinences, mindfulness, effort and concentration are relations of magga. Therefore, only the two relations (pacchājāta and vipāka) are not obtained in these eight classes of consciousness ; and the remaining twenty-two are obtained. The three abstinences do not obtain in the eight sobhana classes of inoperative consciousness. As in the moral consciousness, two relations are unobtainable and twenty-two are obtainable here. The three abstinences and the two illimitables also do not obtain in the eight beautiful classes of resultant consciousness. The relations unobtainable are three in number, namely, adhipati, pacchājāta and āsevana ; and the remaining twenty-one are obtainable.

The higher classes of *Rūpa*, *Arūpa* and Transcendental consciousness, do not obtain more than twenty-two relations. The synchrony of relations should be understood as existing in the four moral classes of Kāma-consciousness connected with knowledge. If this be so, then why are those classes of consciousness more supreme and transcendental than the Kāma-consciousness ? Because of the greatness of āsevana. They are fashioned by marked exercises, and so āsevana is superior to them ; for this reason, indriya, jhāna, magga and other relations also become superior. When these relations become supreme—each higher and higher than the other—those classes of consciousness also become more supreme and transcendental than Kāma-consciousness.

End of the Synchrony of Relations in the States of Mind.

Synchrony of Relations in the Groups of Material Qualities.

The synchrony of relations in the groups of material qualities will now be stated. There are twenty-eight kinds of material qualities :—

(*A*) Four essential material qualities—
- (1) the element of solidity (*pathavī*) ;
- (2) the element of cohesion (*āpo*) ;
- (3) the element of kinetic energy (*tejo*);
- (4) the element of motion (*vāyo*).

the tangible (*phoṭṭhabba*) : this material quality is composed of three essentials, namely, the element of extension, the element of kinetic energy and the element of motion.

(*B*) Five sensitive material qualities—
- (1) the eye (*cakkhu*) ;
- (2) the ear (*sota*) ;
- (3) the nose (*ghāna*) ;
- (4) the tongue (*jivhā*) ;
- (5) the body (*kāya*).

(*C*) Five material qualities of sense-fields—
- (1) visible form (*rūpa*) ;
- (2) sound (*sadda*) ;
- (3) odour (*gandha*) ;
- (4) sapid (*rasa*) ;

(*D*) Two material qualities of sex—
- (1) female sex (*itthibhāva*) ;
- (2) male sex (*pumbhāva*).

(*E*) One material quality of life (*jīvita*).
(*F*) One material quality of heart-base (*hadaya-vatthu*).
(*G*) One material quality of nutrition (*āhāra*).
(*H*) One material quality of limitation (*ākāsa-dhātu*).
(*I*) Two material qualities of communication—
(1) intimation by the body (*kāya-viññatti*) ;
(2) intimation by speech (*vacī-viññatti*).
(*J*) Three material qualities of plasticity—
(1) Lightness (*lahutā*) ;
(2) Pliancy (*mudutā*) ;
(3) adaptability (*kammaññatā*).
(*K*) Four material qualities of salient features—
(1) integration (*upacaya*) ;
(2) continuance (*santati*) ;
(3) decay (*jaratā*) ;
(4) impermanence (*aniccatā*).

Of these, six kinds of material qualities—viz., the four essentials, the material quality of life, and the material quality of nutrition—causally relate themselves to the material qualities. Here also the four essentials are mutually related among themselves by way of five relations :—sahajāta, aññamañña, nissaya, atthi, and avigata ; and they are related to the coexistent material qualities derived from the latter by way of four relations (*i.e.*, excluding aññamañña in the above five). The material quality of life causally relates itself to the co-existent material qualities produced by kamma, by way of indriya. The material quality of nutrition causally relates itself to both the coexistent and the non-coexistent material qualities which are corporeal, by way of āhāra.

Again, thirteen kinds of material qualities causally relate themselves to the mental states by some particular relations. These material qualities are :— The five kinds of sensitive material qualities, the seven kinds of sense-fields, and the heart-basis. Of these, just as a mother is related to her son so also the five kinds of sensitive material qualities are causally related to the five sense-cognitions by way of vatthu-pūrejāta, by way of vatthu-pūrejātindriya, and by way of vatthupurejāta-vippayutta. And just as a father is related to his son, so also the seven sense-fields are causally related to the five sense-cognitions and the three elements of apprehension by way of ārammaṇa-purejāta. In the same way, just as a tree is related to the deva who inhabits it, so also the heart-basis causally relates itself to the two elements of apprehension and comprehension by way of sahajātanissaya at the time of rebirth, and by way of vatthu-purejāta and of vatthu-purejāta-vippayutta during life.

There are twenty-three groups of matcrial qualities. They are called groups, because they are tied up with the material quality of production (*jāti-rūpa*) into groups, just as hair or hay is tied up with a string.* Of these, the eight kinds of material qualities, such as, the Four Essentials, colour, odour, taste, and nutritive essence, make up the primary octad of all material qualities.

There are nine groups produced by kamma, namely, the vital nonad, the basic-decad, the body-decad, the female decad, the male-decad, the eye-decad, the ear-decad, the nose-decad, and the tongue-decad. Of these, the primary octad together with the material quality of vitality, is called the vital nonad. This primary nonad together with each of the eight material qualities, *i.e.*, heart-basis and so forth, makes up analogously the other eight decads, *i.e.*, base-decad, and so forth. Here the four groups, namely, vital nonad, body-decad, and twofold sex-decad, locate themselves in a creature, pervading the whole body. Here vital nonad is the name of the maturative fire (*pācakaggi*) and of the bodily fire (*kāyaggi*). *Pācakaggi*, or maturative fire, is that which locates itself in the stomach and matures or digests the food that has been eaten, drunk, chewed and licked. *Kāyaggi*, or the bodily fire, is that which locates itself by pervading the whole body, and it refines the impure bile, phlegm, and blood. Through the inharmonious action of these two elements, creatures become unhealthy, and by their harmonious action they become healthy. It is this dual fire (or that vital-nonad) that gives life and good complexion to creatures.

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* Ledi Sayadaw here makes the number of groups twenty-three instead of twenty-one, as in the Compendium. Cf. Compendium, page 164. He also makes the groups of material qualities produced by thought number eight instead of six, as in the Compendium ; thus they are here increased by two. Cf. Paramattha-dīpanī, page 273. —Translator.

The body-decad makes available pleasurable and painful contact. The twofold sex-decads make available all the feminine characteristics to females and all the masculine characteristics to males. The remaining five decads are termed partial decads. Of these, the heart-decad, locating itself in the cavity of the heart, makes available many various kinds of moral and immoral thoughts. The four decads, *i.e.*, eye-decad and so forth, locating themselves respectively in the eye-ball, in the interior of the ear, in the interior of the nose, and on the surface of the tongue, make available sight, hearing, smell, and taste.

There are eight groups produced by mind—namely, the primary octad, the sound-nonad, the nonad of body-communication, the sound-decad of speech-communication. Taking these four together with lightness, pliancy and adaptability, they make up another four—namely, the undecad of plasticity, the sound-dodecad of plasticity, the dodecad of body-communication together with plasticity,and the sound-tre-decad of speech-communication together with plasticity. The last four are termed plastic groups, and the first four are termed primary groups.

Of these, when the elements of the body are not working harmoniously, only the four primary groups occur to a sick person, whose material qualities then become heavy, coarse and inadaptable ; and consequently it becomes difficult for him to maintain the bodily postures as he would wish, to move the members of the body, and even to make a vocal reply. But when the elements of the body are working harmoniously—there being no defects of the body, such as heaviness and so on, in a healthy person—the four plastic groups come into existence. Among these four, two groups of body-communication occur by means of mind or by moving any part of the body. The other two groups of speech-communication occur also on account of mind, when wishing to speak ; but when non-verbal sound is produced through laughing or crying, only the two ordinary sound-groups occur. At other times the first two groups, the primary octad and the sound nonad, occur according to circumstances.

There are four groups produced by physical change, namely, the two primary groups (*i.e.*, the primary octad and the sound nonad) and the two plastic groups (*i.e.*, the undecad of plasticity and the sound dodecad of plasticity). Now this body of ours maintains itself right on throughout the whole life, through a long course of bodily postures. Hence, at every moment, there occur in this body the harmonious and inharmonious workings of the elements, through changes in the postures ; through changes in its temperature ; through changes of food, air, and heat ; through changes of the disposition of the members of the body ; and through changes of one's own exertion and of others. Here also, when working harmoniously, two plastic groups occur ; and when working inharmoniously, the other two primary groups occur. Of the four groups, two sound-groups arise when there occur various kinds of sound other than that produced by mind.

There are two groups produced by food —the primary octad and the undecad of plasticity. These two groups should be understood as the harmonious and inharmonious occurences of material qualities produced respectively by suitable and unsuitable food.

The five material qualities, namely, the element of space and the four salient features of matter, lie outside the grouping. Of these, the element of space lies outside the grouping because it is the boundary of the groups. As to the material qualities of the salient features, they are left aside from grouping, because they are merely the marks or signs of conditioned things, through which we clearly know them to be really conditioned things.

These twenty-three groups are available in an individual. The groups available in external things are only two, which are no other than those produced by physical change. There are two locations of material qualities, the internal and the external. Of these two, the internal location means the location of a sentient being and the external location means the earth, hills, rivers, oceans, trees, and so forth. Therefore have we said that, in an individual, twenty-three groups, or all the twenty-eight kinds of material qualities, are available.

Now the rebirth-conception and its mental concomitants are causally related to the groups produced by kamma at the moment of conception, by way of six different relations :—the four superior sahajātas, the vipākas, and vippayutta. But to the heart-basis alone, they are causally related by seven relations, that is, the above together with the relation of aññamañña. Among the

mental states at the moment of rebirth, the roots are causally related by way of the hetu relation ; the volition, by way of kamma; the foods, by way of āhāra ; the controls, by way of indriya ; the Jhāna constituents, by way of jhāna ; and the path-constituents, by way of Path to the Kamma-produced groups. The past moral and immoral volitions are causally related by way of kamma alone. The first posterior life-continuum, the second, the third, and so on and so forth, are causally related to the prior material qualities produced by kamma, by way of pacchājāta. By pacchājāta are meant all the species of pacchājāta. The past volitions are causally related by way of kamma alone. Thus, the mental states are causally related to the material qualities produced by kamma, by fourteen different relations. Here, ten relations are not obtained, *i.e.*, ārammaṇa, adhipati, anantara, samanantara, upanissaya, purejāta, āsevana, sampayutta, natthi and vigata.

During the term of life, mental states which are capable of producing material qualities, are causally related to the coexistent material qualities produced by them, by five different relations :—the four superior sahajātās, and vippayutta. Among these mental states,—the hetus are causally related by way of hetu, the dominances by way of adhipati, the volition by way of kamma, the resultants by way of vipāka, the foods by way of āhāra, the controls by way of indriya, the jhāna factors by way of jhāna, the path-constituents by way of magga, to the mind-produced material qualities. All the posterior mental states are causally related to the prior material qualities produced by mind, by way of pacchājāta. Thus the mental states are causally related to the material groups produced by mind, by fourteen different relations. Here also ten relations are not obtainable : ārammaṇa, anantara, samanantara, aññamañña, upanissaya, purejāta, āsevana, sampayutta, natthi, and vigata.

During a lifetime, starting from the static phase of conception, all mental states are causally related both to the material groups produced by food and to those produced by physical change solely by way of pacchājāta. Here again, by pacchājāta are meant all the four species of pacchājāta. The remaining twenty relations are not obtainable.

Among the twenty-three groups of material qualities, the four essentials are mutually related among themselves by way of five different relations, namely, four superior sahajātas and one aññamañña ; but to the coexistent derivative material qualities by way of the four superior sahajātas only. The material quality of nutritive essence is causally related by way of āhāra, both to the coexistent and the non-coexistent material qualities which are corporeal. The material quality of physical life in the nine groups produced by kamma, is causally related only to the coexistent material qualities by way of indriya. Thus the corporeal material qualities are causally related to the corporeals by seven different relations. As for the external material qualities, they are mutually related to two external groups produced by physical change, by way of five different relations.

End of the Synchrony of Relations in the Groups of Material Qualities.

The meaning of the term '*Paṭṭhāna*' also, will now be explained. "*Padhānam ṭhānam ti Paṭṭhānam*" : *Paṭṭhāna* is the pre-eminent or principal cause. In this definition '*Padhāna*' means 'pre-eminent', and the the word '*ṭhāna*' means 'condition' or 'cause.' Hence the whole expression means the "pre-eminent cause", "the actual cause" or "the ineluctable cause". This is said having reference to its ineluctable effect or result.* There are two kinds of effect, namely, the direct and the indirect. By "the direct" is meant the primary or actual effect ; and by "the indirect" is meant the consequent or incidental effect. Of these two kinds, only the direct effect is here referred to as ineluctable, and for this reason, —that it never fails to arise when its proper cause is established or brought into play. And the indirect effect is to be understood as 'eluctable', since it may or may not arise even though its cause is fully established. Thus the ineluctable cause is so named with reference to the ineluctable effect. Hence the ineluctable or principal cause alone is meant to be expounded in this "Great Treatise". For this reason the name '*Paṭṭhāna*' is assigned to the entire collection of the twenty-four relations, and also to the "Great Treatise".

And now, to make the matter more clear and simple.

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* Elsewhere I have rendered the word 'paccayuppanna' as 'related things'.

Say that greed springs into being within a man who desires to get money and grain. Under the influence of greed, he goes to a forest where he clears a piece of land and establishes fields, yards and gardens, and starts to work very hard. Eventually he obtains plenty of money and grain by reason of his strenuous labours. So he takes his gains, looks after his family, and performs many virtuous deeds, from which also he will reap rewards in his future existences. In this illustration, all the mental and material states coexisting with greed, are called direct effects. Apart from these, all the outcomes, results and rewards, which are to be enjoyed later on in his future existences, are called indirect effects. Of these two kinds of effects, only the former is dealt with in the *Paṭṭhāna*. However, the latter kind finds its place in the Suttanta discourses. If this exists, then that happens ; or, because of the occurrence of this, that also takes place : such an exposition is called "expounding by way of Suttanta." In fact, the three states (greed, hate, and ignorance) are called the hetus or conditions , because they are the roots whence spring the defilements of the whole animate world, of the whole inanimate world, and of the world of space. The three other opposite states (disinterestedness, amity, and knowledge) are also called hetus or conditions, since they are the roots whence springs purification. In the same manner the remainder of the Paṭṭhāna relations are to be understood in their various senses. Thus must we understand that all things that happen, occur, take place, or produce changes, are solely the direct and indirect effects, results, outcomes, or products of these twenty-four Paṭṭhāna relations or causes. Thus ends the *Paṭṭhānuddesa-dīpanī*, or The Concise Exposition of the Paṭṭhāna Relations, in these three sections namely :— The *Paccayatthadīpanī* (or The Analytical Exposition of Relations), the *Paccaya-sabhāga-saṅgaha* (or The Synthesis of Relations), and the *Paccayaghaṭanānaya* (or The Synchrony of Relations).

This concise exposition of relations, " The Paccayuddesadīpanī ", was written by The Most Venerable Ledi Araññavihāravāsī Mahā Thera of Monywa, Burma.

THE END.

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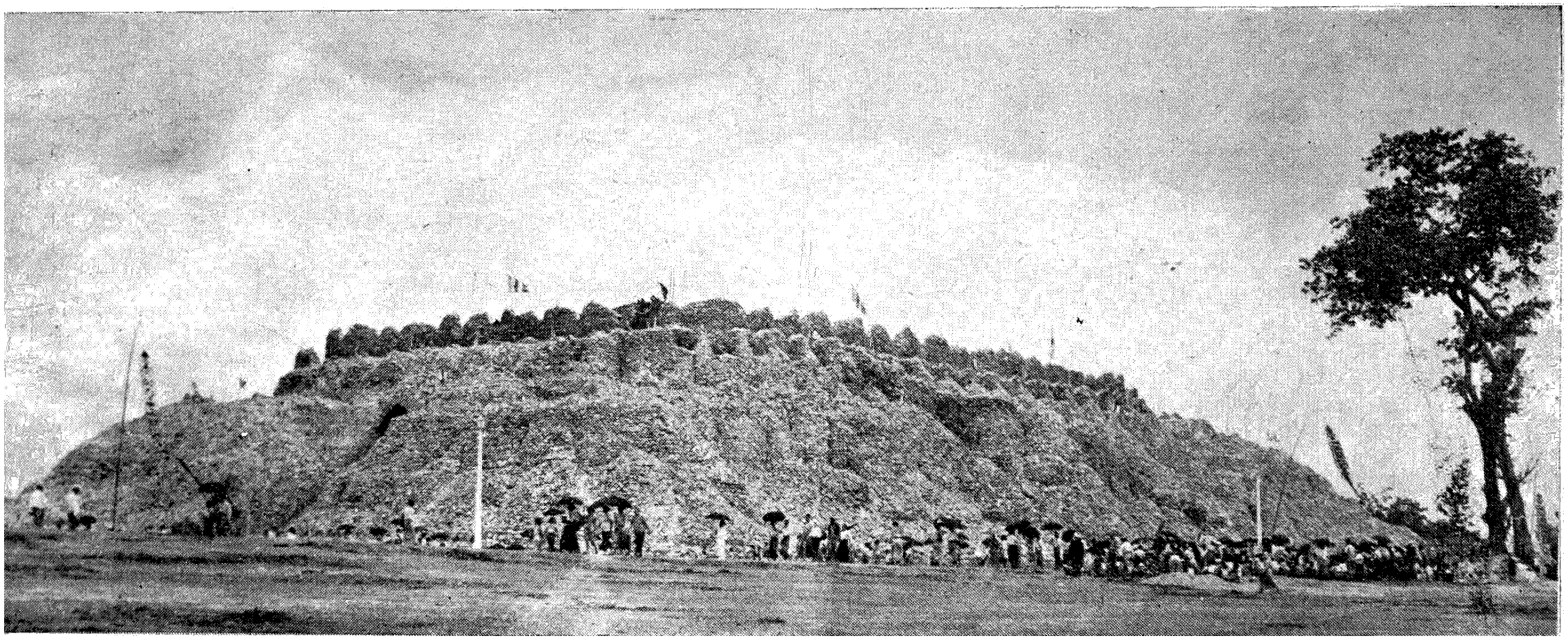

The Mahā Pāsāṇa Guhā (The Great Sacred Cave.)

THE PATH TO ARAHATSHIP

An address by the Hon'ble U Nu, Prime Minister of the Union of Burma at Soojiji Temple, Tsurumi, Japan

WE find that there are two " schools " of Buddhism : " Mahāyāna " and " Theravāda".

I feel very unhappy at this split and I have been thinking hard on the causes.

Is this due to the fact that those who profess different " sects " of Buddhism have had no opportunity of studying Buddhism as the Buddha taught ? Or is it due to the fact that the leaders of these various " sects " have had no opportunity of meeting together and discussing Buddhism with a view to bringing about one unified movement ? Or, again, is it due to the fact that the leaders of these sects as mere "Puthujjanas", stick to their own beliefs without giving a thought to their rightness or wrongness ?

I must confess that I have not got the answer to these queries, and it is not at all easy to get the right answer. Of course, during my brief stay of four or five days in Japan, it will be hardly possible for me to find the correct answer. Therefore, let me relegate this task to the World Buddhist Federation in which you are participating. It will be in the interest of Buddhism if this Federation can form a Committee of representatives of all " sects " with a view to determining one single " School " of Buddhism. If it is the desire of this committee to open its headquarters in Burma, it will be our pleasant duty to provide accommodation and necessary expenditure. But while I am in Japan I want to pave the way for the emergence of one single " school " of Buddhism.

Only "Puthujjanas" are capable of believing in different " sects " of Buddhism ; " Ariyas " are not. I hope you all know that a Puthujjana is a person who has not yet become an Ariya. I will explain what is meant by an Ariya in the course of my speech. So, if it is our desire to see only one " School " of Buddhism, and not diversified sects, the best means of achieving this is to make the Buddhists " Ariyas ".

You may well ask the following questions :—

Can one become an " Ariya " in these times ?

Is it difficult to become an " Ariya " ?

One can become an "Ariya" in these times. If only one practises the Buddha's teachings in the right manner, one can become an " Ariya " in any time. The Buddha said in unequivocal terms that the days of "Ariyas " would never be over.

The Buddha also said in unequivocal terms that the practice of Buddhism would be rewarded at any time, and that one who practised Buddhism would discover the truth of the Dhamma in one's own life time.

In the circumstances, is it difficult to practise Buddhism with a view to discovering the truth ? My answer is in the negative. One need not have a sharp intellect to become an "Ariya" ; any one who believes in the Dhamma and who has the necessary tenacity to practise it can become an " Ariya ".

There are four types of Ariya :—

Sotāpanna, Sakadāgāmi, Anāgāmi and Arahat.

Sotāpanna is the first stage of an Ariya, and a person who has reached this stage will enjoy the following advantages—

(*a*) Puthujjanas are apt to relish evil actions, evil expressions and evil thoughts more than good actions, good expressions and good thoughts. Therefore, there are more chances for a Puthujjana, after death, to go to one of the four nether planes of Existence called Apāya than to go to one of the higher planes of Existence. But a person in spite of his or her evil actions, evil expressions and evil thoughts in the past, will not go to any of the four nether planes of Existence, once he or she becomes a Sotāpanna.

(*b*) If one persists in one's own life time, he or she can be an Arahat, and attain Anupādisesa-Nibbāna. Even if a Sotāpanna cannot persist in his or her practice and fails to become an Arahat in this life time, then a rebirth in one of the higher planes of Existence, the human plane, six planes of Lower

Spiritual Beings (Deva) or twenty planes of Brahmas, Higher Spiritual Beings, is assured.

After at most seven rebirths in these higher planes, he or she is sure to attain Nibbāna. A Sotāpanna can never be reborn for the eighth time.

(*c*) Since the above facts relate only to one's hereafter, you may perhaps doubt their validity. Therefore I want to tell you what a Sotāpanna comprehends very vividly even in his or her own lifetime. As soon as a person becomes a Sotāpanna, the characteristic tendency of the human mind to doubt will become completely annihilated.

Whether a person is a Buddhist, or a Christian or of any other religion, he is assailed by doubts as to the truth or otherwise of his religion. This is the natural tendency of the human mind. The truth of this statement can be checked up by self-examination. A person who has become Sotāpanna will no longer be assailed by such doubts. Anyone who has reached that state will discover for himself that doubts no longer persist in him.

Besides these, a Sotāpanna is simply incapable of taking life, theft, seduction, falsehood, taking liquor and drugs, and so forth. He or she is also incapable of evil actions, evil expressions or evil thoughts which can lead him to one of the four nether planes of existence. A Sotāpanna will discover these facts for himself. I have come across instances of many bad men undergoing a great transformation as soon as they reached the stage of Sotāpanna.

Besides these, a Sotāpanna can enjoy the bliss of " Phala " commensurate with the strength of mental awareness which he or she possesses. "Phala" is really an extraordinary phenomenon. I have seen with my own eyes a Sotāpanna who was in the stage of " Phala " for five consecutive days. Besides the normal action of breathing, he became completely oblivious to senses and his whole body became as stiff as a rock. The most surprising fact about him was that for five consecutive days he did not answer the calls of nature, did not eat nor drink and sat still like a rock.

You may well ask for how long one has to practise to become a Sotāpanna. My answer is that if only one has the necessary tenacity, one need not take longer than one or one and a half months to become a Sotāpanna.

You may then ask what processes have to be undergone even if one has the necessary tenacity.

While doing the mental exercises, one can sit on the floor, or on a chair, or lie down, or walk. Posture is not essential. What is essential is that he must strengthen his sense of " awarensss ". There are several methods of strengthening one's sense of awareness, and I would suggest that you adopt whatever method is most convenient to you when you practise. But let me present to you one or two methods for the sake of clarification.

Let us take, for example, our normal process of breathing. When we inhale or exhale, we will notice that air passes through our nostrils. When we inhale and air passes in, make a mental note, " passes in ". In the same way, when we exhale and air passes out, make a mental note, " passes out ". This mental awareness must be kept up as the air passes in and out, and it is essential that your mind does not waver from it.

It may sometimes happen that you may be distracted from this awareness by a certain sound, a certain sight, a certain taste, a certain smell, a certain touch or a certain thought. When such distraction takes place, it is imperative that you make a habit of being aware of this distraction. As soon as you become aware of this distraction, come back to your mental awareness of the air passing in and out of your nostrils.

A sustained practice will enable you to be constantly aware of whatever you see, hear, eat, see, touch or think. After some time, you will be fully aware of even your smallest actions such as bending or stretching your hands, lifting your legs or stepping forward. This sense of awareness will be always with you. Once this " awareness " is strengthened, you will experience, in stages, Eleven Kinds of Mental Realization or Ñāṇas.

(1) Nāmarūpa Pariccheda Ñāṇa (Knowledge to determine Physical and Mental phenomena).

(2) Paccaya Pariggahāna Ñāṇa (Knowledge determining the relations of one phenomenon to another).

(3) Sammasana Ñāṇa (Knowledge to observe, explore and determine all phenomena of existence as impermanent, miserable and impersonal).

(4) Udayabbaya-ñāṇa (Knowledge consisting in Contemplation of Arising and Vanishing).

(5) Bhanga-ñāṇà (Knowledge in Contemplation of Dissolution).

(6) Bhaya-ñāṇa (Knowledge of Awareness of Fear).

(7) Ādinava-ñāṇa (Knowledge in Contemplation of Misery).

(8) Nibbidā-ñāṇa (Knowledge in Contemplation of Aversion).

(9) Muccitu-kamyatā-ñāṇa (Knowledge in the Desire for Deliverance).

(10) Paṭisankha-ñāṇa (Knowledge of the Reflection of Contemplation).

(11) Sankhārupekkhā-ñāṇa (Knowledge in Equanimity in regard to all formations of existence).

I will not attempt to explain the significance of these Ñāṇās. Let those who embark on the spiritual exercise of awareness find out the truth for themselves. After passing through these eleven mental states of "awareness", as soon as one reaches the twelfth stage, one becomes a Sotāpanna. Everyone who becomes a Sotāpanna will be convinced that he is on the right track, and he will no longer entertain hazy ideas. If that person continues with his practice of awareness, he will reach the next stage of a Sakadāgāmi. There is no great difference between a Sotāpanna and a Sakadāgāmi, but in a person who becomes an Anāgāmi, sexual desire and anger will be completely annihilated. There will be no one anywhere who can cause the slightest anger or sexual desire to appear in him whatever the provocation. Fear will also be totally absent in him. But, an Anāgāmi still has one desire remaining in him, namely, to reach the Plane of Existence of the Higher Spiritual Beings.

When this Anāgāmi continues with his practice of awareness, he reaches the stage of an Arahat when he will no longer have any desire at all, not even that desire to reach the Plane of Existence of the Higher Spiritual Beings. In an Arahat there is no more any kind of anger, desire of ignorance, and he will no longer be subjected to a chain of rebirths after death.

Please do not ask me what happens to a person who is not reborn after death. No one will be able to give a convincing reply to any person who keeps on posing this question. But, one who reaches the stage of a Sotāpanna will have the answer to such questions and a Sotāpanna will not pose any such questions at all.

I have now paved the way to forge one single " School " of Buddhism. And you are now in a position to examine without difficulty whether this is the correct way or not.

Let me request you with all emphasis at my command to put this to the test. If you do, you will not only do away with diversified " schools " of Buddhism ; but you will also be doing a good service to yourselves by doing away with all causes that lead to a chain of rebirths in the Four Nether Planes of Existence.

If you persevere in your practice of awareness with tenacity, you attain the state of Arahat in this existence, and Nibbāna will be your immediate reward. Even if you cannot try to become an Arahat in this existence, as a Sotāpanna, you will be reborn at most seven times. You will under no circumstances be reborn for the eighth time.

I suggest that ten most suitable Japanese chosen and selected carefully by the World Federation of Buddhists, should come to Rangoon for the purpose of personally putting the doctrine to proof by actual practice of the spiritual exercises. When they reach Rangoon, they will be my guests. These ten persons will come back to Japan after they have practised the required course of spiritual exercises and will relate to the Japanese people their experience and their findings.

May you be blessed with all good "Mangalas".

May " Sammā Devas " (Noble Spiritual Beings) give you protection.

May you be able to try to become Arahats, with the blessings of the Three Sacred Gems.

SAMYUTTANIKĀYA NIDHĀNA-VAGGA, ASSUTAVĀ-SUTTA.

(SERMON ON THE UNTAUGHT)

(Translated by the English Editorial Department, Union Buddha Sāsana Council.)

Thus I have heard. On one occasion the Bhagavā was staying at Jeta's grove in the monastery of Anāthapiṇḍika at Sāvatthi.

The Buddha :

" O monks, even the worldlings who have never heard the Holy Ones may feel disgust with this body which is composed of the Four Great Essentials, may have no craving for it, or may wish to be emancipated from it. Why so ? Because they discern the growth and decay of this body which is composed of the Four Great Essentials, its arising and its dissolution. Hence the worldlings who have not heard the Holy Ones may feel disgust with this body which is composed of the Four Great Essentials, may have no craving for it, may wish to be emancipated from it.

Yet this, O monks, that we call citta (state of consciousness), that we call mano (mind), that we call viññāṇa (consciousness), concerning this the worldlings who have not heard the Holy Ones, are not able to feel disgust, are not able to be detached from it, are not able to be emancipated from it. Why so ? For a long time, monks, has it been, for the worldlings who have not heard the Holy Ones, that to which they cling, that which they call ' mine ', that which they erroneously view, thinking :— this is mine, this I am ; this is my attā (soul). Hence the worldlings who have not heard the Holy Ones are not able to feel disgust with it, are not able to be detached from it, are not able to be emancipated from it.

It were better, monks, if the worldlings who have not heard the Holy Ones took this body which is composed of the Four Great Essentials, as the soul rather than the mind. Why so ? They discern, monks, how this body which is composed of the Four Great Essentials, persists for a year, persists for two years, persists for three, four, five, ten, twenty, thirty years, persists for forty, for fifty years, persists for a hundred years and even longer. But this, monks, that we call citta, that we call mano, that we call viññāṇa, arises as one thing and dissolves as another by day or by night. Just as a monkey, wandering in the woods, through the great forest, catching hold of a bough, releases it seizing another, even that which we call citta, mano, viññāṇa, arises as one thing and dissolves as another.

Herein, monks, the well-trained Noble disciple thoroughly gives wise consideration to Paṭiccasamuppāda (Dependent Origination) :— this being, that comes to be; from the arising of this, that arises. This not being, that does not come to be ; from the cessation of this, that ceases. That is to say, dependent on ignorance arise formative activities ; dependent on formative activities arises consciousness ; dependent on consciousness arise mind and matter ; dependent on mind and matter arise the six bases ; dependent on the six bases arises contact ; dependent on contact arises sensation ; dependent on sensation arises craving ; dependent on craving arises attachment ; dependent on attachment arises process of becoming ; dependent on process of becoming arises rebirth ; dependent on rebirth arise old age and death, sorrow, lamentation, pain, grief and despair. Thus the entire mass of suffering arises. When ignorance completely fades away and ceases, formative activities cease ; when formative activities cease, consciousness ceases ; when consciousness ceases, mind and matter cease ; when mind and matter cease the six bases cease, when the six bases cease, contact ceases; when contact ceases, sensation ceases; when sensation ceases, craving ceases; when craving ceases, attachment ceases ; when attachment ceases, process of becoming ceases ; when process of becoming ceases, rebirth ceases ; when rebirth ceases, old age and death, sorrow, lamentation, pain, grief and despair cease. Thus the entire mass of suffering ceases.

Thus realising, monks, the well-trained noble disciple becomes disgusted with the corporeality-group, the sensation-group, the perception-group, the group of mental formations and the consciousness-group. Being disgusted with them he has no craving for them, he is detached from them and the knowledge that he has attained freedom arises in his mind-contiuum. And he knows that rebirth is extinguished, the holy life accomplished, done that which was to be done, there is no more arising again to be subject to these conditions.



Hon'ble U Nu, Prime Minister of the Union of Burma, and Daw Mya Yee (Mrs. U Nu) entering the Cave.

THE DAWN AND SPREAD OF BUDDHISM

Ven. B. Ananda Maitreya Thero

Sukho Buddhānam Uppādo

(THE APPEARANCE OF THE BUDDHAS IS A BLESSING)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Our Bodhisatta, the Prince Siddhattha of the noble Sākya race, seeing the sorrows, sufferings and tribulations of the world, was disgusted with worldly life and consequently, leaving behind all his regal pleasures, went forth from home to homelessness. For the purpose of finding a way out of all misery, He wandered from place to place, from teacher to teacher. In His wanderings, He met many ascetic teachers—Bhaggava, Aḷara, Uddaka and the like. But none of them could satisfy him. At last He went to Uruvela, to an abode of ascetics on the bank of the River Nerañjarā and thereat practised austere asceticism to its very highest extent, which too He gave up, seeing its utter futility. But after the investigations and experiences of these six long years, gleams and glimmerings of wisdom dawned on Him and by His own experiences, by His own effort, by using His own reasoning power, not aided by anybody else, He discovered the Path to Perfect Wisdom. He trod this path and ere long, on a Vesak full-moon day in the 35th year from his birth, He attained to the Supreme Enlightenment, the perfect realisation of Truth, the Anuttara Sammā-sambodhi. Thereafter, experiencing the Bliss of Emancipation (Vimutti-sukha-paṭisamvedi), He spent seven weeks near about the Assattha Tree. Then, seeing that it was the time for the establishment of the Kingdom of Righteousness (Dhamma-cakkam pavattitum), He wended His way to Isipatana, the Deer Park near Benares. There on the full-moon day of the month of Asalhi (July) He delivered His first sermon to the five ascetics Kondañña, Bhaddiya, Vappa, Mahānāma, and Assaji. Thus the Law of Actuality, the Law of Cause and Effect, the incomparable doctrine of four great Truths dawned on the world and the sun of Truth rose up after the millions of years of darkness.

The five ascetics appreciated the Dhamma expounded by the Buddha. They lived up to it and ere long attained Arahatship (Perfect realisation of Truths). Next, a youth named Yasa, the son of a millionaire, tired of worldly pleasures, came to the Buddha, listened to Him and became His disciple. His example was followed by 54 of his friends, who too came and joined the Buddha as His disciples. All of these disciples followed the path expounded by the Buddha and attained to Arahatship. Now, including the Buddha, there were 61 Arahats in the world. At this time, the Buddha called all His 60 disciples together and said, "I am free, O Bhikkhus, and you too are free of all mental intoxicants (Āsavas). Go ye now, O Bhikkhus, from place to place for the good of the many, for the benefit of mankind, for the welfare of the world. Expound O Bhikkhus, the Truth glorious in the beginning, glorious in the middle, and glorious in the end. Proclaim to them, O Bhikkhus, a life of Holiness. Two of you should not take the same road. I too will go to Uruvela to expound the Dhamma". With these words the Buddha started the very first religious mission of the world's history and thus sent out His 60 disciples to different parts of Jambūdīpa, and He too left for Uruvela. On the way, the Buddha met a picnic party of 30 princes known as Bhaddavaggiyas. All of them appreciated his teachings and became His disciples. Sending them too, out to spread the glad tidings of the appearance of the Buddha, the Dhamma and the Sangha, the Buddha went alone to Uruvela and there He revealed His teachings to a band of ascetics numbering about 1,500. They were all deeply impressed with His teachings and discarding their previous views and beliefs, joined Him as His disciples.

In this way, the Buddha, for about 45 years, travelled far and wide, preaching the sublime Dhamma and leading mankind on the path of Righteousness. Wherever He went and preached He was honoured and respected. Khattiyas (the members of the ruling class) Brahmins (the members of the priestly class), ascetics, philosophers, millionaires, peasants and even the very poor outcastes followed Him. The very year He began His noble mission, the number of His converts marvellously increased. No other religion in the world spread so fast as the Dhamma of the Buddha during the very lifetime of its promulgator.

How is it that Buddhism appealed so much to the majority of people of that time ?

This is a question one might well ask. India, certainly, was not in a degraded condition. There were great thinkers, revered leaders, powerful rulers, and great exponents of the Law. There was freedom of thought, freedom of speech, and all teachers were allowed to set forth their views. Many were the deep thinkers who had renounced the pleasures of the flesh in order to find a way that would lead to emancipation from all kinds of sufferings. That being the case, like mushrooms after rain, there sprang up various religious teachers and philosophers. Summing up all of their views and beliefs, the Buddha delivered on various occasions such discourses as the Brahmajāla-sutta, Mahātitṭhayatana-sutta, Mūla-pariyāya-sutta and the like. The ground being thus already prepared, only the seed had to be sown. In such a land and at such a time, the Law of Anicca, Dukkha and Anattā could easily be comprehended by the hearers who paid careful attention and listened without any bias or prejudice.

In those days, throughout the whole of India, caste distinction played an important part in life. The Khattiyas (the members of the ruling class) were proud of their lineage, and thought little of the members of the so-called inferior classes. The same was the case with the Brahmins and others. The Vedas, the religious books of the Brahmins excluded those who were regarded as belonging to the lowest class. The bowls, the cups, the pots and whatever things were used by the Brahmins were not allowed even to be touched by the men of inferior castes. Men of inferior classes were generally regarded as servants or slaves of the men of higher rank.

In such an age the Buddha's sympathy for the poor and the down-trodden was one thing that moved and won the hearts of the people who had any philanthropic bent of mind. As, for instance, once the Buddha was going round for alms in the city of Kapila-vatthu. His father, King Suddhodana, heard of it and considered it an insult to his Sakya race, and being excited, he hurried to the Buddha and exclaimed, " Why do you, my son, thus shame me ? " And the Buddha replied : " It is the custom of my race." Prompt was the King's answer : " How can this be ? You are a descendant of the kings of the highest Sākya race. None of your forefathers ever begged for food ". Thereupon the Buddha said, " But, O great king, My descent is from the Buddhas of old. They, as I do now, lived on alms that were offered on their alms-round." This event indicates the Buddha's attitude towards men. Further, the Buddha never cared for distinctions of rank, family or caste, but preached and helped all alike. He severely attacked the stinking pride which emanated from greatness of caste, and showed them that the distinctions of caste were meaningless and that they only added to the confusion of the world. He welcomed as His disciples even the meanest Caṇḍāla (outcaste) as well as the prince of the highest rank. His logical discourses were the strongest blow ever given to the pride of birth of Khattiyas and Brahmins. He pointed out that it was not by caste that a man might become high or noble but by his moral character. When He admonished his hearers to lead a righteous life, He did not merely preach it, but gave living examples from His present and past lives. Hence the Dhamma that He expounded in this most sympathetic and practical way was quickly accepted by His hearers.

The second and the chief cause of the Buddha's success lay in the sublime moral lessons He had taught them. Sacrifice of animals, prayer and worship to gods for salvation and the practice of austere asceticism were indicated by Him to be utterly useless. He taught that such mean things as killing, stealing, unlawful sexual intercourse, falsehood, slandering, the use of harsh words, gossip, covetousness, malice, wrong belief—these all spoil a man. To shun all evil, to purify one's character by walking along the righteous path and to purge one's mind of all its blemishes—these are the things He always laid much emphasis on. The most striking feature of the Buddha's teachings was that it did not put value upon speculations about "the unknown". He said, "The Tathagata is free from speculations". The starting point of His teachings was the fact of the existence of Suffering (Dukkha) or the unsatisfactoriness of the whole phenomenal universe we experience. His Teachings stand on the firm rock of the four great truths, the existence of suffering, the cause of suffering, the release from suffering, and the way that leads to freedom from suffering. Reason is the criterion of truth, He taught. When He visited the village of Kālāmas, the villagers came to him and said that some recluses and Brahmins now and then visited their village and preached diverse doctrines, each one putting up his own and disparaging the other's, and that they were therefore very much confused and did not know which to accept and which to reject. Thereupon the Buddha said to them, "Don't

believe, O Kālāmas, a thing merely because it has been handed down by tradition. Don't believe a mere rumour. Don't believe a thing merely because it is spoken of by many or merely because it is found in one's scriptures,... But if you see its value through your own experience, through your own reasoning, unbiased and unprejudiced, then only accept and follow it". Thus the Buddha wanted every one to inquire, to experience and then to be honestly convinced and then to follow it. All recourse to a Providence, to a divine authority was rejected by him. He drew a clear distinction between the mere belief of a thing and the knowledge of the truth. Further, He did not deal with the problems which had no practical bearing upon one's life. He taught that every man was his own saviour. He expounded to them that the practice of right conduct, the mind culture and the intellectual grasp of truth of Anicca (Impermanence), Dukkha (unsatisfactoriness of all component things) and Anattā (the fact that nowhere is an ego-entity) would make oneself one's saviour. The Buddha, pointing out this path of self-reliance and self-support, included within it all the essentials that would make a man good, serene and free.

Thus the sublime teachings of the Buddha were sufficiently great and sufficiently broad to suit the needs of the thinkers of those days so that He easily won a large number of followers every day. The third cause of His great success was the greatness of His personality. He had become a Buddha, of good stature, well-grown and beautiful to behold. His eloquence overwhelmed the hearers and made dumb the famous orators and philosophers who came to argue with Him publicly. Even His gesture was an example to those who saw Him. He was, in nature, graceful and gracious, lovable and pleasing. His mere kind, saintly and serene look was quite sufficient to relieve His visitors of their anguishes and distresses. His noble mien and purity of thought and excellent character won for Him the respect even of His enemies. Possessed as He was of such a personal magnetism, attributes of a Buddha, it is no wonder that thousands were drawn to Him every day.

On account of these three main causes, day by day the number of His followers increased. Throughout the greater part of North India, during His very lifetime, His Dhamma was firmly established, and later it spread even beyond the boundaries of that land.

Now we come to the days after the passing away of the Buddha. During the second century after the demise of the Buddha a mighty ruler, Asoka by name, embraced Buddhism. Before he became a Buddhist, he had been a cruel and bloodthirsty tyrant. But after his conversion his cruelty changed into kindness, and he did his best to make his people righteous and happy. Geofry Mortimer, a writer in the West, writes of Asoka thus : "Turn to Buddhism, and you will read that Asoka not only preached a lofty morality but exercised the power of kingship in a manner that shames our modern Christian sovereigns. This monarch was not a mere ornamental potentate. He caused the building of hospitals, reclaimed barren lands and planted them with medicinal plants and fruit-bearing trees. Asoka was just and kind to his subject races. He was a humanitarian, an example of religious tolerance, and a wise and charitable man. India has known no worthier ruler".

This monarch Asoka realising the value of the Buddha-Sāsana, worked earnestly for its spread throughout the lands even beyond India, and at the instruction of the Mahā Thera Moggaliputta-tissa, he sent Buddhist missionaries to distant countries. He sent his son, the Thera Mahinda and daughter, the Therī Sanghamitta to Ceylon and two Theras, Soṇa and Uttara to Suvaṇṇa-bhūmi. In this manner, he sent many Mahātheras to 14 nations in Asia and to five Greek kings. We can learn this in detail from various sources, from the Samanta-pasādikā, the commentary to Vinaya, from the Dīpavamsa and the Mahāvamsa and also from his rock edicts. In his edicts we read the names of those Greek kings: Antigonus of Macedonia, Antiochus of Syria, Ptolemy of Egypt, Magas of Cyrene and Alexander of Epiros. Thus it was two centuries before Christianity arose that Buddhism had been established and was a living force in Asia-Minor and Egypt. We see that many Buddhist ideas are found among Christians.

Dr. Bunsen, Seydyll, Arthur Lillie and some other western scholars maintain that Christian legends and traditions, forms, institutions and moral precepts are based on Buddhism. It is certain that Buddhist missionaries, sent to the Greek kings, had established and spread Buddhism there ; and it may be presumed that many of the ideas presented by them were incorporated into the later religion, Christianity. Before and even during the days of Jesus Christ, as History says, there were in Egypt two religious sects called Esseni and Samanaoi. They were, in very many ways, similar to the Buddhists in China

and Tibet, and probably they were Buddhists of two different sects. The term " Samanaoi" is perhaps a derivation of the Pāli word " Samaṇa " which means a recluse. Prof. Petrie, in his work on the religions of Egypt (pp. 92, 93) says that through the missionaries sent by Asoka, Buddhism had been established in Egypt and that the monks of Seraphium illustrated an idea that had been unknown in the West, and that until a monk of Seraphis called Pachiomos in Upper Egypt became a Christian monk in the reign of Constantine, that system continued.

There is a tradition that the missionaries sent by the Emperor Asoka visited not only Palestine, Egypt and Macedonia but also Latvia. Again, during the reign of Mongolian Emperors, Genghis Khan, Oghatai and Kublai Khan, Buddhist missionaries travelled as far as Austria and preached the Buddha Dhamma. Buddhism existed in some forms in parts of those countries until they were attacked by the Knights of the Sword, a German Order of Christian missionaries who mercilessly killed thousands of Buddhists and took the severest measures to suppress them.

Though Buddhism had totally disappeared from Persia, Afghanistan and Baluchistan there is historical evidence to prove that it lived once in those countries. We read in *The Buddhist Records of the Western World,* the description of the travels of the famous Chinese pilgrim Yuanchuan, that he saw some Buddhist monasteries in Persia with several hundreds of Buddhist Monks who were studying Buddhism.

In Afghanistan, the Jalalabad valley was once a seat of Buddhism and was then called "Nava-Vihāra" (the nine monasteries). In 1872, Dr. Bellow found a relic with a huge bowl in a stupa some paces away from the ruined city of Gandharan. In those very regions, a number of Buddhist statues and Stupas have been found later and it is believed that they are the works of the days of King Kaniska. Fahien, a Chinese pilgrim of the fifth century has mentioned in his records of his travels that he had seen a number of Buddhist topes in that area, the ruins of which are still to be seen.

Thus it is evident that through the whole of western Asia, Egypt and some parts of eastern Europe, Buddhism was once a living force.

As regards China, it was during the first century C.E. that Buddhism reached there for the first time. One of the Chinese historians says that the Emperor Mingti dreamt one night of a most dignified person, graceful in form, his countenance bright as the sun, sitting cross-legged in the sky. And on the next morning, his brother hearing of this dream interpreted it that the person he dreamt of was probably Sākya Muni whose Dhamma was then flourishing in India and central Asia. Then the Emperor, his zeal roused, lost no time in sending an embassy to India. At the request of the Chinese Emperor there came to China, the Mahā Theras Kassapa, Mātanga, and Subharaṇa. They brought with them relics and images of the Buddha and Buddhist Scriptures. Thus was Buddhism introduced into China during the first century C.E. Then, time after time Indian Bhikkhus went to China and were engaged in teaching and translating the Dhamma into Chinese. There have been now found Chinese translations not only of Mahāyāna but also of the Tipiṭakas of the Buddhists. Recently they have found there a Chinese version of Samantapasādikā, the Vinaya-commentary of the Thera Buddhaghosa and another called Vimutti-magga.

As regards Tibet, Buddhism was introduced during the reign of King Srong Tsar Gampa, who invited the teachers of Dhamma from India and Nepal, and soon the whole country embraced Buddhism. Then before long, more than one hundred learned monks came to Tibet from India, Ceylon and Nepal, and they were given by the king every possible help and support to translate the Tipiṭakas into the Tibetan language. Before Buddhism reached Tibet the state religion was a faith called Bon. After some time Buddhism in Tibet became mixed with this Bon religion and the Tantric part of Brahmanism and consequently now we find there a corrupt form of Buddhism in existence.

In the second half of the second century C.E., Buddhism was brought to Korea from China and it soon flourished there. In the third century C.E. in the days of King Ojin, some emigrants from Korea went to Japan and took their Buddhism with them. Then in the middle of the same century, a band of Bhikkhus came to Japan from Korea and worked with zeal to spread Buddhism. Though at first the king and his ministers moved heaven and earth to suppress Buddhism, their efforts were futile. In 593 C.E. Empress Shinko recognised Buddhism and thenceforth, without any opposition, it spread throughout the whole of Japan.

It was the two Theras Soṇa and Uttara, sent by King Asoka, who introduced

Buddhism into Burma (in Thaton), and there is some evidence of a much earlier introduction. From Burma it was taken to Siam about 639 C.E. by a band of monks headed by Kassapa Mahā Thera. Therefrom it reached Cambodia and the Malay Peninsula.

With the dawn of the 20th century, an age of reason, Buddhism has again found its way to almost all the civilised lands. It was in the 19th century that the West began to search for Buddhism. But, unfortunately, what first came within their reach was an impure form mingled with very many superstitious ideas of other faiths such as the Vedanta, Bon religion, Shintoism, Taoism, and Confucianism.

In the middle of the 19th century, the books of the pure Theravāda Buddhism were brought to the West and the Dhammapada was the first work translated into a foreign language. It was translated into Latin by Dr. Fausboll in 1888, and then into English, French, German, Italian, and some other European languages.

In 1881 the Pāli Text Society was founded by Dr. Rhys Davids, and the translation of Pāli books was started. Though some Christian missionaries had misled the West with their incorrect translations of some portions of Pāli books and wilful misinterpretations of Buddhism, the seekers after the Dhamma of the Omniscient Buddha increased in number year by year. The West yearned for Buddhism, and its attractive power was so strong that some even came to Burma and Ceylon to learn Pāli with a view to obtain a first hand knowledge of the Dhamma. Many of these seekers even became Buddhist monks later on. Some of their names, I believe, are familiar to most of you. I may here mention some of them ; Venerable Ñānatiloka, Venerable Puṇṇa, Venerable Dhammanusarī, the late Venerable Subhadra, Venerable Vappa the late venerable Nyāna Bruhana (Dr. Bruno), all of them Germans ; the Venerable Sunnananda, a Dutch Bhikkhu, the late Venerable Ānanda Metteya, an English Bhikkhu and the late Bhikkhu Silācāra, a Scotchman.

In the year 1908 the Buddhist Society of Great Britain and Ireland was founded by the late Ven. Ānanda Metteya (Allan Bennet), and among its members were the Rt. Hon. The Earl of Maxborough, The Hon. Eric. C.F. Collier, Dr. Edmond, A.J. Mills—all of them were good Buddhists—and many other distinguished scholars. In that very year, a European scholar entered the Buddhist Order under the name Visuddhacāra. It was in this same year that a Buddhist monthly was begun at Leipzig in Germany.

At the end of 1908, a Christian missionary Rev. E. G. Stevenson, in the course of his mission work, came to Burma and studied Buddhism. Subsequently he became a Buddhist monk and was known as the Ven. Sasanadhaja. Later he joined the Ven. Ānanda Metteya in his Buddhist propaganda work. In 1909 the membership of the Buddhist Society of Great Britian and Ireland increased to 300, and a quarterly journal " *The Buddhist Review* " was started. During these days, Mr. M.A. Stephen, an archæologist, after three years' investigation, discovered a large number of manuscripts in Central Asia, in Khotan, which contained the history of Buddhism up to the 50th year of the Buddhist era and about 4,000 Buddhist manuscripts that lay hidden in a cave.

In the same year a Christian missionary, Spurgen Medhurst, who was preaching Christianity in China, studied Buddhism and became a convert. He too subsequently became a Buddhist monk, and came to Ceylon and gave many lectures in various places. In one of his lectures he explained how he had become a Buddhist, and said : " I came to teach Asia, but they taught me ". Here we see the prophecy of Schopenhauer, the German philosopher, fulfilled, who, warning the Christian missionaries that departed from the Christian West for the Buddhist East, had said, " Now you go as teachers to teach them, but will return home, being taught ".

Thenceforth Buddhism was quicker than before on its path of progress ; and a number of Buddhist leaders and propagandists appeared in the West. Among them Sylvan Levi in France, Dr. Paul Dahlke, and Dr. Grimm in Germany, Carl E. Neumann in Austria, Mr. F.J. Payne, Capt. Rolleston and many others in England. Some time later there arose two Buddhist societies in England—one the Maha Bodhi Society founded by the late Anāgārika Dhammapala and the other the Buddhist Lodge founded by Mr. Humphreys, both having monthly magazines " *The British Buddhist* " and " *Buddhism in England* " respectively. Later " *The British Buddhist* " was discontinued. The latter one however, under a different name " *The Middle Way* " took a new course and still continues.

Thanks to the workers in the field of Buddhist propaganda today, there have now arisen in many countries various Buddhist centres, which are successfully doing service for the spread of Buddha-Sāsana very earnestly.

Now, it seems, in every Buddhist country, there is a new awakening for the propagation of the Dhamma. It is a pleasure to hear that the Buddha-Sāsana Council has taken new steps to train a good number of Bhikkhus as Buddhist missionaries to be sent to foreign countries. Immediately after the Third Sangāyanā the Emperor Dhammāsoka, at the instruction of Arahant Moggaliputta, sent out Buddhist missionaries to various countries to propagate Buddhism. In exactly the same way, not long after this Sixth Sangāyanā, I hope, this Buddha-Sāsana Council may send out to other countries a number of learned Theras to enlighten the world with the light of the sublime Dhamma.

I hope the year 2500 B.E. is a junction at which Buddhism will make a new start to rise up and spread all over the world, and before long, it will take the whole world under its banner of peace and universal love.

Sādhu ! *Sādhu* ! *Sādhu* !



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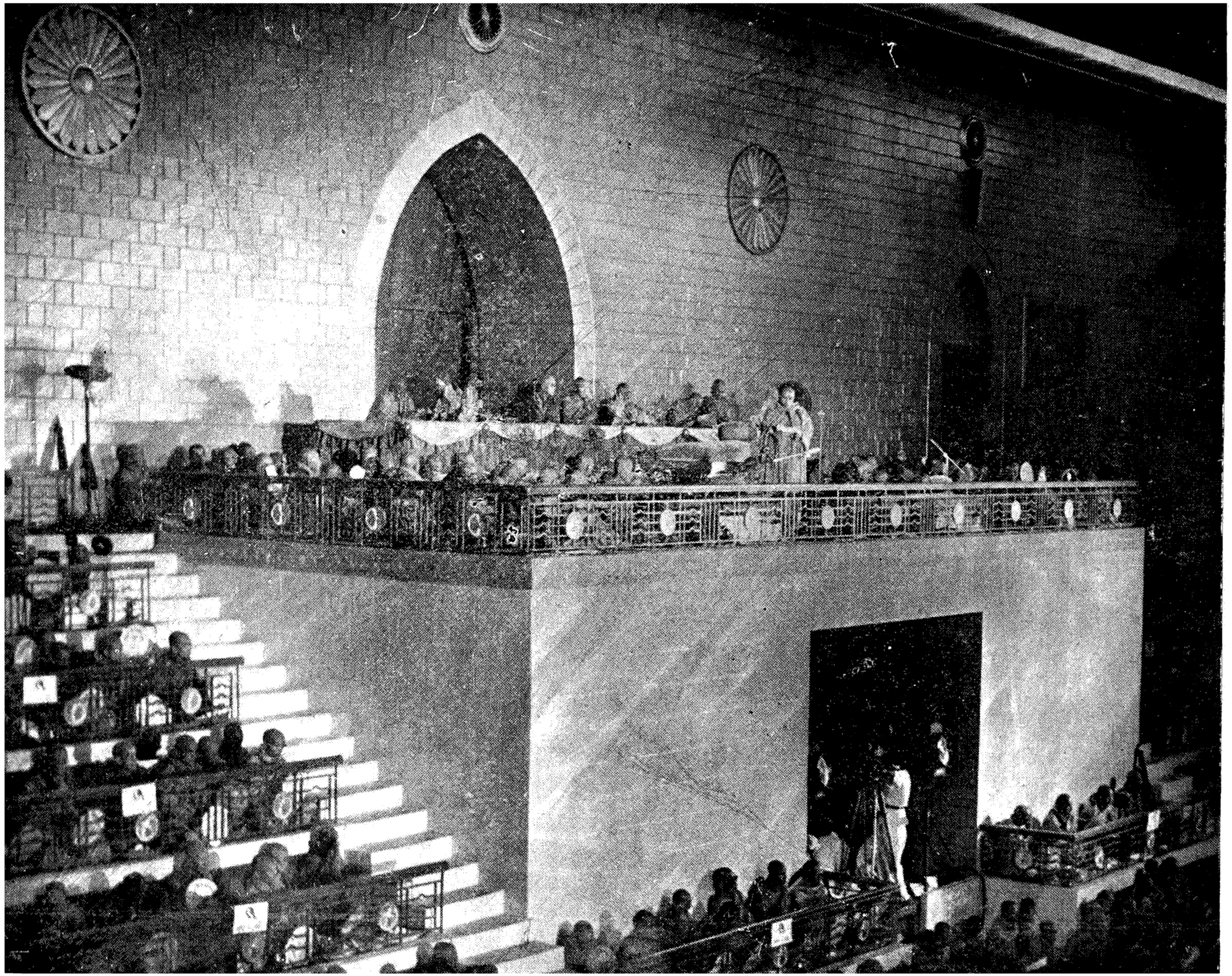


A view of the high dais at the Opening of a Session of the Chaṭṭha Sangāyanā.

INTRODUCTION TO A COURSE OF VIPASSANĀ MEDITATION

By Dr. A. Kell, Ph. D.

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

THIS introduction is for the meditator with a Western background who wishes to take a course of Vipassanā Meditation at the Thāthana Yeikthā, Rangoon. Its objects are to help the beginner to find the right attitude towards the Meditation itself and towards his meditation master, to explain, as far as is possible, certain things which may puzzle and irritate him. The quotations and illustrations given come without exception from practical experience and are things said and done by Western meditators.

Those who wish to meditate should for their own benefit first of all try to answer to themselves as honestly as possible the questions : " Why do I wish to meditate ?—What do I wish to gain by it ? " or " What is my aim as regards my own life, my own development ? " This is essential before one starts to meditate, for the foundation of Vipassanā is Purity of Mind. If the aim of the meditator is not a lofty one, if he only wants " to find out all about it " out of mere curiosity, or if he wishes to attain so-called insight into the minds and hearts of his fellow-beings to increase his worldly success—if greed is the motive in this case—he may not succeed as well with his Meditation and will possibly give up during the first stages. But there are of course the exceptions who are able to correct their wrong approach to Vipassanā by growing understanding during the course of Meditation itself. They will succeed in the end.

The Vipassanā Meditation is the most sacred gift left to us by the greatest of all Teachers, the Buddha, in His infinite compassion. During His search for enlightenment he submitted himself to the guidance of the most advanced meditation masters and sages of His time. By becoming a master Himself in each of their systems, He recognised the inadequacy of all of them as a means for the attainment of full Enlightenment and the deliverance from suffering. One after the other He discarded them and went His own way of which He said :

> " This is the only way for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely the four foundations of mindfulness..... Should any person practise these four foundations of mindfulness in this manner.....then one of these two fruits may be expected by him : Highest Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning. Because of all this it was said : This is the only way..... "

It is better therefore, for a Buddhist or non-Buddhist to approach Vipassanā Meditation with veneration or at least, respect.

Purity of Mind as far as the ordinary person can understand it, is obedience to one's conscience, to the so-called Inner Voice, which tells one what is right and what is wrong. For the lay-Buddhist during the course of his Meditation, it means the keeping of the eight precepts in their widest meaning. Of great importance, there must be the sincere longing to *become* and to *be* good in words, thoughts and deeds and to purify oneself of one's passions and defilements.

We know for certain that the Buddha had freed Himself from every impurity. Before we start meditating it is better therefore to turn our thoughts to Him and try to fathom His Purity. Though the Purity of a Buddha is beyond the comprehension of ordinary Man, everybody can grasp it up to a certain point and that already will be a great help in the struggle with one's own defilements.

To be good in the simple meaning of the word, to keep the precepts, is not an easy task. Some meditators will observe that of the eight precepts, the first : not to kill, and the fourth : not to lie, are difficult ones to keep. Killing, no matter what the object may be, human, animal or even only an insect—is always based on hatred, on the urge to destroy, one of the three roots of all Impurity of Mind.

Just as the keeping of the first precept goes far beyond the coarse act of killing and excludes even the slightest wish to destroy, no matter what object, so it is with the fourth precept, not to lie. Lying can occur in manifold disguises, for instance in withholding certain transgressions of rules or requests, or experiences from one's meditation master, which " of course is not a lie ! "

Another type of Impurity of Mind which increases the difficulties of meditating and makes the progress towards one's aim more difficult is the idea that one knows already " something " or " everything " about it because one has been meditating for years, has read all the available literature and already had certain experiences of one's own of which one knows " exactly what they stand for ". It may be a comfort to hear that this attitude is equally common in the East as in the West, among the learned bhikkhus as well as the laity. The meditation master will refer to it as " considering ". As long as it lasts, one is in a deadlock and cannot easily progress. It is conceit rooted in delusion. There is only one right attitude : the burning wish to *learn*, to try to understand word for word what the meditation master says and to be determined to carry it out, as far as one is able to do so, without criticising or asking why. In other words a complete surrender to the advice of the master is needed.

It is possible for some uneducated people, illiterates and children who have a degree of inborn wisdom to find comparatively little difficulty and to progress easily. But education and learnedness by themselves are no handicap, it is only the conceit which sometimes accompanies mere knowledge, particularly in the case of the so-called intellectual. The truly educated and wise person is fundamentally humble ; he will soon recognise his various forms of conceit and discard them.

As long as the mind of the meditator is not sufficiently purified he will find many things which are in his opinion " most trying " or " quite unnecessary and exasperating ". There are for instance the requests neither to read nor to write and to have as little conversation as possible and not to leave the Thāthana Yeikthā without special permission. To many meditators this seems to be " an unnecessary hardship ". But if they hear about the strict training rules of a boxer or an athlete who intends to win a championship, they seem very reasonable and essential to the boxer's fitness. Meditating is only possible if the mind is disciplined and kept away from the usual uncontrolled way of thinking. Reading and writing, foolish babble and " going for a walk " are just as bad for it as alcohol and nicotine for a future sports champion.

Another thing which provides a stumbling block is the so-called secretiveness of the meditation master. He will hardly explain a thing just when the meditator believes " it is his right to know what is happening " and feels that " he cannot progress, because things are not explained to him " and so on. Here it might help to think about the relationship between a person who has decided to undergo a major operation and his surgeon in whose capacity and skill he has full confidence. Does he expect the surgeon to give him in advance the exact detail of every cut that is going to be made ? Or would he like to be brought back into consciousness for a few moments during the operation, only to be told what has been done to him so-far ? Would he be able to understand the medical terms and the whole procedure ?—No, under ordinary circumstances the patient will never know any details of the operation, except that a diseased part of his body has been removed.

As regards the need for full confidence the patient and the meditator are in a similar position. But there is the fundamental difference all the same, that the meditator, after a successful course will know and understand every detail of his experiences, and he will be able to co-ordinate them with the help of his meditation master who is no longer " full of secretiveness ". He will also understand why certain things could not be explained to him earlier. Words and particularly concepts have for each person different meanings and associations. We use words like " body " and " mind " in everyday language and we " know " what we mean by them. But using the same words, Mind and Body but in connection with the Buddhist teaching of reality—Nāma-Rūpa—we become fully aware that they stand for something quite different from what they meant before. Unfortunately we are very often too easily convinced that we know what the Buddha meant by them and forget that all real understanding is entirely based on experience. If a person has not lived mentally and physically through the experience of Nāma-Rūpa it is useless to try to make him understand Reality. In the case of a meditator it is not only useless but positively harmful to explain to him during the course his past, present or future experiences. This would only provide him with something to think about, something to guide his thoughts in certain directions, and he will anticipate certain experiences.

The beginning of the beginning of Meditation is the process of emptying one's mind of all thoughts. In a sense it is impossible

not to think; but there are two different ways of thought. The first way is our ordinary way of thinking, to think ABOUT things from a personal point of view, to judge in accordance with our own ideas of what is wrong and what is right, to search for a reason, an excuse, an explanation, to compare, to lose oneself in memories, to speculate about the future, and many other ways. All this and every other type of thinking on similar lines is constantly referred to as "Considering" though the term is very inadequate. This considering is one of the great obstacles and as long as it lasts meditation is made impossible.

The second way of thinking is only to observe and only to register a chosen object—the object by itself, without any "surrounding" so to speak, and without giving way to any thought of the considering type which might arise. This and this alone is the right functioning of the mind. It should be practised every minute of the day, from the first thought in the morning at awakening to the last before falling asleep. This is Mindfulness —Sati—and its four foundations, the objects which one has to observe and to register are the functions of one's own body, the pleasant or unpleasant feelings which arise, the function of the mind and the mental objects or images which arise. These four objects have to be observed and registered at their moment of arising, that is to say in the *present*.

As Mindfulness is of paramount importance for the attainment of Vipassanā. of Insight, as many details as possible are given in connection with the exercises. At this point the aim is to make *quite clear* the fundamental difference between ordinary thought, which constantly oscillates between the Past and the Future, and Mindfulness which is always in the Present.

To give an illustration : a person tries to meditate. At first everything is perfectly quiet. Suddenly a dog howls, then a loudspeaker starts and later on the sound of approaching footsteps is heard. If one registers each of these noises by naming and thinking about them one will immediately get caught up in a labyrinth of uncontrolled thoughts and emotions. The dog's howl leads to pity for the suffering animal, to the assumption that someone has hurt it, and may be to anger. If a pleasant melody comes through the loudspeaker one may even enjoy it for the moment and forget that one wishes to meditate. Memories of the past may arise ; if it is unpleasant, one gets angry. "How shall I meditate !" The footsteps make one curious as to "who is coming ?—is it a visitor for me ?"

But if one thinks in the second way, one does not observe the *Dog's Howl*, or the *Noise* of the *Loudspeaker*, or the *Footsteps*. One observes and registers only *the most outstanding function of the body at the moment i.e.*, under the circumstances, *Hearing*. Holding on with a certain amount of gentle intensity to the observing and registering of hearing one is no longer disturbed, nor does one get angry, one does not feel frustrated in one's effort to meditate, one does not think about what has happened or might have happened or will happen, in fact one has achieved the beginning of Mindfulness. One lives no longer in the past or in the future, one is in the present.

With the attainment of Mindfulness the actual process of Meditation begins. There is nothing "occult" or "supernatural" about meditation. It is part of a mental culture which the East has been practising for thousands of years.

There are very many different methods of Meditation, just as there are in the West many different ways for training the body. Meditation for its own sake is of some value, but when it is used as a means to an end it produces its great effect. And again the "quality" of the effect, its value, its wholesomeness or unwholesomeness. Kusala or Akusala, depends entirely on the ultimate aim of the meditator and on his Purity of Mind. As this is not the place to compare the different methods of Meditation, their objects and aims, I shall only remind the meditator that the aim and object of Vipasanā is to understand through one's own mental and physical experiences the Law of Conditioned Origination and the Four Noble Truths which embody the Law of Impermanence, the Law of Suffering and the experience and realisation of Anattā—Non-Self.

How far a meditator will be able to penetrate into these ultimate Truths depends, as has already been emphasised, on his Purity of Mind, and, based on that, his capacity to establish the right equilibrium, the perfect harmony, of five forces :

(1) Saddhā—unshakeable confidence in the Buddha as the most perfect human being and Greatest of all Teachers, but not blind belief, nor clinging to Him

and asking Him for personal help in the way the Christian turns to God. The Buddha emphasised more than once that He was only a teacher who showed the way, the Only Way which everybody has to go alone by himself without any help from God or Man, taking on himself consciously the full responsibility for every thought, word and deed.

(2) Viriya—energy, determination, persistence to succeed in one's aim ;

(3) Sati—Mindfulness—of which one can never have enough ;

(4) Samādhi—right concentration, not what the West very often calls concentration in the sense of forcing the mind and getting into a state of mental tenseness ;

(5) Paññā—Wisdom, which is needed in distinguishing between right and wrong meditation, between experiences which are products of one's own body and mind and the experience of the Realities, and which enables one later on to co-ordinate the details.

Energy, concentration, confidence and wisdom must be in perfect harmony. If one of them is too strong or too weak it becomes an obstacle. Thus the lack of confidence can lead to doubt and, with it, to worry and restlessness which make progress impossible. Or if confidence is too strong the personal effort is weakened, because a person may expect the Buddha to provide him with the necessary energy. Wisdom and confidence rightly balanced will prevent the meditator from being too fascinated or too delighted or, on the other hand, terrified and frightened by certain experiences which may arise.

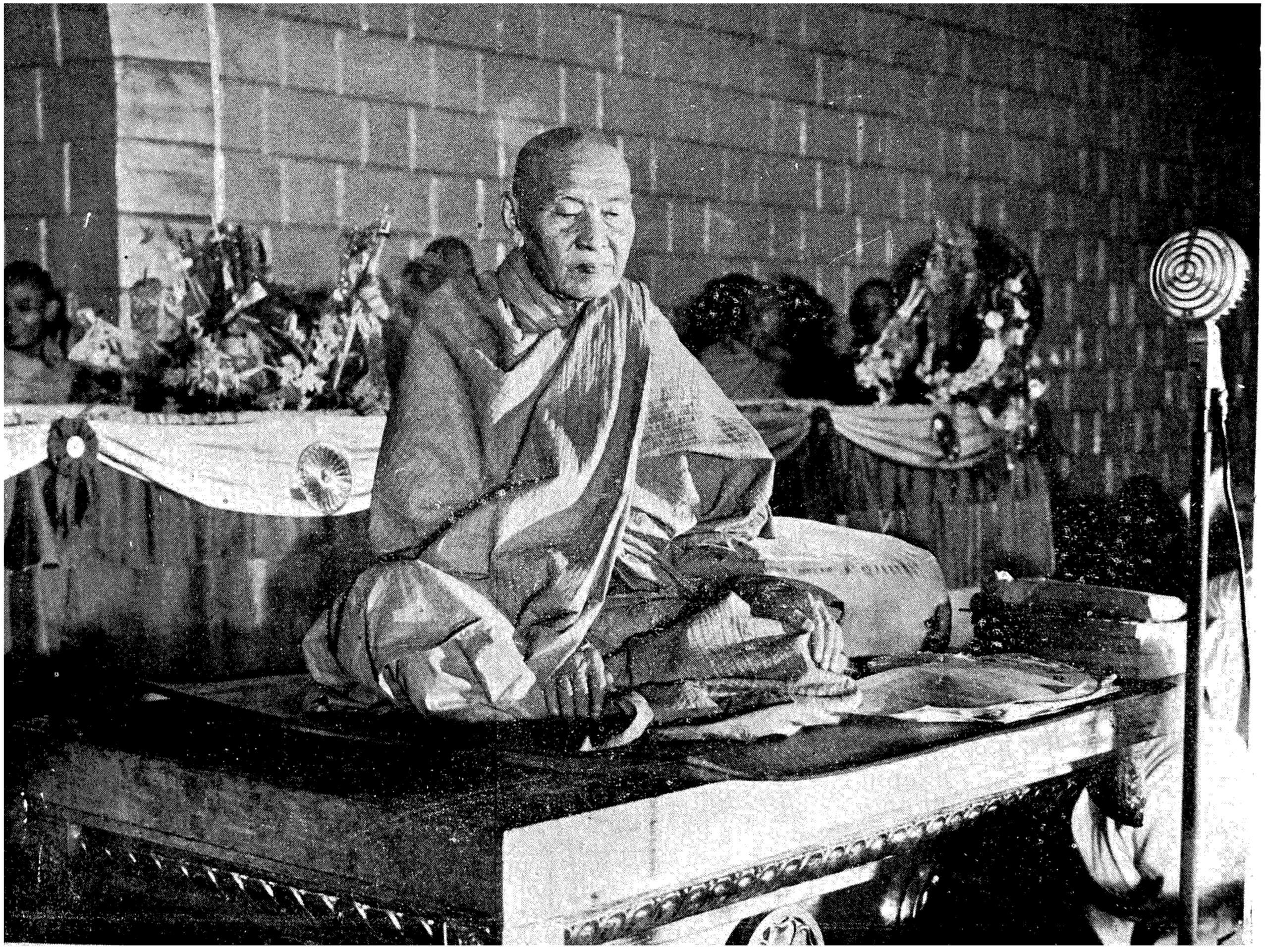
Here we have to mention that the Vipassanā Method does not encourage " images " nor " living in the astral sphere " nor " contact with the realm of the Gods ". Nevertheless, what the West often regards as " occult experiences " will occur. Only they are by no means occult or supernatural ; they should neither be hailed as great achievements nor regarded as something evil, something to be shunned. They should be calmly observed and registered for what they are,—images of the mind, feelings or bodily functions, like hearing or seeing. They have to be reported to the meditation master as accurately as possible, because for him they are symptoms of certain stages through which every meditator must pass during his course.

It should by now be clear that meditating does not mean " to contact one's sub-conscious " or " to merge into it "; nor does it mean to concentrate on one concept or word like " insight " and " to let the thoughts run over it like a stream over a pebble ".

To summarise : Vipassanā Meditation begins with Mindfulness by which one observes and registers one of the four objects of Mindfulness which at the same time are the objects of Meditation : bodily functions, feelings, mental functions, and mental objects or images, one after the other, taking as one's object whatever is most conspicuous at the moment. With the essential determination or energy in pursuing observation and registration, fewer and fewer objects will arise until one only is left, on which the concentrated mind rests steadily and peacefully. This may be followed by higher stages which the meditator has to find out for himself, by experience.

There is one last point to be made. Many Westerners have the wrong idea that meditating is a peaceful occupation, a kind of a rest-cure. A Burman said: " Meditating is like swimming against the strong current of a river, as soon as one relaxes for a second one loses ground and gets driven back to where one came from. Only if one exerts oneself to the utmost can one reach the aim."

[Dr. (Mrs.) Kell came to Burma to take a course in Vipassanā Meditation at the Thāthana Yeikthā and to study Abhidhamma under the Ven'ble U Nārada, Patthan Sayadaw. She graduated at Berlin University and holds their Ph. D. degree and is now Lecturer in German at Rangoon University.]



The late Abhi Dhaja Mahā Raṭṭha Guru Bhadanta Revata, Nyaung-yan Sayadaw, who presided over the First and Second Sessions of the Chaṭṭha Sangāyanā.

THE CHAṬṬHA SANGĀYANĀ AND THE 2500TH ANNIVERSARY

All religions perceive some part of Truth, though sometimes that part is small and distorted, but only an Omniscient Buddha discovers Truth in its entirety and is able to present it to mankind and to the Gods in its full purity and free from distortion. The birth of a Man who becomes a Sammā-Sambuddha is so rare a thing, Supreme Buddhahood being so difficult of accomplishment, that, though many aspire, but very few attain, so that aeons must pass before another Buddha arises in this world.

Since neither Faith nor Good Works alone can free man from the ceaseless round of rebirths, and since though by those he may reach even to the state of that Being who by delusion thinks he is permanent and 'The Creator of all that are and all that are to be, the Almighty....', he must again fall from that state perhaps even to enter a hell state once more; since only the following, in its completeness, of the Noble Eightfold Path taught by the Omniscient Buddha can free us from Saṁsāra; to preserve the full Truth taught by the Buddha, to preserve it in its pristine purity, in its entirety, free from materialist accretions and distortions and omissions, free from vain imaginings, is a field of unbounded Merit, towards which, in the past twenty-five centuries, the Noble Disciples have bent every effort. We of these latter days can do no better mundane thing than to endeavour in so far as we are able, to follow them in this.

And in this particular period there is an added necessity and an especial incentive to exert every effort to preserve the Sāsana. For now is the 2500th Anniversary of the Mahāparinibbāna of the Buddha, and an old tradition tells that this will mark a critical time in the world and in the Sāsana. This we can see since there is now so much more speed, so many more distractions in the world to-day. The end of the first 2,500 years of the Sāsana will, if we can bring all our forces to bear, ensure that the Teaching will endure in the world for a further 2,500 years.

There were Bhikkhus who, in the days when the Buddha preached, undertook to learn by heart and to recite the Great Teaching and at the First Great Buddhist Council, held shortly after the Buddha's Passing Away, this Teaching was codified and canonised and groups of Bhāṇakas or Reciting Monks took each their portion of the Teaching to recite. After this was done the Elders, the mighty Arahants who held the First Great Council, said that now the Teaching would last for 2,500 years and that there was the possibility of it lasting the full 5,000 years.

Successive Great Councils have been held up to the present age and a few years ago it was decided to hold another, the Sixth Great Buddhist Council.

This is a joint effort of the predominantly Buddhist countries, and its labours, a collaboration and co-operation between Thailand, Laos, Ceylon. Cambodia and Burma, are now ending in this month of Visākha, 2500 Buddhist Era, the month of May 1956 C.E.

How has this Chaṭṭha Sangāyanā been held and what has it accomplished ?

All Great Buddhist Councils from the very first were held when there was some special need to preserve the pristine Teaching against materialist threats from within or without. The First Great Council, led by Arahats who had been taught directly by the Omniscient Buddha, canonised the actual Word of the Buddha and this Teaching is known as Thera Vāda, 'The Way of the Elders'. It is to preserve *THIS* Teaching that the successive 'Great Councils' have been held by the Thera-vādins or followers of the Word of the Buddha.

Realisation of the need of a Sixth Great Council was not confined to one country alone: it was felt in all the Buddhist countries. Burma, fortunately placed financially, and geographically 'at the centre', was most happy to act as host country. The actual preliminaries had been settled by Buddhist Missions between the five countries and the Parliament of the Union of Burma had, on 1st. October 1951, unanimously passed a resolution to the effect that Parliament declared its firm belief that it was necessary to devise and undertake measures for the spiritual and moral well-being of man to remove those problems that material advancement only partially solved and to 'help man to overcome Greed (Lobha), Hatred (Dosa) and Delusion (Moha) which are at the root of all the violence destruction and conflagration consuming the world ".

The Government then announced the provision of a central fund of ten million

kyats (about £ 750,000 sterling) for the purpose of making necessary preparations including the preparation of Texts and the erection of buildings, for the Chaṭṭha Saṅgāyanā. It is customary in Burma, and in all Buddhist countries, when building programmes of a charitable and religious nature are started, for the people to come forward to make cash donations large or small. This was the case with the funds for the Chaṭṭha Saṅgāyanā and donations from nearby countries and especially from the people of Burma, poured in, ranging in value from pence to thousands of pounds and totalling a quite enormous amount.

Huge buildings were erected and furnished and arrangements made to provide the requisites of food, accommodation and the other allowable things to the Bhikkhus taking part.

In 1950 the Government of the Union of Burma constituted by a special Act of Parliament, the Union Buddha Sāsana Council and transferred to that body the entire responsibility for the successful preparation and holding of the Chaṭṭha Saṅgāyanā and this body has been responsible for all the organisational work among other things. Before going on to tell of the actual work of the Chaṭṭha Saṅgāyanā itself, it might be well to mention something of the general work of the Buddha Sāsana Council. It handles all the general work of organisation, the collection and disbursement of funds, the erection and maintenance of buildings, the supplying of food and the accommodation for Bhikkhus taking part in the Saṅgāyanā and arrangements for lay scholars and visitors and all the thousand and one details of organisation entailed in such a huge organisation. In addition the Council publishes periodicals and other literature in Burmese and English. It conducts regular written examinations in schools throughout the Union of Burma in the Abhidhamma Piṭaka and undertakes a great deal of useful work in bringing to the prisoners in all the jails a knowledge of the Teachings of the Omniscient Buddha. A great many of the prisoners in all jails sit for the examinations in the Dhamma, passing of which entitles them to remission of sentences. Regular prison visits by Bhikkhus, and text books for the examinations have been arranged by the Council. Another noteworthy undertaking of the Buddha Sāsana Council has been the subsidising of deserving Meditation centres all over the country in order to preserve the previously established Meditation centres, to open new centres and to arrange competent Kammaṭhāna teachers. The Council subsidises the Burma Hill Tracts Buddhist Mission in order to facilitate the work of this body, which sends missionaries to all the hill tracts including head-hunter territory.

We have mentioned visitors, among them learned lay scholars from different countries as well as Buddhist Missions composed of leading Mahātheras from other countries, and their visits have been organised in so far as arrangements at the Burma end, by the Buddha Sasana Council.

It is these Buddhist Missions that have done a great deal of the preliminary work for the Chaṭṭha Saṅgāyanā, by discussions and by the exchange of ideas on the manner of working. In return Burma has sent Missions to other countries to learn from them and to exchange ideas.

This was followed by the establishment in every country of Editing Groups and all the while, whether there has been a session of the Chaṭṭha Saṅgāyanā doing the actual reciting or not, these groups have been hard at work, collating the various Texts and arriving at agreement. Indeed the Editing Groups have preceded the actual chanting, for the latter has been of the generally approved texts after agreement has been reached.

As soon as that has been finished, section by section, the printing presses have begun to work (the Buddha Sāsana Council has a fine press with modern machinery in a separate building) and the press is now completing the printing of the Tipiṭaka in Pāli, in Burmese script. Translation work is expected to follow.

CHAṬṬHA SANGĀYANĀ PROCEEDINGS

First Session

The Opening Ceremony of the Chaṭṭha Saṅgāyanā commenced at the Great Sacred Cave near Rangoon on the Full moon of Visākha 2498 B.E. (17-5-54) and terminated on 19-5-54. The Bhikkhus rested on the 20th May and, commencing on the 21st, the Saṅgīti-kāraka Theras and Mahātheras recited the Vinaya Piṭaka. The recitation continued for 41 days till the 7th July excepting the Buddhist Fast Days.

The 2,500 Saṅgīti-kāraka Bhikkhus from all Theravādin countries elected the late Venerable Abhi Dhaja Mahā Raṭṭha Guru Bhadanta Revata, Nyaungyan Sayadaw, as

the Presiding Mahāthera of the Chaṭṭha Sangāyanā.

During the First Session the Sangīti-kāraka Bhikkhus recited the whole of the Five Books of Vinaya comprising 2,260 pages.

Second Session

The Second Session of the Chaṭṭha Sangāyanā commenced on the 15th November 1954 and terminated on the 29th January 1955. Excepting the Buddhist Fast Days and important national holidays, the recitation continued for 65 days. The three books of Dīgha-nikāya containing 779 pages, the three books of the Majjhīma-nikāya containing 1,206 pages, and the three books of the Samyutta-nikāya containing 1,454 pages were recited.

During this Session the Venerable Abhi Dhaja Mahā Raṭṭha Guru Nyaungyan Sayadaw by common consent presided over the Chaṭṭha Sangāyanā Proceedings and over 500 Sangīti-kāraka Bhikkhus from all Theravādin countries participated.

Third Session

The Third Session of the Chaṭṭha Sangāyanā commenced on the 28th April 1955. The Sangīti-kāraka Bhikkhus recited the Anguttara Nikāya for 27 days excepting the Buddhist Fast Days and concluded the recitation on the 28th May. The Anguttara Nikāya comprises 1,651 Suttas in 9,557 pages.

Although this Nikāya was recited by the Sangīti-kāraka Mahātheras in 120 recitation-sessions during the First Great Buddhist Council, this age being a pathaka (text-reading and reciting), the Bhāraniṭṭhāraka Sabhā decided to raise the number of recitation-sessions to 210. Then from the 30th of May to the 2nd of July they recited the first six books of the Abhidhamma Piṭaka consisting of 2,302 pages. Therefore in this Session they recited 11,859 pages.

For this Session the Sangīti-kāraka Bhikkhus unanimously elected His Holiness Samdach Preah Mahā Sumedhādhipati C.N. Jotaññāno, Agga Mahā Paṇḍita, Sangharājā of Cambodia, and His Holiness Samdach Phrabuddhajinoros, Saklamahāsangha Pāmokkha, the Sangharājā of Laos as the Presiding Mahātheras of the Chaṭṭha Sangāyanā.

FOURTH SESSION—THAI SESSION

(Siyāma Sannipāta)

The Fourth Session—Siyāma Sannipāta-of the Chaṭṭha Sangāyanā commenced on the 16th December 1955. The Sangīti-kāraka Bhikkhus recited the Paṭṭhāna (Book of Originations) of the Abhidhamma, for 54 days excepting the Buddhist Fast days and the Independence Day, and concluded on the 16th February 1956.

Over 600 Sangīti-kāraka Bhikkhus were present and elected His Holiness Somdej Phra Vanarat Kittisobhana, Sangha-nāyaka of Thailand, as the Chaṭṭha Sangīti Mahānāyaka (Chairman).

During the Siyāma Session, the Five Books of the Paṭṭhāna of the Abhidhamma Piṭaka consisting of 2,686 pages, and 15 treatises in 6 Books comprising Khuddaka-pātha, Dhammapada, Itivuttaka, Vimāna-vatthu, Peta-vatthu, Thera-Gāthā, Therī-Gāthā, Thera Apadan, Therī Apadan, Buddhavamsa, Cariya Piṭaka, Mahā-niddesa, and Cūla-niddesa, 2,299 pages ; altogether 11 Books of 4,985 pages were recited.

Fifth Session

The Fifth and Final Session of the Chaṭṭha Sangāyanā, which commenced just as we went to press, is known as the Sri Lankā Sannipāta (The Ceylon Session). This Session commenced on 23rd April 1956 and terminates on May 24th, Visākha Day.

The Sangīti-kāraka Bhikkhus are reciting the following books : Pātha, Milinda-pañhā, Netti and Petakopadesa, and Patisambhidā-magga.

For this important Closing Session the Most Venerable Weliwita Dharmakirti Asarana Sarana Sri Saranankara, Mahā Nāyaka Thero of Malwatte Chapter of the Siyam Mahā Nikāya, Kandy, was elected the Presiding Mahāthera.

Meanwhile although the Chaṭṭha Sangāyanā is concluding, the united efforts will not cease; the huge Bhikkhu hostels and Refectory and the Great Sacred Cave and Administrative offices etc. are to form, with the huge library building now being completed, an International Buddhist University at the service of Asia and of all the world.

All has been done in harmony, the various countries have met together in harmony, discussed together in harmony and risen from the discussions in harmony, in true Buddhist spirit.

Here is something, the spirit in all this, that unites all the Theravādin countries and more than this, unites all Asia and, we hope will unite all the world.

Attā Versus Anattā

U Ba Htu, B.J.S. (Retd.)

Of the four great religions, Buddhism is the only one that denies the existence of God and Soul ; yet Buddhism has found most acceptance among the millions of the peoples of the world. It has stood the test of time for two thousand five hundred years. In this twentieth century science has advanced so tremendously that it not only introduces the atomic age but shows signs of ushering in the space-age in the near future. The bold discoveries of science have shaken some institutions to the very foundations and many an old ideology has been changed thereby. In this respect the Buddha Dhamma holds a unique position among the international religions. After 2,500 years, it is still a living religion and some of its fundamental doctrines form part of the daily lives of the millions of its adherents. It is noteworthy that these fundamental doctrines need no alteration or addition with the change of times.

Naturally an earnest student of Buddhist Philosophy would like to know what good points there are in the Buddha Dhamma that give solace, satisfaction, equanimity of mind to its true followers in times of stress as in times of peace and plenty.

Universal Laws

Gotama Buddha has founded his religion on Universal Laws—the laws that endure for all times. It is in fact the only religion which not only recognizes the supremacy of the Universal Laws but emphasises them as the basis of its moral scheme. These Universal Laws or principles apply equally to the past, the present, and the future Universes. Their applicability is unlimited either in point of time or space so that they may appropriately be said to transcend both time and space. In the first place let us examine the Law of Dependent Origination (Paṭicca-samuppāda) which is one of the foundation principles of the Universe. Paṭicca-samuppāda, that twelve-fold formula, gives the connection of cause and effect in a most systematic manner. That certainty and fixity of principle, where night follows day is plainly manifested in the working of the Law of Kamma. In the Dhammapada it is asked, "Is there any region on Earth where man can escape the evil consequences of his evil deeds" "Not in the air, nor in the middle of the ocean, nor even in the hollow of a mountain," the reply says, " is such a region to be found." In like manner happiness like his shadow follows a man who with a pure mind does meritorious deeds.

Gotama Buddha teaches man that the perfect life can be led without reference to a deity or outside agency and the worst and best that can happen to a man lie within his own power.

In this respect the true follower of the Buddha holds a unique position. In our survey of the Dhamma we find that there is no place for a Supreme Being or deity. It is the Moral Law of cause and effect that rules the whole universe, it is the very law that metes out justice with promptness and exactitude to the noble as well as the wicked. It shows no frown or favour. It knows no pardon. It needs no propitiation nor any intercession whatsoever. It is inexorable in its execution and no one can stop it. In the end it is the Universal Laws (Niyāma Dhammas) that reign supreme. They are immutable—everlasting.

The theory of the Soul

In all the international religions excepting Buddhism the soul theory forms one of the main pillars of the structure along with that of the self-existing Supreme Being or deity. It is therefore necessary to consider the meaning of the word "soul". It is said to mean the immaterial part of man which is immortal and separable at death from the body, or the moral or emotional essence of man as manifested in thinking, willing and knowing. In this respect the views expressed by an eminent western writer Sir Charles Eliot may be quoted. He says, "It is singular that so many religions should prescribe and prophesy for the soul without being able to describe its nature. It is truly surprising that people are not agreed as to the essential facts about their consciousness, their selves, souls, minds, spirits ; whether they are the same or different ; whether they are entities or aggregates." He adds, "The Buddha's answers to these questions cannot be dismissed as ancient or outlandish, for

they are practically the conclusions arrived at by a modern psychologist, William James ". Now here is what William James says concerning the 'Soul': " The states of consciousness are all that psychology requires to do her work with. Metaphysics and theology may prove the soul to exist, but for psychology the hypothesis of such a substantial principle of unity is superfluous. The thoughts themselves are the thinkers ". It is amply clear from the above that the conclusions arrived at by William James are in accord with the truth as regards the working of the mind proclaimed by the Exalted Buddha 2,500 years ago. According to Gotama Buddha, there is no such thing as permanent 'self', 'ego', or 'soul' in men or in any living beings. He goes further and says that there is no permanent self, ego, or soul, either in the personal, impersonal or universal aspect.

To show this, Gotama Buddha has subdivided the whole content of the universe into five portions or Khandhās and explained to the five ascetics, in the Anattalakkhana Sutta, that none of these Khandhās had any permanent essence or substance which could be called "soul", "self", "ego", or "attā": that all the five Khandhas, being aggregates are continually in a state of arising and ceasing, and that decay and decomposition are inherent in such component things. He adds that all that is born, brought into being and put together carries within itself the necessity of disintegration. That in the whole of the thirty-one abodes of beings there is no one or thing (be he a human being, a Deva, a Brahmā, or any " Supreme Being ") who is not subject to this Law of perpetual arising, decay and disintegration. Here again the Omniscient Buddha subdivides the whole universe or the cosmos into thirty-one abodes of beings, leaving no space uncovered thereby. It is an exhaustive survey. Above all, He not only analysed all corporeal bodies into Kalāpas (the nearest word to give the concept " atoms ") but has also catalogued 89 mental states obtainable by different grades of beings. Now this question forces itself upon us.

' Is there any single person or sage before or after the Buddha who has performed such stupendous monumental work ? '.

It can never be over-emphasised that according to Gotama Buddha there is nothing in the whole universe which is simple, self-determined and permanent ; everthing is compound, relative and transitory. There are only four primary elements throughout the entire cosmos that go into combination to form what is known as visible matter. They are never to be found by themselves but are found only in combination with one another. These four primary elements are Pathavī, Āpo, Tejo, and Vāyo. In their elemental state Pathavī possesses the quality of hardness or softness ; Āpo the quality of cohesion or fluidity ; Tejo the quality of heat or cold ; and Vayo the quality of support or motion. These seemingly opposite qualities are obtainable according to the quantity of each element that goes into combination with others. For example in a piece of steel, Pathavī predominates and therefore it shows the quality of hardness ; whereas in air the quantity of Pathavī is infinitesimal and there it shows the quality softness. The same principle applies to the three remaining elements. In their very nature these four primary elements are short-lived and transitory.

We should now turn to modern science to compare its findings as regards matter. Modern science has found that matter, in its present state of analysis is no more than electrical charges which are never at rest but are constantly in motion. These electrical charges are not visible to the naked eye but they possess definite qualities of their own. In short, modern science has found the whole of the material world to be in motion and in a state of flux. To put the whole thing in a nut-shell, motion means change ; change means impermanence ; in Pāli, " Anicca ". It is clear that modern science has come to support and prove one of the fundamental principles of the Buddha Dhamma. "Sabbe Sankhārā Aniccā " All composites are impermanent.

It is often argued against Buddhism that the Buddha teaches no centre of reality, no principle of permanence throughout the whole universe and all that He finds is the whirl and flux of phenomena which for him constitutes the universe. To this the reply may be given that against this whirl and flux of phenomena to be found on this side of the Saṁsāra, there exists on the other side of the Saṁsāra the Real of all Realities, in Pāli, " Nibbāna Dhātu ". This Nibbāna Dhātu is unborn, unoriginated, uncreated, unformed. It is a sublime state of positive bliss unassociated with birth, sorrow, decay and death.

What passes at death.

A student of Buddhist Philosophy may ask ; if there is no soul, what passes at death from one body to another. There is no permanent entity that can be called ' Soul ', but instead, we find, a variable aggregation of Khandhas which is constantly changing. At death this assemblage of Khandhas disperses and a new one reassembles under the influence of "Tanhā"— thirst for life. The inner life of a person is only a succession of thoughts ; that is, desires, affections and passions, and when the corporeal bond that holds them together dissolves at death, the last ruling Kamma of a dying person—in conjuction with 'Taṇha',— furnishes the cause for rebirth as a new being. This new being is psychologically continuous with the last one which determines his conditions to enjoy or suffer in the new existence. Here two Cosmic Laws come into action. The Law of Cause and Effect and the Law regulating the functions of the mind, in Pāli "Kamma Niyāma", and "Citta Niyāma".

In the Paṭṭhāna Desanā, we find, such relations and inter-relations of one phenomenon with the other are so elaborately and exhaustively dealt with that no phenomenon in the whole universe is left untouched. In its all embracing purview of phenomena there is nothing that can be called ' Soul ' or ' Attā '. Soul or Attā has no place in the universal scheme of things as expounded in the Paṭṭhāna Desanā. The investigation into the whole assemblage of Dhammas reaches its height of perfection in the Paṭṭhāna Desanā.

FOR THE GOOD OF THE MANY

Now Sangarava, the brāhmin, came to see the Exalted One. As he sat at one side he said this to the Exalted One.

' Master Gotama, we brāhmins, let me tell you, offer sacrifice and cause others to do so. Therefore, master Gotama, who so offers sacrifice or causes others to do so, one and all are proficient in a practice of merit that affects many persons ; that is, which results from offering sacrifice. Now, master Gotama, he who goes forth as a wanderer from this or that family, from the home to the homeless life, tames only the single self, calms only the single self ; leads to Nibbāna only the single self. So what I say is, thus he is proficient in a practice of merit that affects only one person, as a result of his going forth.'

' Well, brāhmin, as to that I will question you. Do you answer as you think fit. Now what think you, brāhmin? In this connexion a Tathāgata arises in the world, an Arahat who is a Fully Enlightened One, perfect in knowledge and practice, Wellfarer, World-knower, incomparable Charioteer of men to be tamed, Teacher of devas and mankind, a Buddha, an Exalted One. He says thus : "Come ! this is the way, this the practice, proficient in which I make known that incomparable bliss which is steeped in the holy life, by my own powers of comprehension realizing it. Come ye also ! Practise so that ye too may be proficient therein, so that ye too by your own powers of comprehension may realize it and abide therein. "

Thus this teacher teaches Dhamma and others too practise to attain that end. Moreover there are many hundreds, many thousands, many hundreds of thousands of such. Now what think you, brāhmin ? Since this is so, is it a practice of merit affecting only one person or many persons ; that is, the result of going forth ?

' No, master Gotama. It affects many persons, this going forth.'

Anguttara-Nikāya.



Sangīti-kāraka Bhikkhus taking their places for a Session of the Chaṭṭha Sangāyanā. Photograph shows a small section of the tiers ranged round the whole of the Great Sacred Cave.

An Address delivered by Hon'ble *Thado Mahā Thray Sithu* Justice U Chan Htoon, Honorary Secretary (1) of the Union of Burma Buddha Sāsana Council at the Closing Ceremonies of the Chaṭṭha Sangāyanā (The Sixth Great Buddhist Council).

Since the dawn of history no man has by the influence of his teachings so enriched and ennobled the thoughts and lives of countless generations of humanity as the Buddha. To honour this noblest of teachers and the greatest of men—the most compassionate Buddha—the three important events of His life, the the birth, the enlightenment and the Mahā Parinibbāna—the passing away—are celebrated on the full moon day of May every year. But today—the present full moon day of May—is of unique significance, for it marks the 2500th anniversary of the Mahā Parinibbāna of the Buddha, the beginning of the 2500th year of the Buddhist Era. This is also the day to which millions of Buddhists throughout the world have been looking forward as the day which, according to the tradition common to all Buddhists, will usher in a new period of history when, with the mighty resurgence of Buddhism, humanity may hope to raise itself out of the depths of dissension and strife, distrust and violence—all rooted in Lobha, Dosa and Moha—greed, hatred and ignorance. It is, therefore, indeed a unique occasion celebrated by Buddhists of all countries, in Europe, America, Australia as well as in Asia.

Furthermore, we are also celebrating today another momentous event in the history of our times, that is, the successful conclusion of the Chaṭṭha Sangāyanā—the Sixth Great Buddhist Council. Immediately after the passing away of the Buddha, 500 of His leading disciples assembled, in what is known as the First Great Buddhist Council, to collect, classify and arrange all the teachings of the Master. These collected teachings are in the Pāli language and known as the Tipiṭaka.

For the preservation of these precious teachings in their purity, a method was devised whereby each portion was entrusted to such a disciple as was well known for his proficiency in that particular portion, who, with his own disciples, was responsible for reciting and carrying that portion by heart. These groups became known as Bhāṇakas (Reciters). As members of a group died out their places were taken by younger members automatically as in any living organism. Thus the teachings of the Buddha were handed down from teacher to pupil in their pristine purity until they were committed to writing about 30 years before Christ. Successive Councils have been held to ensure the purity of these scriptures. In Burma the Sixth Council, known as the Chaṭṭha Sangāyanā, the Sixth Great Buddhist Council, has concluded its labours today after two years of intensive work by 2,500 monks, known as Sangīti-kārakas, selected as representing the most learned of the Buddhist world. This Great Council is the joint undertaking of the five Buddhist countries, Burma, Cambodia, Ceylon, Laos and Thailand, and full co-operation has been received from all the Buddhist countries. Amongst the 2,500 Sangīti-kāraka monks, many are from India and Pakistan, Nepal and Vietnam, working side by side with those from the five Buddhist countries. Today these scholars have finally passed and adopted, as representing the original teachings of the Buddha, the Texts which have been examined, purified and recited during the last two years and which are printed in 40 volumes covering over 15,000 pages of demy octavo size.

The unique occasion is therefore being celebrated throughout the Union of Burma on a most lavish and unprecedented scale. In the Great Cave near Rangoon, which was constructed specially for the purpose, there are assembled, in the august presence of those 2,500 Sangīti-karakas, the representatives of the Governments, Buddhist Churches and peoples of all the countries of the East, South and South-East Asia, who came to participate in the celebrations. These celebrations started on the 22nd and will go on till the 27th of this month.

Besides the formal proceedings, the celebrations include : presentation of 2,500 sets of the printed Texts and many other offerings to the 2,500 monks ; ordination of 2,500 Sāmaneras (novices) ; feeding of tens of thousands of people who come from all over Burma and other Buddhist countries ; exhibitions ; entertainments etc. They also include liberation of animals that had been marked for slaughter, commutation of death

sentences, reduction of imprisonment terms, closing of slaughter houses, and so on.

This afternoon, at the foot and under the shadow of the Great Pagoda—*Shwedagon*—the President of the Union of Burma has ceremoniously dedicated the newly built gigantic Hall as a Memorial of the historic occasion; immediately thereafter 5,000 monks assembled therein have chanted *parittā*—extracts from the scriptures—sending out waves of compassion to all beings and wishing for universal peace and happiness.

All these festivities and activities are no mere ephemeral celebrations of a few days' duration ; they signify the opening up of vast and manifold plans for the promotion and better understanding of Buddhism which have stemmed from the Buddha Sāsana Council, a Statutory body consisting of Buddhist leaders who are chosen representatives of the Government, the Buddhist Church and people of Burma.

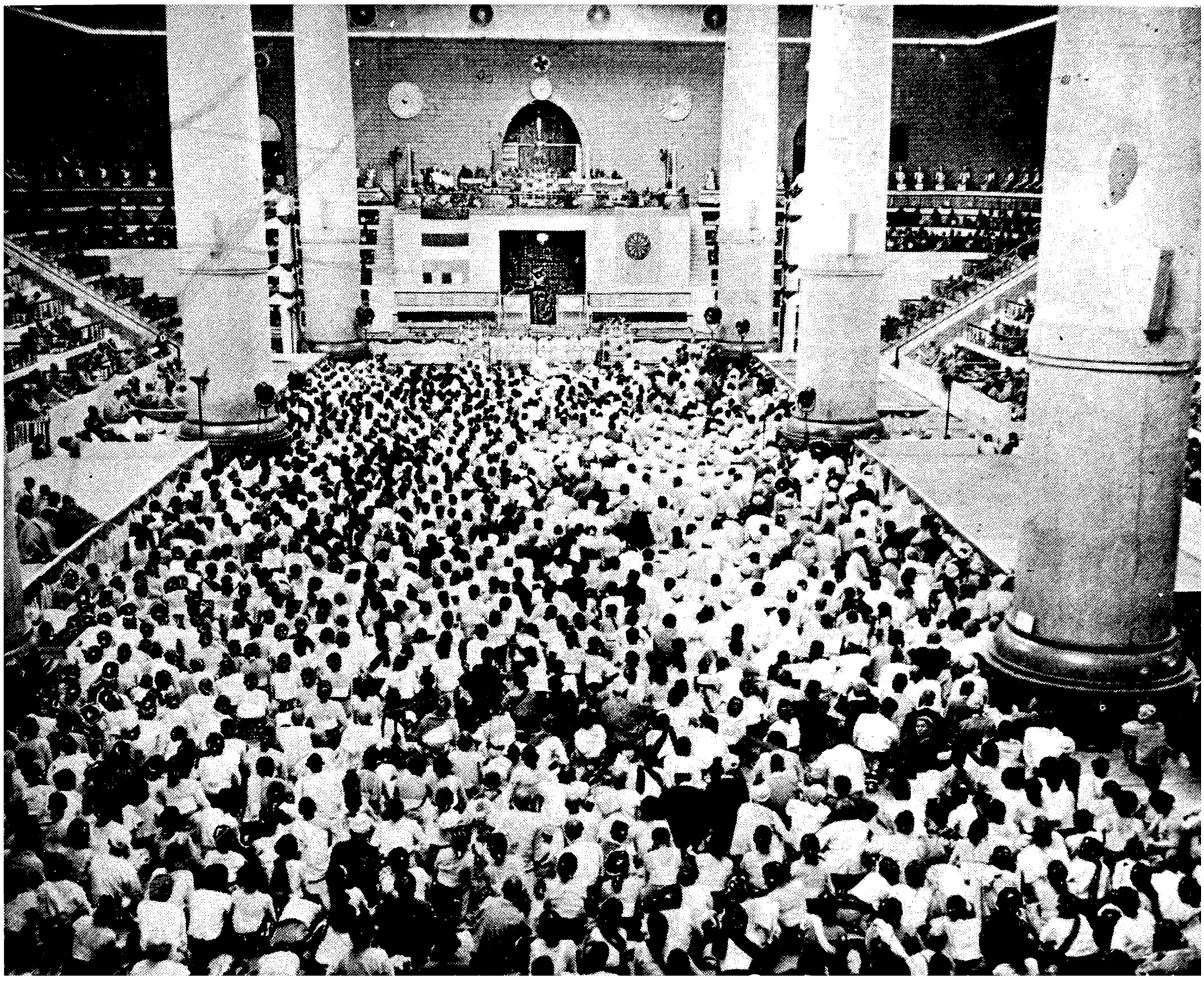
They also signify the tremendous impact of the Sixth Great Buddhist Council, and the attendant activities, on the whole of South, East and South-East Asia, resulting in the widespread and most intense religious and cultural awakening on an unprecedented scale. The inspiration and the influence of this Sixth Great Buddhist Council, which has been brought to a successful conclusion by the joint efforts of the Governments and peoples of this area, will ensure greater understanding and closer co-operation in their future activities. Already on the ground sanctified by the holding of the Sixth Great Council has arisen the nucleus of an International Buddhist University, the centre and fountain-head of numerous Buddhist activities already begun and of many more to be developed in the future, with full co-operation of these Buddhist countries, so that the benign influence of Buddhism will continue to spread far and wide for the peace of the world and the lasting goodwill of all beings.

In conclusion I would like to say that it is our fervent wish that all peoples, of all faiths, will consider this great and historic occasion of the 2,500th anniversary of the Buddha Sāsana to be one in which they can participate equally with us who are Buddhists ; for the great Teacher of peace and compassion, Gotama Buddha, made no distinction between men or nations, and the Law that He taught, with its principles of high moral endeavour, can be appreciated and followed by everyone, irrespective of creed or sect. It is in this Buddhist spirit of universal benevolence that we make the two-fold wish: that the Buddha Sāsana may long endure and that its blessings may envelop the entire world and bring peace and happiness to all men.

Suppose, monks, an ass follows close behind a herd of kine, thinking: I'm a cow too! I'm a cow too! But he is not like cows in colour, voice or hoof. He just follows close behind a herd of kine thinking: I'm a cow too! I'm a cow too! Just in the same way, monks, we have some monk who follows close behind the Order of Monks thinking: I'm a monk too! I'm a monk too! But he has not the desire to undertake the training in the higher morality which the other monks possess, nor that in the higher thought, nor that in the higher insight which other monks possess. He just follows close behind thinking: I'm a monk too! I'm a monk too!

Wherefore, monks, thus must ye train yourselves: Keen shall be our desire to undertake the training in...the higher insight. That is how ye must train yourselves.

Anguttara-Nikāya, The Book of the Threes, Chap. 81.



Scene inside the Cave showing audience from many nations with the Mahātheras on the high dais and the Bhikkhus seated at the sides of the Cave.

THE DHAMMAPADA COMMENTARY

(AGGASĀVAKA VATTHU)

THE STORY OF THE CHIEF DISCIPLES

(*Translated by the Pāli Department of the University of Rangoon*)

Asāre sāramatino sāre cāsāradassino,
te sāram nādhigacchanti micchāsaṅkappagocarā.
Sāram ca sārato ñatvā asārañ ca asārato,
te sāram adhigacchanti sammāsaṅkappagocarā.

Dhammapada—Vs. 11 and 12.

Those who consider the inessential as essential, and the essential as inessential, being addicted to wrong thoughts, do not attain to the essential. Realising the essential as essential and the inessential as inessential, those who are devoted to the right thoughts, attain to the essential.

The Master gave this religious discourse beginning with "*Asāre sāramatino*", while residing at *Veḷuvana*, the bamboo Grove, in connection with the report made by the Chief Disciples, regarding Sañjaya's refusal to come. Herein is the sequence of the narrative :—

Four *asankheyya* and one hundred thousand *kappas* (world cycles) ago our Master was a brahmin boy named Sumedha in the city of Amaravatī, and he attained perfection in all the arts. On the death of his parents, he abandoned his wealth worth many crores, renounced the world and became a hermit. While living in the Himalayas, he developed meditation and higher knowledge. Once as he was going through the sky, he saw the road being made clean for the entry of Dīpaṅkara, of Ten Powers, into the city of Ramma, from the Sudassana monastery. He took one portion of the road for himself and even before he had finished clearing it, the Master came and he stretched himself on the mire and made a bridge of himself.

Having thus laid himself down, he thought "May the Master together with his company of disciples not walk on the mire but tread upon me." As soon as the Master saw him, He prophesied "He is a potential Buddha, and at the end of the four *asankheyya* and a hundred thousand world cycles to come, he will become a Buddha named Gotama".

After that Master, (Dīpaṅkara), Koṇḍañña, Maṅgala, Sumana, Revata, Subhita, Anomadassī, Paduma, Nārada, Padumuttara, Sumedha, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa, Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana and Kassapa appeared and illuminated the three worlds and he, (the brahmin boy) received the prophecy from these twenty-three Buddhas. Then he fulfilled the full thirty Perfections ; namely, ten Perfections, ten Minor Perfections and ten Perfections of Supreme Value and being born as Vessantara he performed a great act of charity which caused the earth to quake. Having given away both wife and children at the end of his span of life he was reborn in the Tusita heaven. There he lived till the end of his span of life. The Gods from ten thousand universes assembled and requested him : "O Mighty Hero, this is the time for you ; be pleased to take rebirth in the womb of a mother, realize the state of deathlessness and save the beings, human and divine. Being addressed thus, he looked into the five great conditions for his rebirth, passed away from there and was reborn in the family of the Sākya king. There he was brought up in great splendour. In due course attaining the stage of a handsome youth, he enjoyed the glory of a king, resembling that of the celestial world, in three palaces which were built to suit the three seasons. Then, at the time of going for recreation in the pleasure garden, he saw in succession three messengers of the gods representing an old man, a sick man and a dead man. Then spiritual agitation arose in him and he turned back. And on the fourth occasion, he saw a recluse and he formed a liking for the state of renunciation, thinking, "Good is the life of a monk". He proceeded to the pleasure garden, spent the day-time there and while he was sitting on the bank of the sacred pond, the god Vissakamma came in the guise of a barber and bedecked him with adornments. Having heard the message of

the birth of the prince Rāhula and realizing the intensity of feeling of affection for his son, he reflected, "Before this bondage grows strong, I shall cut it off". In the evening, as he was entering the city, he heard this verse uttered by Kisāgotamī, the daughter of his paternal aunt, "Happy indeed is that mother, happy indeed is that father, happy indeed is that woman who has a husband like this" and thought: "This lady has conveyed to me a message of peace," and took off his pearl necklace and sent it to her. Then he entered his palace and as he lay on the royal couch, he saw the disorderly array of the dancing girls who were asleep. Disgusted at the sight he woke up Channa, asked him to bring Kanthaka (his horse), mounted the horse and with Channa as his companion, he undertook the great renunciation being surrounded by gods from ten thousand universes. On the bank of the river Anomā he became a recluse and by stages proceeded to Rājagaha. There he went on his rounds of alms and while sitting on the slope of the Paṇḍava hill he was offered kingship by the king of Magadha, which he declined. But he promised the king to come back to the kingdom after attaining Omniscience. Thereafter he approached Āḷāra and Uddaka and not finding anything specific to attain from them, he felt dissatisfied with their systems and practised great asceticism for six years. And early in the morning, on the full moon day of the month of Visākha, he took rice-milk, offered by Sujātā in a golden bowl and floated the bowl down the river Nerañjarā.* He spent the day-time in the Mahāvana forest-grove on the bank of the river Nerañjarā passing through various stages of meditation. In the evening he took the grass presented by Sotthiya (for a seat), and after being praised by Kāla the king of the serpents he ascended the (future) seat of enlightenment, spread the grass and made a resolve saying "I will not change this cross-legged posture until my mind becomes freed from (āsava) defilements due to absence of grasping"; He then sat facing the east and dispersed the army of Māra even before the setting of the Sun. In the first watch of the night he attained the knowledge of previous births, and in the second watch the knowledge of birth and death of beings and at the end of the last watch he directed his knowledge of the formulation of the mode of causes (*paṭiccasamuppāda*) and he acquired Omniscience replete with all good qualities such as the Ten Powers and the fourfold Confidence. He spent seven weeks on the Throne of Wisdom and in the eighth week sat at the foot of the Ajapāla banyan tree and taking into consideration the profundity of the Dhamma he hesitated to preach it. But being requested by Brahmā Sahampati, who was surrounded by Mahābrahmās from ten thousand universes, to preach the Dhamma, He surveyed the world with the eye of a Buddha and acceded to the request of the Brahmā. While considering as to whom he should preach the Dhamma first, he came to know the fact that Āḷāra and Uddaka had already died. He recalled to memory the great service rendered by the band of five ascetics and rose up from the seat and while going to the city of Kāsi, he conversed with Upaka (a wandering ascetic) on the way. On the full moon day of the month of Āsāḷha, He arrived at the residence of the band of five ascetics** in the Deer Park of Isipatana, convinced them that they were exerting themselves inappropriately and caused eighteen crores of Brahmā gods headed by Aññātakondañña to drink the nectar of immortality (*i.e.*, to attain Arahatship). He set in motion the Wheel of the Dhamma and on the fifth day of the fortnight after the glorious Wheel of the Dhamma had been set in motion, He established all those monks in Arahatship. On the same day, He perceived the attainment of the Sufficing Conditions in Yasa (a rich youth) who was disenchanted with the household life and had left it at night and called the noble youth saying "Come you Yasa". That night Yasa attained the fruition of *Sotāpatti* and on the following day the Buddha caused him to attain Arahatship. Buddha converted Yasa's fifty-four friends by using the formula of initiation "Come, monks" and caused them to attain Arahatship.

When the number of Arahats thus became sixty-one in the world, He the Buddha spent the rainy season and having celebrated the *Pāvāraṇā* ceremony sent the sixty monks to all the different directions saying "Go about the country, O monks" and Himself proceeded to Uruvelā and on the way, in the Kappāsika forest-grove, He converted thirty

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* To discover whether he would attain Sammā Sambuddhahood that day.

** The five ascetics who had been his companions.

aristocratic youths. The most backward among them became a *Sotāpanna* and the best among them became an *Anāgāmī*. He ordained them all with the formula " Come, monks " and sent them to different directions and Himself went to Uruvelā, performed 3,500 miracles and converted the matted-hair ascetic brothers, Uruvela-Kassapa, together with their company of a thousand matted-hair ascetics, ordaining them with the formula " Come, monks ". He caused them to stay at Gayasīsa and established them in Arahatship by preaching the Fire Sermon. Then, attended by those 1,000 Arahats, He went to Laṭṭhivana garden situated in the outskirts of the city of Rājagaha intending to fulfil the promise He had given to King Bimbisāra. Hearing the report that the Master had come, the king arrived with twelve myriads of brahmin householders. The Master gave a pleasant religious discourse to the king and established him together with eleven myriads in the fruition of *Sotāpatti* and one myriad in the Refuges. Next day, being praised by Sakka, the king of gods who was disguised as a youth, He entered the city of Rājagaha, had His meal at the royal palace, accepted the Veḷuvana monastery and lived there. There Sāriputta and Moggallāna came to Him.

Herein is the sequence of the story. Even before the appearance of the Buddha, there were two Brahmin villages named Upatissa and Kolita not far from Rājagaha. The brahmin wife Moggalī of the Kolita village conceived a child on the very same day as the brahmin wife Rūpasārī of the Upatissa village. It is said that these two families had been bound up with ties of friendship for seven generations. They observed the ceremony for the protection of the embryo for those two women on the same day. Both of them also, at the end of ten months, gave birth to sons. On the name-giving day, people gave the name Upatissa to the son of the brahmin wife Sārī because of the fact that he was the son of the foremost family of Upatissa village. To the other, as he was the son of the foremost family of Kolita village, they gave the name Kolita. As they grew up, both of them mastered all kinds of arts. The youth Upatissa had an escort of five hundred golden palanquins while going to the river or the garden for recreation. The youth Kolita had five hundred chariots drawn by thoroughbred horses. Both of them had each a following of five hundred youths. A festival was held every year at Rājagaha on the mountain top. A stand for those two youths was erected in the same place. They both sat together and, while looking at the show, laughed when there was occasion to laugh, showed emotion when there was the occasion for it, and gave presents when there was the occasion for doing so. But one day, while they were looking at the festival in this way, because of attaining maturity of understanding, they did not act as on previous days, did not laugh when they should have laughed, showed no emotion when emotion should have been shown and gave no alms when alms should have been given. The two young men, however, thought, "What is there to look at here ? Before a hundred years have elapsed, all these people will be going to an undesignated state. We must search for the doctrine of emancipation " and they kept on contemplating this subject. Then Kolita addressed Upatissa thus "Friend Upatissa, you do not seem to be pleased and delighted as on previous days ; you seem rather dissatisfied ; what are you thinking about ? " "Friend Kolita, looking at all these I find no substantiality. All this is useless. It is better that we should search for the state of our emancipation. This is what I have been thinking of while being seated here. But why are you dissatisfied ? " Kolita replied in the same way.

Then, knowing that Kolita's desire was the same as his own, Upatissa said : " Both of us have entertained a good thought. It is proper for us, who are searching for the doctrine of Emancipation, to gain admission into a religious order. Under whom should we take ordination ? "

At that time there lived Sañjaya, the wandering recluse, at Rājagaha together with a great retinue of the wandering recluses. And they, thinking that they would take ordination under him, sent off five hundred young men saying " You take the palanquins and chariots, and go " and they themselves together with the other five hundred youths went and took ordination under Sañjaya. Beginning from the time of their ordination Sañjaya reached the height of gain and fame. Having mastered all the doctrines of Sañjaya within a few days, they asked him, " Sir, is this all the doctrines you know or is there more of it ? ". Being told that that was all and that they now knew everything, they thought " If it is so, living a holy life under him is useless. The doctrine of emancipation to seek for which we have left the world cannot be developed under him. Jambūdpīa,

indeed, is vast. While journeying through villages, market-towns and capitals, we are sure to find some teacher who can teach the doctrine of Emancipation". Since then, wherever people said that there was a learned monk or brahmin they would go there and discuss with them. Others could not answer the questions put to them whereas they were able to answer all questions put by others. Thus they explored the whole of Jambūdīpa, turned back and came to their native place. Then they came to an understanding, "Friend Kolita, let the one of us who attains to deathlessness first, inform the other. While they were under this agreement the Master, as said before, arrived at Rājagaha. Having accepted the gift of Veḷuvana, Bamboo Grove Monastery, He lived there. The great Thera Assaji, who was one of the band of five monks among the sixty-one Arahats who were sent off in order to propagate the virtues of the Three Jewels with the words "Go about, O monks, for the good of the many", had returned and arrived at Rājagaha. Next day, early in the morning, he took his bowl and robe and entered Rājagaha for alms. At that time, Upatissa, the wandering recluse, had had his meal early in the morning and while going to the hermitage saw the elder and thought to himself "Never before have I seen such a recluse. In this world there are monks who are arahants or those who have reached the path of arahatship, and this one must be one of those monks. What if I should approach this monk and ask him, "Friend, under whom have you gone forth? Who is your teacher or whose doctrine do you approve of?" Then this thought occurred to him, "This is surely not the right time to ask this monk the question, as he is going his round of visits to the houses for alms. What if I should follow him closely? Those who need a thing know the means of getting it". He saw the Thera, who had finished collecting his alms, proceeding to another place, and noticing that the latter wanted to sit down he put down his ascetic stool and offered it to him. When he (Assaji) had finished his meal, he (Upatissa) also offered water from his own waterpot. Thus, having extended the services due to a teacher, he greeted the Thera, who had finished his meal, with kind words and said: "Friend, your faculties are serene and your complexion is clear and bright. Friend, under whom have you gone forth (from the household life)? Who is your teacher or whose doctrine do you approve of?" The Thera thought: "These wandering ascetics are known to be opposed to the teaching of the Master. I shall point out to him the profundity of the teaching." In order to show that he was just new to the Dhamma and Vinaya he said, "Friend, in fact I am a neophyte recently ordained, and have just come by this Dhamma and Vinaya. At present, I am not able to expound the Dhamma *in extenso*." "I am Upatissa by name. Whether it is little or much, please expound according to your ability. It is my task to understand its meaning in a hundred ways or a thousand," thinking thus the wandering ascetic said: "Say little or much. Tell me only the sense. I need only the substance. What will you do with many words?"

This being said, the Thera uttered the stanza beginning with "*Ye dhammā hetuppabhavā*" (Those phenomena which proceed from a cause). The wandering ascetic, while listening only to the first two feet of the stanza, became established in the path of the *Sotāpatti* embellished with a thousand modes of explanation, and the remaining two feet of the stanzas were completed at the time of his becoming a Sotāpanna. Having become a Sotāpanna, but finding that the higher distinctions (Magga and Phala) were not yet following, he thought that there must be a cause for it and said to the Thera, "Venerable Sir, this much is good enough for me. Please do not go further in the teaching of the higher Dhamma. Where does our Master live?" "In Veḷuvanna, brother." "Well then, Venerable Sir, you go on ahead. I have a friend and we have come to an understanding with each other thus: 'He who would attain the state of Deathlessness first, should inform the other'. After fulfilling my promise I shall bring my friend with me and come to the Master by the same path you have taken". Saying this he prostrated himself at the feet of the Thera conforming to the custom of fivefold veneration and keeping the Thera on the right as a mark of respect went round him thrice, bade him farewell and went towards the hermitage. The ascetic Kolita saw him coming even from afar, and thought to himself, "Today the look on the face of my friend is not as on other days. Surely it must be that he has attained the state of Deathlessness" and he asked him whether he had attained it. He acknowledged that he had, saying, "Yes brother, I have attained the state of Deathlessness" and repeated that very verse to him.

At the end of the recital of the stanza Kolita was established in the fruition of the Sotāpatti, and said, " Friend, where have you heard that our Master is residing ?" " Friend, it is said that He is in Veḷuvana. This is what I have been told by our teacher the Thera Assaji ". " Well then, friend, come, let us go and see the Master ". The Thera Sāriputta was a person who always revered his teacher ; so he told his friend : " Friend, let us also inform our teacher Sañjaya the wandering ascetic that we have attained the state of Deathlessness. If he understands he too will realize it. If not, he will take our word, go to the Master and listening to the sermons of the Buddha he will come to realise the Path and the Fruition. Then they both went to Sañjaya. Seeing them the latter asked, " My dear pupils, have you found anyone who could point out the path of Deathlessness ?" " Yes Sir, we have. The Buddha has appeared in the world ; the Dhamma has appeared ; the Sangha has appeared. But you are moving about in the vain and unsubstantial. Come, let us go to the Master." "You may go. It is not possible for me to go." " What's the reason ?" " I have been the teacher of a large number of people. So for me to become his pupil would be like a jar turning into a cup. It is not possible for me to live like a pupil." They said, " Please don't act like that, Sir." " Never mind, dear pupils, you go ; I shall not be able to go." " Sir, since the time of the appearance of the Buddha in the world, the mass of people, carrying perfumes, garlands, etc., in their hands, have been paying visits to Him and offering homage to Him alone. We too shall go there. What are you going to do ?" " My dear pupils, in this world who are in the majority—the dullard or the wise ?" " Sir, the dullards are many and the wise are few." "Well then, dear pupils, the wise will go to the wise monk Gotama and the dullards will come to me who am a dullard. Go your way. I shall not go. " They departed saying, " You will come to realise it yourself, Sir. "

After they left, the following of Sañjaya broke up and the hermitage then became deserted. Seeing the hermitage deserted, Sañjaya vomited hot blood. Of the five hundred wandering ascetics who went along with Kolita and Upatissa, two hundred and fifty, who were the followers of Sañjaya, returned, and they (Kolita and Upatissa) together with two hundred and fifty wandering ascetics, who were their own disciples, went to Veḷuvana. The Master, Who was seated in the midst of the fourfold assembly and was preaching the Dhamma, saw them coming from a distance and addressed the monks saying, " Monks, there come the two friends, Kolita and Upatissa. The two will comprise the pair of my chief and eminent disciples." They (Kolita and Upatissa) reached there, paid obeisance to the Master and sat at one place. Then they said to the Bhagavā, " Reverend Sir, may we receive the initiation and ordination from the Bhagavā ?" " Come monks, " said the Bhagavā, " the Dhamma has been well-expounded, lead the noble life to put an end to suffering completely." All of them became possessed of bowls and robes in a miraculous way and attained the appearance of theras of sixty years' standing.

Then, in accordance with the practice observed by them in their own sect, the Master developed His preaching of the Dhamma. All except the two Chief Disciples attained to arahatship. The achievement of the Chief Disciples as regards the three Higher Paths was yet to be accomplished. The reason being the immensity of the perfection of knowledge to be attained by a Chief Disciple.

Then, on the seventh day after his initiation, while living near the Kalavāḷa hamlet in the kingdom of Magadha, sloth and drowsiness overpowered Venerable Mahāmoggallāna.* The Master inspired him and freed him from sloth and drowsiness. Even as he was listening to the discourse on the subject of meditation on the elements given by the Master, he accomplished the achievement relating to the three Higher Paths and attained the height of the knowledge of the Perfection of a chief disciple. The Elder Sāriputta too spent a fortnight after the day of his initiation, and while living with the Teacher in the Sūkarakhata cave near Rājagaha and while the Vedanāpariggaha Suttanta was being preached to his own nephew Dīghanakha the wandering recluse, he applied his intelligence in the reflection of the discourse and as if enjoying food served for another, attained the height of the knowledge of the Perfection of a Chief disciple.

Was not the venerable one possessed of great intelligence ? Then how is it that he took a longer time to attain the knowledge

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* After ordination Upatissa was known as ' Sāriputta ' and Kolita as ' Moggallāna '.

of the Perfection of a chief disciple than Mahāmoggalāna ? It was because of much preparation he had to make. It is just as a poor man, wanting to go somewhere, can start immediately, but it becomes necessary for the kings to make great preparations, such as harnessing of elephant mounts, etc. This is an analogous case.

On that very day as the shadows lengthened, the Master held a meeting with His disciples at Veḷuvana, conferred Chief Discipleship upon the two elders and recited the Pāṭimokkha. The monks grumbled saying, " The Master shows partiality in bestowing favours. In conferring the Chief Discipleship, He should have conferred it upon the band of five recluses (Pañcavaggiyas) who became monks first. If He disregards them He should have given it to the fifty-five monks headed by the Elder Yasa or to the band of aristocratic youths (Bhaddavaggiyas) or to the three brothers, namely, Uruveḷakassapa and the other two. Disregarding all these monks, He has shown partiality in conferring the Chief Discipleship upon those who became monks last of all." The Master asked them what they were talking about and being told what it was, the Master said: "Monks, I do not bestow favour with partiality, I have bestowed just what each of them aspired to. As for Aññatakoṇḍañña, he did not aspire to the Chief Discipleship when he made the gift of the first crop for nine times at each harvest. But he bestowed the gift after having made an aspiration to realize arahatship, which is the chief of Dhamma, first amongst all the aspirants.

" When was that, Lord ? " " Do you wish to hear it, monks ? " " Yes, Venerable Sir." The Master then related this story of the past.

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Hon'ble U Nu, Prime Minister of the Union of Burma, lights candles at the Opening of the Siyāma Sannipāta (Thai Session) the Fourth Session of the Chaṭṭha Sangāyanā.

BUDDHISM AND MODERN CEYLON.

Broadcast over Burma Broadcasting Service by H. E. The High Commissioner for Ceylon in India, Sir Edwin Wijeratna, K.B.E.

Standing on the soil of Burma, a pre-eminently Buddhist country, it may perhaps appear to be superfluous to explain how Buddhism plays an essential role in a country. Nevertheless, I have ventured to speak a few words to the Buddhists of Burma and to give them some idea of the influence which Buddhism has continued to exercise in our Island Home of Lanka.

Those of you who are conversant with the history of Ceylon are doubtless aware of the close association which Buddhism has had with our Island throughout the long period of twenty-three centuries. Considerable literature on this subject is available, a study of which indicates that the introduction of Buddhism into Ceylon produced a spiritual ferment which has continued to influence our mode of thought, our ways of living, and our national character. But what of the present ? Buddhism remains the religion of the majority of the people and as such has a considerable bearing on the social influences which have moulded and are moulding modern Ceylon.

There are two aspects of Buddhism in modern Ceylon which we need to consider. Firstly, to what extent does Buddhism influence the problems of Ceylon today, and secondly how far is Buddhism helping to solve the same problems.

We may at this stage be asked what has Buddhism to do with social problems ? Does not its philosophy indicate an individualistic path which can be trodden independent of social environment, and leading to individual emancipation from suffering and mental disharmony. We have often heard of Buddhism being referred to as a means of life—a negation, a form of renunciation remote from social activity. If this is so, then, Buddhism undoubtedly has no contribution to make to the social life of our community. It is, therefore, necessary for us, very briefly, to determine whether Buddhism has a social viewpoint of its own. Buddhism primarily sets out to solve the problems of mental disharmony by getting at the basic cause which is to be found in craving or egocentricity. It postulates that the elimination of craving is fundamental to a realisation of mental harmony and proceeds to formulate a code of ethical conduct. The solution presented has nothing basically to do with ritual or ceremony, nor the repetition of any stereotyped formula, or any communion with a divine being.

Ethics and morality, therefore, constitute the very essence of Buddhist thought. Buddhism postulates a fundamental relationship between us and our fellow beings based on the elimination of egocentricity by such means as compassion and tolerance. In considering Buddhism to be a system of ethics and a right attitude towards our fellow beings, we immediately postulate a social aspect to Buddhism, and admit that Buddhism has a contribution to make to social philosophy.

Buddhism, however, does not postulate any particular social set-up in the sense of identifying itself with any particular social structure. Buddhism, at the beginning, adapted itself to the republican institutions of certain States in ancient India. It flourished under the benevolent monarchy of Asoka, and it was also akin to the democratic form of local government connoted by the Panchayats in India and the " Gamsabavas" in Ceylon. It did not, however, inherently identify itself with any of these systems of government. What it did do, and what it can be expected to do in modern Ceylon, is to infuse into the life of the community, whatever social form it assumes, certain vital social virtues and moral notions, on which the mental harmony of individuals, and consequently the stability of the community must ultimately depend.

Bearing this important consideration in mind, let us see how Buddhist social philosophy has influenced the shaping of modern Ceylon, and to what extent it is influencing the shape of things to come. Politically and socially the most outstanding occurrence in Ceylon in recent years has been our emergence, after centuries of foreign rule, as an independent community, an equal partner in the Commonwealth of Nations with the authority to mould our own destinies as we, as a community, desire. This has undoubtedly

been the most overwhelming fact in our contemporary political and social life. It is interesting to determine how much Buddhism has influenced the moulding of those political conditions which culminated in the emergence of an independent Ceylon.

I ask you to note that the political movement for self-government in Ceylon was permeated by what could best be described as "constitutionalism"—a desire on the part of our political leadership not to adopt any extreme method of political action, but to substitute persuasion as far as possible in its place. Constitutionalism characterised our political development right up to the achievement of Independence. Constitutionalism was no doubt nurtured by British political traditions, which have influenced political thought in our country substantially. But it is a matter for doubt whether, considering the nature of the struggle for freedom in some of the other South-Asian countries constitutionalism could have been so emphasised in our political development had it not been for the fact that a number of our statesmen were moulded in a tradition which postulates that a 'middle path' is better than one of extremes.

It is also a circumstance that the training ground of quite a number of our statesmen who figured prominently in the movement for political reform in Ceylon was the temperance movement, a movement for social reform with a Buddhist inspiration. One of the basic tenets of Buddhism is the eschewing of spirituous liquor on the basis that the taking of such liquor affects our capacity for mind-control which is so important a feature of the "Eight-fold Path".

Temperance is not exclusively a Buddhist idea, but the movement which took shape in our recent past and quickened our social sensibilities had a definite Buddhist inspiration. As just stated above, it was in the temperance movement that quite a number of our prominent national leaders got this training in leadership and social action, and the close association which this movement had with Buddhist thought, no doubt to some extent, conditioned the choice of methods adopted by them in the political sphere. Constitutionalism, or the choosing of a middle way, in preference to extremes, it may be claimed, is an indication of the manner in which Buddhism has helped to mould the political life of modern Ceylon.

A basic concept which Buddhism upholds in its social philosophy is the elimination of egocentricity in socio-economic relationships, for egocentricity produces craving and mental disharmony. Here is a postulate fundamental to Buddhism. I am not espousing the cause here of either the public or private ownership of the means of production in relation to our economy. Both systems of economic organisation may be justified on social grounds and Buddhism cannot compromise itself by identifying completely with either social form.

Private ownership of the means of production has justification if its motivation is not merely private profit and if it results in efficiency of production, and provided further, the benefits of such production in the form of national wealth are adequately appreciated by the State for Social welfare. The advantage of such private ownership is that there is less opportunity for the State to stifle the ordinary liberties of the individual if economic power is distributed throughout the community rather than centralised in the hands of a single State authority.

On the other hand, public ownership facilitates planned production and distribution, making it easier, in the circumstances, to establish a Welfare State, where egocentricity could be soft-pedalled to a great extent.

Ours is a mixed economy at present We have private enterprise and we have enterprise functioning under State ownership. But I would like to draw special attention to the co-operative movement which is playing such a prominent part in the economy of modern Ceylon. Every three persons in five in Ceylon are members of a Co-operative Society, and the government today has recognised the unique position which co-operation holds in the economy of our country.

This movement which is being specially fostered in modern Ceylon has much in it which harmonises with the fundamental Buddhist concept of socio-economic relationships, for co-operation is nurtured on notions of public welfare and provides the community with a means of obtaining its fundamental needs without resort to a process which may stimulate egocentricity

On the other hand it avoids the pitfalls of State ownership. It helps to maintain a balance of power between the State and the community which may be imperilled if economic power is vested in a single State authority. In a word, it weakens the manifestation of egocentricity in our socio-economic relationships whether emanating from the profit motivation of private enterprise, or the power motivation of an all pervading State authority with absolute economic control over the community. Modern Ceylon is thus developing its economy in harmony with the fundamental socio-economic concept of Buddhism by giving such outstanding emphasis to the co-operative idea in its economic set-up.

Another important social postulate which must necessarily emanate from Buddhist social theory is a broad spirit of tolerance in our social relationships.

This broad spirit of tolerance is one of the most valuable features of the Buddhist way of life. There is no record in the long history of Buddhism where recourse has been had to persecution or conversion by force. I do believe that society is culturally enriched by a diversity of opinion, and that diverse points of view can produce a rich cultural synthesis of value to society.

We also require diverse experiences to be passed on to the crucible of social decision if any action ultimately taken is to bear relationship to reality. We in modern Ceylon have been fortunate in being able to infuse a spirit of tolerance into our social, political and religious life. In spite of occasional tendencies to the contrary, religious denominations live in amity and harmony with one another.

There is, however, one aspect of the problem of tolerance which needs special reference and that is the problem of caste. A caste stratification of society undoubtedly exists in modern Ceylon, but its social consequences are negligible in comparison with the complexity and gravity of the problem in India. This, I venture to state, is largely due to the fact that Buddhism with its broad concept of tolerance has exercised a restraining influence on our notions of caste, and we are lucky that modern Ceylon has not, as a result, inherited any of the formidable social problems arising from caste that complicate social development and political progress in India.

But, this is not to deny the existence of a caste consciousness in modern Ceylon, persisting as a hangover from a feudal and unenlightened period of our history. It is necessary to eradicate this anachronism from our social consciousness if we are to achieve a maximum degree of social cohesion, social efficiency and social justice in modern Ceylon.

We have, therefore, to place the highest value on this priceless gift of social tolerance which we owe to our Buddhist heritage. In this age of violent hatreds, irreconcilable class antagonisms and bitter racial conflicts, we have constantly to bear in mind a remarkable saying of the Buddha " Not by hate is hate destroyed, but by love is hate destroyed ". No saying of the Master could better epitomise His philosophy of social tolerance.

I have drawn attention to three important social virtues which Buddhism postulates as conducive to harmonious and healthy social relationships. Very briefly, they are the choosing of a middle way in preference to extremes as a method of action, tolerance in social life, and the elimination of egocentricity in our socio-economic relationships. I have related these moral concepts to the methods of political action and the pattern of society in modern Ceylon.

In Buddhism, we do not require any special form of external assistance for our own harmonious development, provided that we make use of the stupendous potentialities which each and every one of us inherently possesses. Most religions postulate the necessity for some external source of assistance, particularly of a divine nature for the solution of human problems. This is not so in Buddhism. Thus, for instance in democracy, man is not a mere cipher in a mass movement, someone whose personality or individuality could be sacrificed so long as some specific end could be realised. On the other hand the stature of each and every individual in democratic society is the measure of all. This attitude towards human personality is of vital consequence to us in modern Ceylon, where we are not isolated from trends of thought which endeavour to make man a mere cog in a wheel of mass action, a cipher in the inexorable process of events. One of the features of our modern world which we need to view with alarm is the power of mass suggestion, and of mass propaganda.

We are losing our capacity to think and are in the greatest danger of succumbing, in our contemporary age, to this power of mass suggestion.

The instruments of propaganda which are in the hands of the protagonists of ideologies are so powerful that this age could almost be called an age of mass hysteria and mass emotions. Modern man needs to be constantly reminded that he is primarily a rational animal and not merely an emotional one, and that he should not sacrifice his thinking processes by succumbing blindly to the emotional appeal of modern propaganda.

Buddhism emphasises rationality as against emotionality. In fact it maintains that reason is the only weapon we should make use of in our path of progress. The Buddha has emphasised that we should accept his doctrine not merely because other people ask us to do so, but only if, after a process of thought and experience, we can find it acceptable. There is no appeal to emotion or mass suggestion in His remarkable words "Therefore Ananda be ye lamps unto yourselves. Be ye a refuge unto yourselves. Betake yourselves to no external Refuge. Hold fast to the truth as a lamp".

Here then, we have before us a brief summary of the social virtues which the Buddha hands down to us to aid in the task of nation-building in our island home of Lanka. We need to mould ourselves into a community treading a middle path in preference to extremes in our methods of action, with egocentricity and craving controlled in our economic relationships, and a broad tolerance permeating our social life. We can only do so if we stress the value of rationality over emotion in human personality and if, through the exercise of our intelligence, we discover, as the Buddha did, the fundamental truth of mental harmony.

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'Monks, those monks who point out what is not Dhamma as Dhamma,—such conduct of theirs is to the loss of many folk, to the misery of many folk, to the loss, the injury, the misery of devas and mankind. Moreover, such beget great demerit and cause the disappearance of this true Dhamma.

Those monks who point to Dhamma as not Dhamma...who point to what is not the Discipline as the Discipline...to what is the Discipline as not the Discipline...who point out things not uttered and proclaimed by the Tathāgata as having been uttered and proclaimed by him...who point out what was uttered and proclaimed by him as not having been so uttered and proclaimed...who point out something not practised by the Tathāgata as having been practised by him...and the reverse...who point out what was not ordained by the Tathāgata as having been ordained by him...and the reverse...such monks' conduct is to the loss of many folk, to the misery of many folk, to the loss, injury and misery of devas and mankind. Moreover, such monks beget great demerit and cause the disappearance of this true Dhamma.

Anguttara-Nikāya.



A street of monastic hostels erected to accommodate the Sangīti-kāraka Bhikkhus.

An Address delivered on 25th April 2499 B.E. (1956 C.E.)

By Agga Mahā Thray Sithu Thado Thiri Thudhamma *U Thein Maung, Vice-President of the Union of Burma Buddha Sāsana Council, on the occasion of returning the Relics of Arahat Mahā Moggali-putta Tissa Mahāthera.*

Your Excellency,

The sacred Relics of Arahats Mahā Moggali-putta Tissa Mahāthera, Goti Putta Tissa Mahāthera and Kosiki Putta Tissa Mahāthera were brought to Burma for public veneration on the 26th of March 1956 C.E. and although the people of the Union of Burma in this short time have not been able to venerate them as they would wish, since the Relics were brought from India on the understanding that they would remain in Burma only up to the opening of the Fifth Session (Sri Lankā Sannipāta) of the Chaṭṭha Sangāyanā, we now regretfully have to return them to Sri Lankā as the time allotted for Burma has expired.

Nevertheless all the Buddhists of this country are much indebted to the Governments of Ceylon and Union of Burma for affording them facilities to pay homage, especially as the Venerable Mahā Moggali-putta Tissa Mahāthera was the mighty Arahat who deputed his disciples to Burma to establish the Buddha's Sāsana in this country and thus the first benefactor of the Bhikkhu Sangha and the lay devotees of the Union of Burma.

May we avail ourselves of this opportunity to ask His Excellency the Hon'ble Jayaweera Kuruppu, Minister for Local Government and Cultural Affairs, and Leader of the Delegation of Ceylon to the Chaṭṭha Sangāyanā, through your Excellency, to convey our thanks to the Sangha, the Government and the people of Sri Lankā for their heartiest and fullest co-operation with us in the Chaṭṭha Sangāyanā in particular and in the cause of Buddhism in general.

1. May the Buddha's Sāsana flourish all over the world.

2. May the bond of friendship between Ceylon and Burma be further cemented.

3. May the peoples of the world enjoy PEACE and HAPPINESS.

* * * *

" Monks, whatsoever monk or nun disavows the training and returns to the lower life, five matters for self-blame and reproach from the standpoint of Dhamma come to him here now. What five ?

In you he thinks there was verily no faith in right things, no conscientiousness, no fear of blame, no energy and no insight into right things ".

Anguttara-Nikāya.

THE RELICS OF MOGGALLIPUTTA TISSA THERO.

Speech by H. E. the High Commissioner for Ceylon in India, Sir Edwin Wijeratna, K.B.E. at Rangoon Airport.

Within the next few days Ceylon will have an opportunity to offer a reverent welcome to the relics of the great Buddhist saint, Moggalliputta Tissa Thero, who was instrumental in sending the two royal missionaries, Mahinda and Sanghamitta, to Ceylon to propagate the Dhamma.

It was a happy moment of realisation when on 5th February, 1956 I had the privilege of accepting on behalf of our Government, at the Delhi Airport, the particular casket containing the relics of Moggalliputta Tissa Thero brought by Madame Pandit from England. This casket with the two others was received by Mr. Nehru at a simple but dignified ceremony in the presence of a distinguished gathering. I took the opportunity to express to the Prime Minister of India, our special appreciation for his kind gesture in agreeing to allocate to us the one casket which has a special significance for us and which we had set our hearts to secure for ourselves. Our special thanks are due to Madame Pandit for her own efforts in bringing about the transfer of the relics from the British Museum. To me it appeared a historic coincidence that another great daughter of India had been called upon to follow the lead given by the royal nun and thus become an instrument to revivify Buddhism in Ceylon as Princess Sanghamitta of old had done before.

The Relics found in this casket will be of interest to all of us and in particular to the Buddhist public. These are the Relics of Kosikiputta, Gotiputta and Moggalliputta Tissa. Of the three monks, Moggalliputta Tissa was undoubtedly the most illustrious. He was the chief exponent of the Vinaya for many years and died, full of fame, twenty-six years after the Abhiseka (coronation) of Asoka. In the sixth year of Asoka's reign Moggalliputta Tissa Thero ordained Mahinda. It was this same Thero who taught the Dhamma both to Mahinda and to his royal sister Sanghamitta. The manner in which he obtained the consent of the Emperor is given in a striking passage in the Mahāvamsa. " Said the monk to the king 'even a lavish giver of gifts like to thee is not a kinsman of the religion ; giver of wealth is he called, O ruler of men. But he who lets son or daughter enter the religious order is kinsman of the religion and withal a giver of gifts' ".

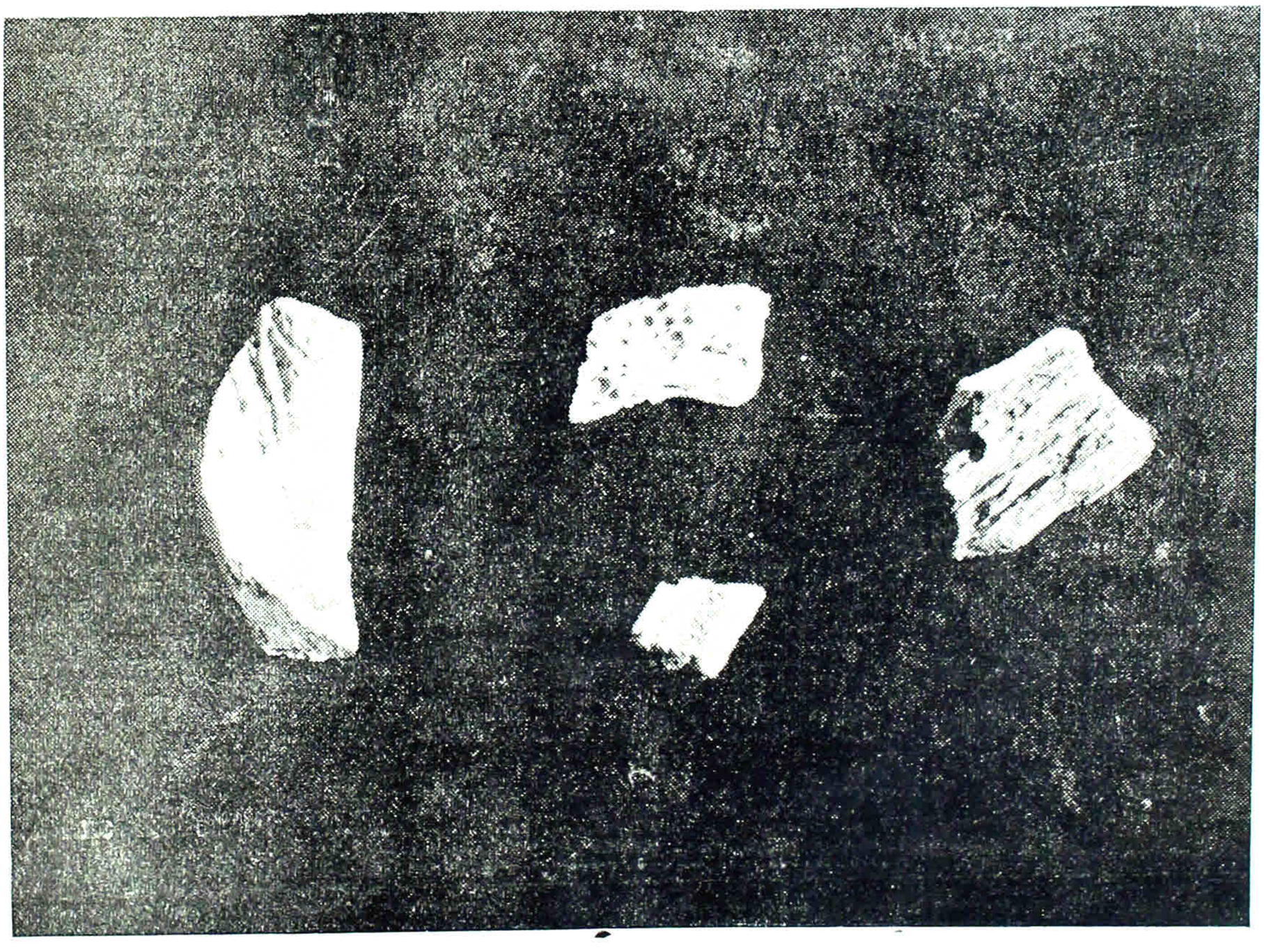
The king's reaction was one which deserves the highest praise. The monarch asked Mahinda and Sanghamitta who stood near him : " Do you wish to receive the pabbajja, (ordination) dear ones ? The pabbajja is held to be a great good ". Then, they said to him : " This very day we would fain enter the order, if thou, O King, dost wish it ; for us, even as for thee, will blessing come of our pabbajja " ; and it so came to pass that although the monarch wished to confer on Mahinda the dignity of prince-regent, yet did he consent to his ordination with the thought : " This is the great dignity ".

It may be of interest to know that Moggalliputta Tissa was greatly concerned with the schism that had arisen and the emergence of a group of heretics clad in yellow robes and proclaiming their own doctrines as the doctrines of the Master. He found it necessary to take himself away from his abode, all alone, further up the Ganges on the Ahoganga mountain and spend his time in solitary retreat. In the meantime, the Emperor himself attempted to find ways and means to remove the canker, " the evil plague-boil ", on the doctrine, but met with no success. He then made inquiries as to whether there was a Bhikkhu who was able to set the king's doubt at rest and befriend the religion. He was then informed of Moggalliputta Tissa who had by then retired into silent meditation. Accordingly he invited this venerable monk to come back from his retreat and to assist him in purifying the Sangha. The third great Council of the Buddhists was the result ; and over this Council presided the great monk.

After the convocation was over, Moggalliputta Tissa decided to have the message of the Buddha spread in other regions. He sent missionaries to Kashmir, to the country of the Yona, to Mahīsamaṇḍala, as well as to the Himalaya Country. Of the missions so sent out, the most important was the one which was despatched to Ceylon. For this purpose he selected Mahinda, the royal monk, and sent him with four others with this blessing, " Ye shall found in the lovely



Casket enshrining the Sacred Relics of Arahats Kosikiputta, Gotiputta and Mahā Moggalliputta Tissa.



Bone Relics of Arahats Kosikiputta Mahāthera, Gotiputta Mahāthera and Moggalliputta Tissa Mahāthera.



First Inscription on the sacred Relic casket enshrining the remains of Arahats Kosikiputta, Gotiputta and Mahā Moggalliputta Tissa Mahātheras.



Second Inscription.



Third Inscription.

Island of Lankā, the lovely religion of the Conqueror ".

The coming of Mahinda and the success he achieved in the spreading of Buddhism in Lankā are matters recorded in the annals of our own country.

It is also recorded that, sometime after Mahinda had introduced Buddhism into Ceylon, his nephew Sāmaṇera Sumana, who too had come to Ceylon, was sent back by the King Devānampīyatissa, with a message to Asoka requesting from him the gift of some relics of the Buddha as well as the alms-bowl that the Master had used. The message read as follows :—

" Thy friend, O Great King, desires, being converted to the doctrine of the Buddha to build a Thūpa (cairn) ; do thou give me the relics of the Sage and the alms-bowl that the Master used ".

I have not come across any reference to the part played by Moggalliputta Tissa in connection with the handing over of the relics which had been applied for by our Monarch. There is, however, no doubt that this wise counsellor guided the Emperor in his decision to part with the relics which were taken by Sāmaṇera Sumana to Ceylon.

This much is clear that it was due to the intervention of Moggalliputta Tissa that the royal nun Sanghamitta was sent to Ceylon with a sapling of the Bodhi-tree. By that time, Queen Anula, wife of Devānampīyatissa's brother, as well as a number of other women had accepted the ten precepts and were waiting for the Pabbajja. A nunnery Upāsikavihāra—had already been built and a special request was forwarded by the king to the Indian Emperor for the presence, in the Island, of the Bhikkhūni Sanghamitta, and for the gift of a branch of the Bodhi-tree. Sanghamitta, on receiving the message from her brother went to Asoka and asked his permission to leave for Lankā. Asoka was reluctant to part with his daughter. To her he said : " how shall I, when I no longer behold thee, dear one, master the grief aroused by the parting with son and grandson ? " Here, Moggalliputta Tissa intervened and advised the king that he should send his own beloved daughter, too, as well as a branch of the Bodhi-tree to Lankā where the Dhamma had already taken root.

Thus, it will be seen that it is to Moggalliputta Tissa that our country owes a great debt of gratitude for the part he played in the introduction of Buddhism into Ceylon, for sending the Royal missionaries to propagate the Dhamma in the Island, and also for the gift of the Bodhi sapling. It is but fitting that the relics of this great saint are to be given a resting place in the land which he loved and which he had selected as the fruitful soil for the spread of Buddhism..

These relic caskets were found at Sanchi by Sir Alexander Cunningham in association with Mr. F. C. Masey in the year 1851 and were transferred to the British Museum where they formed part of the valuable and highly prized Indian collections. It was for this reason that these three particular caskets were selected to adorn the gallery of the " Masterpieces of the world " at the Edward VII Gallery which was the first part of the British Museum opened after the war in 1946. The inscriptions appearing on the caskets have been referred to by several scholars of eminence and find special mention, together with photographs, in " The Monuments of Sanchi " by Sir John Marshall. The well-known Indian authority Prof. N. G. Majumdar has supplied the notes as well as the descriptive account and the photographs to this volume.

During my tenure of office as High Commissioner for Ceylon in London, my attention was drawn by one of our research scholars, Mr. Wimalananda, to the existence of these relics at the British Museum. With a view to securing the relics for us, I immediately started negotiations with the museum authorities. After protracted negotiations the Trustees of the British Museum agreed to part with the casket which contains the relics which we in Ceylon cherish so much, on the understanding that the concurrence of the Indian Government would be obtained by us. Accordingly the late Mr. D. S. Senanayake approached the Indian Prime Minister and subsequently the question was pursued by Mr. Dudley Senanayake during his tenure of office. It, however, fell to the lot of Sir John Kotelawala, our present Prime Minister, to finalise arrangements with Mr. Nehru and to bring to a successful conclusion the efforts of his two predecessors and himself.

I am indebted to Dr. B. Ch. Chhabra, Deputy Director General of the Department of Archaeology of the Indian Government for his valuable assistance in deciphering the inscriptions on the caskets. They are three in number, one on the base of the box ; the

second on the inner side of the lid of the box, and the third on the outer side of the lid.

The original box is made of mottled steatite. The present plaster-of-Paris cast of the box is given the natural colour. I quote in full from Dr. Chhabra's note in regard to the inscriptions with illustrative photographs which he has kindly supplied me and which will enable the reader to identify the several inscriptions.

" The first inscription consists of eleven letters, engraved in a circle. The last two letters, which could not fit in there, occur in the centre of the circle, spiralwise. They read as follows :—

sa pu ri sa sa mo ga li pu ta sa

Pāli : *Sapurisasa Moggalliputtassa*

Translation: " Of the Venerable Moggalli-putta "

It may be observed here that the inscription employs the term *sapurisa*, which literally means 'good man' or 'saint', possible as an equivalent of the more common term *arahat*.

Such inscriptions usually contain merely the names and titles in the genitive (possessive case), the subject 'bone relics' or corporeal relics' being understood. Thus, the present three inscriptions on the casket inform us that it contains the bone relics of the three Buddhist saints named ".

" The second inscription consists of ten letters, making a perfect circle. They read as follows :

sa pu ri sa sa go ti pu ta sa

Pāli : *Sapurisasa Gotiputtassa*

Translation : " Of the venerable Goti-putta ".

The third inscription consists of eleven letters, written in a circle, the circle being incomplete. The letters are smaller in size. It appears that the scribe wanted to avoid the situation with which he was faced in the first inscription where he could not accommodate the last two letters in the circle. Here he erred on the other side : he made the letters too small and had to leave some space free. The eleven letters read as follows :—

sa pu ri sa sa ko si ki ta sa

Pāli : Sapurisasa Kosikiputtassa

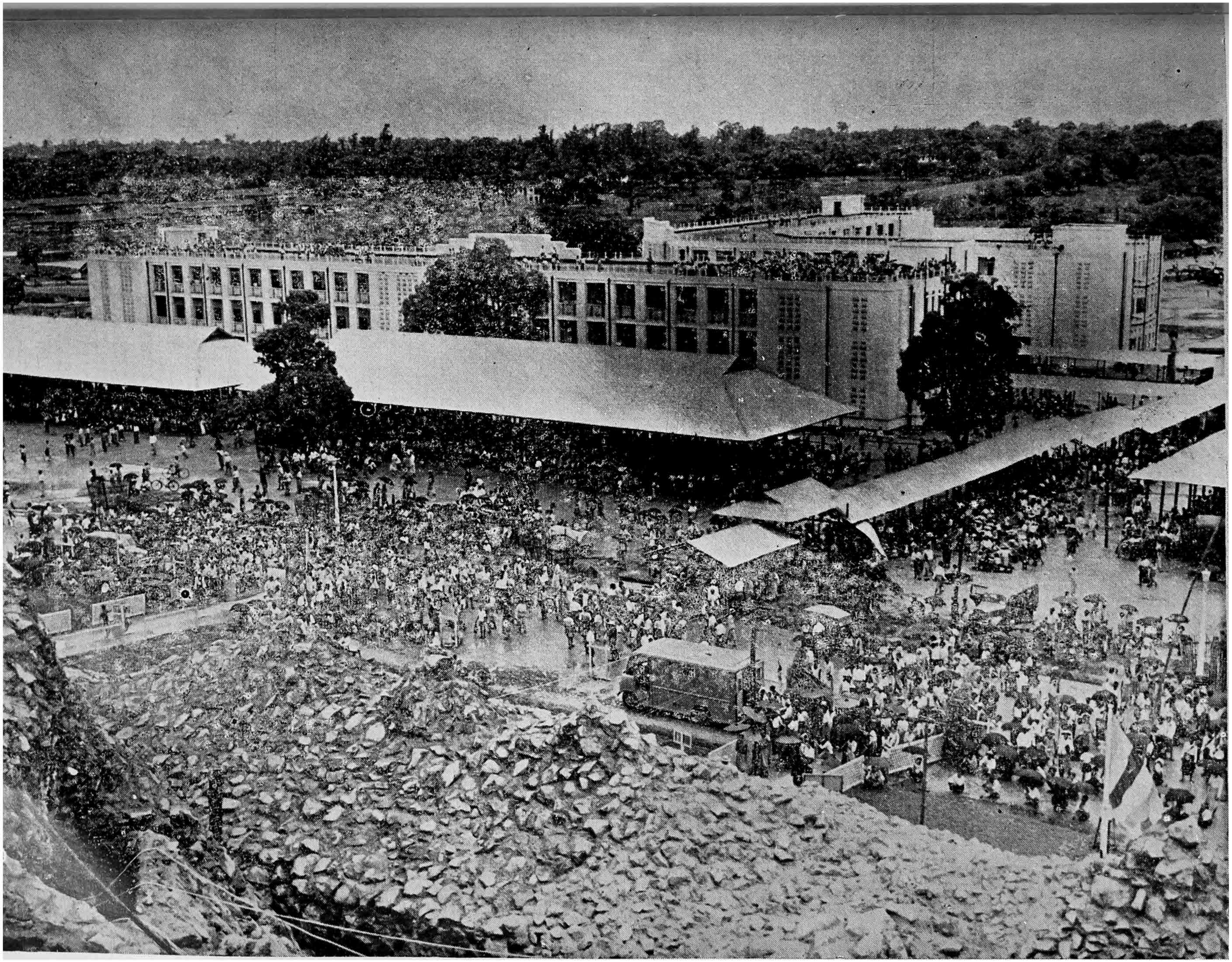
Translation : " Of the venerable Kosiki-putta.

❋ ❋ ❋ ❋ ❋

'This, monks, is reckoned to be lamentation in the discipline of the Ariyan, namely, singing. This is reckoned as causing madness in the discipline of the Ariyan, namely, dancing. This is reckoned as childishness in the discipline of the Ariyan, namely, immoderate laughter that displays the teeth.

Wherefore, monks, away with the bridge that leads to singing and dancing! Enough for you, if you are pleased righteously, to smile just to show your pleasure.

Anguttara-Nikāya.



Crowds assembling for the Opening of the Chaṭṭha Sangāyanā. The buildings in the background are some of the monastic hostels erected to house the Sangīti-kāraka Bhikkhus.

HUMANISM: BUDDHISM: THEISM

Certain Views Clarified.

U Hla Maung, B.A.

Here we give the views of a rather broad-minded theist, who has made strong strictures on "The Good Life without belief in God" theory of the modern humanist. We have been asked to state the Buddhist position *vis-a-vis* the position of the humanist. Our task is made fairly easy, as the enquirer has very considerately defined the attitude and the prevailing views of those liberal-minded Christians who hold 'renovated' or 'watered-down' ideas of God and Church.

Our theist begins with the humanist's 'Moratorium on God'. He answers the humanist's explicit question: 'What if modern humanity were to declare a moratorium on God for fifty years, and see if, without theology, man might not be morally improved ?' The theist is not shocked by the clear distrust shown in regard to theism's ethical consequence. The influence of much of the popular belief in God, he admits, is not moral but immoral ; and the reason is that not a few God-believers are very lazily inclined and put too much on the shoulders of a kindly deity and shirk moral observances and duties. To him the old type of theism means concepts of right and wrong rigidly defined by Infallible Revelation. There was too much of obeying the letter and not the spirit so that the humanists are not unreasonable in much of their attack on current theism. Our enquirer, however, contends that the matter is not so simple that it can be disposed of effectively by the humanist's 'moratorium on God'.

While yielding to the view that ultimately an ethic of high ideals, if supported with enthusiasm and unflagging devotion, does not depend on the supernatural direction of a code or on a system of divine rewards and punishments or on a picture of God as king, law-giver and judge, he yet claims that this ethic of high ideals must and does depend on reverence for personality, which after all forms the crux of the whole matter.

The theist goes on to add that right and wrong are basically a scale of values ; and ideas concerning them depend on what the individual and the society he lives in regard as valuable so that ultimately morals, both in the individual and social aspects, depend on the worth of Personality. He warns the humanist that the worth of Personality cannot be dictated by the whims and fancies or ideologies of a school of thought or by the fiat of any state. It must be a value accompanying his 'Cosmic Creed'.

Having enunciated his own position, he stigmatises the humanist's ethic of high ideals as mere wishful thinking rendered ridiculous by its own factors. For what is "personality" to a humanist ? Does not his scientific materialism say that it is a fortuitous by-product of a purposeless universe ? Does not the mental or spiritual life begin and end suddenly in a meaningless way and is not this short earthly course only an unexplained interlude between two annihilations ? What meaning or essence has his life, whether lived heroically or basely ? Are not the chaotic conditions now prevailing in the world, repercussions of such a material philosophy ? Is then human life a lost cause in the natural universe ? Is man suffering and struggling against a vast indifference ?

Finally, the theist sums up his position for us. For him the two decisive questions are whether Personality is not the great central fact of the universe and whether this Personality should not be coupled with 'the Eternal Spirit' or whether it is only a 'chance spark' struck off from the activities and collisions of the merely physical. He is convinced that atheism is no solution of the problem and that behind a partial and inadequate idea of God, is God. Yet again, there is, he feels, the need for a positive presentation of a creditable idea of God. He himself frankly despairs of being able to toss off on demand a statement of theism philosophically adequate to the NEW AMAZING UNIVERSE. He thinks the solution of the problem will require the work of the best minds of the age.

The question put to us was : 'What has Buddhism, or, rather, what have I as a Buddhist to say on the points raised in the foregoing ? 'The Buddha's discovery of Truth 2,500 years ago provides an over-all answer to the main points involved. This

restatement marked the culminating point between the conflicting views of pure materialism on the one side and of the various forms and vogues of theism on the other. Theism with its ' First Cause ' had gradually developed out of Animism, rising into Polytheism and then into what may be classed as Pantheism. But the First Cause itself was a serious ground for controversy. One of the schools rejected the First Cause but ardently retained the soul-theory, side by side with the tenet of the eternity of Prakrit or Matter. Another school maintained that only God was everlasting ; the world itself was a phantom, as it were, a dream and a delusion, having its real existence only in God while the souls themselves had no independent existence. They were God itself. So the claim, on one side, was for the Primordial Prakrit with independent and separately existing souls, and on the other side was only for God in a world of delusion.

These differences are made clear by Dr. Rhys Davids in his exposition of "Religious Theories in India", a chapter well-worth reading in his "Buddhism". This cautious scholar emphasised the view that Buddhism represented a logical clearness and a moral fearlessness in that it took a deliberate and exclusive stand against the contending theories of soul and God. He further points out that one of the most important Dialogues given by the Buddha to his disciples is known as the Brahma Jāla— meaning 'The Perfect Net ' with meshes which are so fine that no folly of superstition, however subtle, can slip through. In it, are set out sixty-two variations of existing hypotheses, and, after each of them has been rejected by the Buddha, the doctrine of Arahatship is put forward as the right solution.

From this we see that Buddhism put a moratorium on theism 2,500 years ago. It refuted, be it noted, a highly developed theory of theistic monism, more highly developed, in Dr. Rhys Davids' opinion, than the Hebrew theory.

The Buddha was well-qualified to be authoritative on this subject. The story of his life, his great renunciation and his painstaking search for a workable truth in regard to the problem of life and Personality ending with his Enlightenment are entitled to our greatest respect and undoubting trust. In making Arahatship the crowning phase of his doctrine, the Buddha gave a very clear and precise view of Personality devoid of an identity known as soul in its unqualified sense. In fact, the Buddha held all discussions on this subject to be not only vain and useless but also 'actually inimical to the only ideal worth striving after— the ideal of a perfect life, here and now, in the present world, in Arahatship'.

" Of all the things that proceed from a Cause,
The Buddha that Cause hath told ;
And he tells too, each shall come to its end.
Such alone is the word of the sage."

—Mahāvagga,
Vinaya Piṭaka.

The theist's question is " How far or near is the Buddhist position to that of the humanist's 'High Ethical Life' ? " It must be noted in the first place that Buddhism with its ideal of Arahatship instead of sapping morality and ethic to an almost vanishing point (as is nearly the case of the modern moratorium on God in the West) has been the citadel of spirituality over large areas of the world. It has not in any way contributed to the moral and political chaos now prevailing in the world. The striving after Arahatship among Buddhists has been continuous. One may say that the ideal seems to be growing in predominantly Buddhist countries, and is a very promising factor in bringing the Buddhist principles of life and conduct more and more into the forefront. It may not be an idle hope that this will help to bring about a significant change in the so-called ' world Views'.

The 'High Ethic of Humanism' artificed for a materialistic-scientific view of life has no affinity whatever with the Arahat type of Ethic. Arahatship represents a mental evolution set in a cosmos which knows no beginning and no ending. There is a chain of causation at work, and man with his Personality (his character) is the invariable accompanier of this chain of causation.

Humanism is wedged between the void of " No Before " and the void of "No After". It is as our friend, the theist puts it, 'an interlude between two annihilations'. Its finest faiths are comforting fantasies by which it tries to escape from the world of fact to the world of 'Desire' ; for is it not founded on matter as the prime substance of the universe ?

In Arahatship of sustained mental evolution, spanning vast stretches of time, there is only the ideal and belief in the annihilation of craving and attachment, the nexus of sorrow.

What difference is there between the Personality which the theist says is 'the crux of the whole problem' and Personality known and accepted in the Buddhist sense ? There is a world of difference between the two. Personality for the theist is the functioning of his soul. His soul, dependent on a Creator, functions during a short earth-life and faces an unending eternity within the favour of its Creator or away from that favour. It seems an arbitrary proceeding, and much also depends upon Faith and God's grace. It carries with it the vainglorious idea of 'immortality' of the soul. Why should we hanker after immortality ? Immortality can only be a concept very strange and out of place to the human mind which understands only temporal sequences. To work for non-mortality is the Buddhist ideal. The pressing business for humanity was, is and always has been the challenging assertion of life— life ever and again renewing itself in a chain or round of 'birth and death', which constitutes the sorrow of Samsāra. To break this chain of attachment to ever-asserting—really an attachment to egoism and its claims propped up against the seen and known world—one must transcend Loka (the world) by Lokuttara. That is to say, we are required to negate not life as such ; for life in itself is a mere process. What we have to negate is the deluding element in this process — the belief in an ego which sets up a world of delusions for itself. Anyone who speaks in terms of immortality is flagrantly pleading for the cause of "self" as an everlasting soul.

In the Buddhist sense, Personality does not mean what I would like to term "Personity" —an unchanging identity. We may think of Personality in terms of 'character' or that which makes for and accompanies the process of "Becoming". Since there are no souls there are really no "Beings" but only "Becomings". So the most that we can ascribe in the way of an essence to 'character' is not anything of a permanent substance but only as a Principle expressing itself as a momentum or propulsion or a cause for continuity of life. Dr. Grimm tries to give Personality a more real and tangible basis than to the fluxing and changing elements of Body and Mind, but in the final analysis it is quite clear that it is nothing at all of a soul or an unchanging identity.

The world is now grappling with a mass of theories covering every phase of life and nature. There is a confusion of paradoxes and anomalies which do not at all help in arriving at Truth.

We cannot hope to eradicate greed, anger and delusion in ourselves or in the world by logical reasoning or by scientific investigation. Our only hope lies in going along the road of purity and wisdom in the eightfold development of Sīla, Samādhi and Paññā clearly defined by the Buddha. The followers of the Eightfold Path will at their respective paces advance towards Arahatship The state of an Arahat is described thus :

"And for a disciple thus freed, in whose heart dwells peace, there is nothing to be added to *what has been done*, and *naught more remains for him to do*. Just as a rock of solid mass remains unshaken by the wind, even so neither forms, nor sounds, nor odours, nor tastes, nor contacts of any kind, neither the desired nor the undesired can cause such an One to waver. Steadfast is his mind, gained is deliverance.

And he who has considered all the contrasts on this earth, and is no more disturbed by anything whatever in the world, the peaceful One, freed from rage, from sorrow, and from longing, he has passed beyond birth and decay."

'Monks, these three persons are doomed to the Downfall, to Purgatory, unless they abandon this habit. Which three ?

He who, living impurely, claims to live the holy life. He who falsely charges with immorality one who is living the pure holy life, the utterly pure holy life. He who, preaching and holding the view that there is no fault in sensuality, comes to be intoxicated with his lusts.

These are the three who are doomed to the Downfall, to Purgatory, unless they abandon this habit.

Anguttara-Nikāya.

BUDDHISM

Bhadanta M. Paññāsiri Thero

LESSON IV—FOLLOW THE FOOTSTEPS

Men who had the good fortune (Merits) to be born into the world at the time of the Buddha saw with their own eyes what greatness and glory it was to be a Buddha. It was a period of many other religious teachers. Yet, their disciples simply followed their Masters without any special gain to them during their lifetime. They and their Masters had to wait for the results after death.

There was nothing new or scientific in what they had taught. Their theme was the age old one of praying to some unknown Being to make them unite with Him after their death.

The Buddha attained Enlightenment through His own efforts and that Enlightenment enabled Him to penetrate the riddle of existence. He realized that there was no purpose in praying to an unkown Being when then Cause of Suffering was one's own evil deeds of the past and the present. He argued as to why any outside power should create Suffering for another.

If at all there were someone to do all that ; that someone had no right to make another suffer. For what purpose should such a Being create an unsatisfactory world full of sickness, disease, death and a multitude of other calamities ?

Again, in the face of all calamities, people in their delusion, meekly submit to that unknown power and ask for redress which never was granted. If anyone created a being that same Super-being could have created it to have no Craving for Existence or for pleasures of the senses so that the poor being will not be heart-broken when it has to leave this temporary abode. Then it would have been something like the destruction of a chair or a table made by a carpenter. When the carpenter breaks the chair or table it does not feel it as an injustice done.

But all who are born have the strongest desire for existence. Yet, against their will must depart when they have to. How fine would it have been then if only one batch of inhabitants were sent to this world and allowed to stay for ever instead of taking them away at different intervals (which arrangement no one seems to like) and making replacements, which is a laborious and yet a useless task !

The Buddha saw with His discerning eye that this was not the true state of affairs. Hence it was not found necessary to bow down to an outsider. He saw that by practising good one could be happy in this world; and by doing evil one faces disaster. This happens without the intervention of an outside power. A murderer is punished for his wrong act. The punishment he received is a reaction. It does not seem to have any need for a Super-normal power's intervention. If it is argued that the reaction was brought forth by a Super-normal power and that without such intervention there cannot be a punishment, then there is the question of the absconder who defies police and other authorities. He escapes punishment and sometimes occupies a high position in society.

It is only the naive, fathead criminal who will be punished. The crafty one escapes—escapes the strong hands of the law; slights and evades the Super-normal-power too !

It may be said that though the absconder escapes punishment here he is punished elsewhere, after death. In that case why should not both be punished in that way without discrimination ? To see one punished immediately whereas the other is allowed to enjoy his life till normal death and be punished sounds unfair.

On the other hand, why did the Supreme Power send them to the world at all knowing very well that they would commit murders? Take away lives of others sent here by Himself? If it were He who called the victims back why should they alone be subjected to that sort of agony ?

Again, if the murderers committed the crimes due to anger and hatred, one may ask who gave them these vile passion to them ? Why not send them here without such defilements so that there will be a peaceful world ?

The answer is that all beings have these passions and defilements from the beginning of their becoming beings. They should be checked and controlled by constant mindfulness and training until they are completely extirpated.

This was the method shown to His disciples by the Buddha. They followed the method very faithfully and reaped the benefits within this life. They completely eradicated all defilements and by breaking the fetters that

bound them to the Wheel of Existence, reached the other shore crossing the Ocean of Birth and Death. They attained that goal of Nibbāna not in another life but in this life itself.

Having seen this result many millions of men and women joined the Holy Order of Monks and Nuns and trod the path shown to them by the Buddha and attained Deliverance.

Here, one might question as to whether the same is realized today. Now times are different. The Buddha was there to teach His disciples then. After Him the disciples taught to their disciples who brought the practice in an unbroken line until it came to more than five hundred years after the Buddha.

Later on there were great calamities such as mass persecutions, and massacres, arson, famines, wars and the like that monks practising meditation and concentration were forced to leave it. The special instructions that were handed down from teacher to disciple by word of mouth ceased. But they were committed to writing and preserved.

Therefore, it was never lost for long. According to the instructions given in the books monks went on practising the strict life of celibacy and lived as mendicants following the rules of the Code of Discipline set by the Buddha. Up to this day this is carried on. And it is due to the great sacrifices of the monks who give up all sensual pleasures and by not craving for wealth that the Message of the Buddha has been brought down to this day, preserved in practice and in writing.

The Buddha preached that there was decay in everything. He had prophesied that there will be deterioration and that His system would not long endure. But the efforts of those who strive to get themselves purified from defilements are not useless.

Because, day by day, they reach nearer and nearer to their goal.

Failure to gain the goal, here and now, doesn't deter us from high spiritual practice. The present training helps us to be better people in the world. Say, for instance, there are monks practising meditation in jungle monasteries. By law of conscription or any other threat let the Governments of those countries try to pursuade them to take up arms against an enemy and kill them. Those monks will face death gladly rather than kill another. Is this not an achievement ?

There will be so many lay Buddhists also who would not kill another even for the sake of their own lives. If the whole human race were to practise a policy of this nature will there be wars ? It is not only destroying life. Craving or greed, hate, delusion, conceit, jealousy, sceptical doubt, mental torpor, restlessness of the mind, shamelessness to do evil, lack of moral dread and a multitude of other passions and cankers are abated and human nature is transformed to divine nature here and now. Results will depend on the intensity of the practice.

The great prophesies of the Buddha have come true up to these times. And the rest are only within sight to be proved. Still, as long as monks of the Holy Order live without major transgressions, as you find the majority in the countries of Theravāda Buddhism, the Buddha's Dispensation (Sāsana) will go strong. While there is a single monk who applies himself heedfully to the Teachings of the Buddha, the Order of Monks (Sangha) exists.

When Sangha is mentioned it denotes the whole Order of Monks from the immediate Disciples of the Buddha up to date and those future ones who will be keeping to the precepts. Such a calculation will take in millions and millions of Holy Ones. The attributes of such a great number will be also immeasurable. Hence we adore their high spiritual qualities and follow their footsteps for our Deliverance.

SANGHAM SARANAM GACCHAMI

(I take refuge in the Sangha.)

LESSON V—BE VIRTUOUS

Man is also an animal. Man is an animal with a developed mind. Hence it is called a rational animal because he thinks reasonably.

But how many men do really think reasonably ? Very few. Before one thinks reasonably one must know how to think. Of course, thinking is a natural faculty inherent in man. It is not taught in schools as a separate subject. Yet through the subjects that one learns one is made to think. In other words, the mode of thinking is received through education.

A question may arise here. That is whether only educated people think reasonably. The answer is, No. Again it may be asked whether all educated people think reasonably. Sometimes some do not. But more often than not they think reasonably.

Again one may put a question as to whether uneducated people do not at all think reasonably. Yes they also do. There have been very many uneducated people almost reaching the standard of prophets in knowledge. And there are and have been a great number of them who think and thought reasonably—more reasonably than many an educated one.

That is why a line cannot be drawn where education begins and where it ends. However, education is more useful for reasonable thinking rather than no education.

But how is it that some uneducated men also think reasonably while the educated men sometimes do not. This is a serious problem.

We know that this faculty of reasonable thinking is not god-given. No one has endowed one with a higher degree of faculty whereas another is given the same in a lesser degree or none at all as, for instance, in the case of an imbecile.

For this the Buddha has given mankind the clue. Every Being has had a great number of previous lives. So many that none can really count their number even though one may have developed the higher spiritual power called 'Remembering former Births' (Pubbe-nivāsanussati-ñāna).

Again, the reason for this is that the remembering of former births, even with details, may be done by the possessors of such power ; but which is the life that affords them such a long span that is required to see all past lives ? And that is only regarding the number of lives that each Being has lived. What about the variety of those lives ? Each rebirth has taken place according to the good and evil deeds performed in the previous life or lives. Hence they are diverse in condition.

In this Cycle of Birth and Death (Saṁsāra) there are different Abodes of Existences, human world, heavenly realms, animal-kingdom, ghost-world, demon-world, world-systems other than this, hells and so on. Lives in them differ vastly from each other.

Therefore, all the time, the being existing in them had diverse experiences. Different volitional activities (mental forces) helped to create different characteristics in them. And when we find men today with diverse characters we should not wonder at it. There is no reason to wonder that there are no two persons alike in character in the world. The reasons are as defined above.

Now take the case of twins, triplets, quadruplets and quintuplets that are nowadays plentiful according to reports. Born of the same parents, brought up in the same surroundings yet vastly different in character. The temperamental differences of the Yvonne Sisters of Canada has already been reported many times. The famous Diligenti quins who are now only 11 years old are showing differences.

The famous freaks of the 19th century—the Siamese twins Chang and Eng—who settled down in North Carolina U.S.A. were joined at the breastbone. Although they had, literally, to pull on together yet, it seems, they could not pull together ! It was reported that they also quarrelled and went for long periods without talking. Just imagine when two persons could not walk or sleep, or at least, live separately they have such disagreement as to stop talking ! How could they have differed in their wishes ? But they did it.

What makes all this difference has become a real problem to those who do not follow the Teaching of the Buddha. But the answer is found in His Teaching. The reader would by now have understood the cause of this difference from the above explanation.

So it is evident that the inherent qualities and characteristics in each individual have much to do with his past lives. This is the Buddha's wordings : "All Beings.....have kamma as their portion ; they are heirs of their kamma ; they are sprung from their kamma ; their kamma is their kinsmen ; their kamma is their refuge ; kamma allots beings to meanness or greatness."

Kamma here means the resultant effects of good or evil deeds performed by a being during the continuous and repeated wanderings in the Cycle of Birth and Death. It was mentioned that the inherent qualities and characteristics of each individual have much to do with past lives. Thereby there is an indication of an incompleteness. What about the minor portion ?

That is made up by the qualities inherited from the parents, the environments, the education and the experiences in this life. It is in this portion that one has a better chance of making changes because the inborn qualities are already coming from previous lives—hence harder to be altered.

Therefore, if a person wants to be good in this life he can be so. He must will to do so. If he does it with full determination, then he is certain to gain his object. There is nothing that man cannot achieve if he has the will, energy and the required wisdom. That is how the Buddha attained the Highest Moral Perfection.

Buddhism does not support fatalism, it does not believe that all events are predetermined by arbitrary decree and submit to all that happens as inevitable. Even the worst of qualities that may be inborn in a person can be extirpated by his understanding that they are bad qualities and trying to correct himself.

Morality (sīla) is the foundation of the whole Buddhist practice. It is the mode of mind and volition manifested in speech or bodily action. It is with morality that the mind can be trained. And without the training of the mind no further progress in spiritual life can be had. The untrained mind should be compared to a wild animal which is always trying to drag itself to the jungle. The mind also, if untrained, would be inclined to do evil. Therefore, Buddhism advocates the changing of wild into mild by means of morality.

The basic requirements of a Buddhist devotee is to keep five rules of conduct which are called "The Five Precepts." The Five Precepts are :

1. Abstaining from destroying any living creature ;
2. Abstaining from taking what is not given to you or stealing ;
3. Abstaining from unlawful sexual intercourse ;
4. Abstaining from speaking falsehood ; and
5. Abstaining from taking intoxicating drinks or drugs giving rise to sloth.

Every right-thinking man or woman will have to agree that these five basic principles will be to one's own advantage and that they lead one to a virtuous life. Precepts are taken by a Buddhist not under compulsion or any threat, and not as a promise either, but with a voluntary will to abstain from an evil way of living. He is fully convinced that observance of these principles of conduct will be conducive to his own good in this life as well as in future lives.

If there is any trangression there is no one to watch the trangressor and bring him to book or give any sort of retribution or punishment. Whatever the wrong act he may have perpetrated there is the accompanying re-action and it will give effect at the suitable time and place. Sometimes there will be reaction immediately in this life. There are others waiting till the next birth to give effect and also there are cases in which reactions come to him whenever there is suitable chance, in any future life. If perchance due to the good merits performed by himself in this or a previous life he gets the opportunity of meeting a Buddha and attaining Enlightenment then all the evil effects that were awaiting him would become null and void because there will be no more suffering form of existence for him thereafter. Still, in that life itself, until death, there will be some of those after-effects giving him punishment. But, whatever the evil deed it may be, there is no punishment in an eternal hell.

The punishment will be like those found among the cultured human society. Homicide and riding a bicycle at night without light are both wrongful acts in the eyes of the law. But are both the law-breakers to be meted out the same punishment ? Similarly, the sufferings do vary according to the gravity of the fault.

A man won't always be so heedful to precepts. There may be occasions that he may inadvertently break one or more of these precepts. For that he is not to be thrown to eternal purgatory or hell. He can atone for it by himself correcting it in the future. He must again take the precepts by reciting them and be more careful not to break any again. Human nature is such that more defilements of mind collect during such long wanderings in this Cycle of Birth and Death that again there may be occasions when the precepts will be broken.

While reactions for such wrong deeds may be collecting on one side still a man should persevere in attempting to correct himself. Because at the same time he may be accumulating merits from the good deeds that he performs. His very attempt to keep to the precepts becomes a good deed, precepts being a way of training and a guidance to right living. It is an undertaking by oneself for oneself.

It is this virtue of moral excellence that differentiates man from animal. Devoid of virtue men would be regarded as an animal in human form. Therefore, it is better to be upholders of virtue than to be upholders of vice.

MAY ALL SENTIENT BEINGS BE WELL AND HAPPY !

LESSON VI—RETURN GOOD FOR EVIL

Buddha Dhamma (the Teachings of the Buddha) is well known for its non-violent, soothing, dispassionate and tolerant nature. During the long period of forty-five years that the Buddha administered His teachings for the good and welfare of men and gods (devas) and all other Beings there is not a single moment during which the Buddha spoke a word or performed a deed which would go against the above description.

There is not a word or syllable in the Dhamma which even an opponent could cite as an example for a diversion of that attitude. Hence there have been no criticism on that count by non-Buddhists during the last 2500 years of its benign existence.

Buddhism can still proudly claim to be the greatest world-religion. It has the largest number of followers comprising about one quarter of the world's total population. Yet not a drop of blood has been shed in its name for its propagation. Nor one case of convert gained by any perverse methods.

Buddhism spread into different countries during the early period and peacefully survived up to this day side by side with the indigenous cultures. Wherever other religions have penetrated and taken a foothold in a foreign land there has always been the case of wiping out the original culture of the country and nation. There has not been a complaint from anywhere to the effect that Buddhism was a scourge come to ruin the indigenous cultures.

From about the middle of the last century Buddhism has had many renowned scholars from Europe and America. They have become Buddhists by reading and understanding it through books. And they have since done much constructive work to help the propagation of the Dhamma. All that happened without any direct or indirect missionary propaganda. Hence it is evident that all those achievements had been gained only on the merits of the good teaching itself—neither through political subjugation nor through other intrigues.

The Dhamma challenges any inquirer to " come and see " into its inner depths. This is possible because there is nothing hidden in its philosophy. The Master has taught everything to His disciples without the usual reservation of " the closed fist of a teacher ". Whatever is taught is for all and sundry. No elite few are given any special training that should not be proclaimed to all.

The Buddha's teaching is a method of good training. It should be practised by all to find its benefit. Living according to the Dhamma should be done by each individual. It is not the mother of the family alone who should go to a temple and pay homage to the Buddha. The father, sons and daughters, and all should go. It should be practised in every action, every deed and every thought of everybody's life.

There is no special time or day necessary to be set apart for religious practices. Every moment is suitable for that. Of course there are special days such as the Fullmoon, New moon, etc., arranged for the convenience of the people to spend more of their time for spiritual work. But that does not mean that they are the only days that one should have religious practices. In short, practice of the Dhamma or spiritual life should be done with every breath of one's life !

To approach the Buddha or His teaching, the Dhamma, no mediator is required. There is no necessity of the special intervention of a priest or any select person for it. Buddhist monks are required for the learning of the Dhamma, because it is they who spend their lifetime for the sake of the studies and practice of it. Their help is necessary to expound the knowledge. When it is learnt and understood by all then they do not act as mediators between the Buddha or the Dhamma and the devotee. Therefore, all should look upon educated monks as their helpers and teachers. They leave the world together with all their possessions and come to lead a recluse life where they have to face much hardship.

The following is the type of training that the Buddha expected them to undergo. The Buddha addressed the disciples and advised them thus :—

" Brethren, there are these five ways of speech which other men may use to you :— speech seasonable or unseasonable : speech true or false : speech gentle or bitter : speech conducive to profit or to loss : speech kindly or resentful.

When men speak of evil of ye, thus must ye train yourselves : " Our heart shall be

unwavering, no evil will we send forth, but compassionate of others' welfare will we abide, of kindly heart without resentment : and that man who thus speaks will we suffuse with thoughts accompanied by love, and so abide : and, making that our standpoint, we will suffuse the whole world with loving thoughts, far-reaching, wide-spreading, boundless, free from hate, free from ill-will, and so abide." Thus, brethren, must ye train yourselves.

Moreover, brethren, though robbers, who are highwaymen, should with a two-handed saw carve you in pieces limb by limb, yet if the mind of any one of you should be offended thereat, such an one is no follower of my gospel. But thus (as I have shown ye) must ye train yourselves.....

And this parable of the Saw which I have taught ye, do ye bear it in mind again and yet again. Do ye not see, brethren, that there is no syllable thereof, either small or great, but ye must agree thereto?'

'Surely, Lord.' (answered the monks)

'Wherefore, brethren, bear in mind this parable of the Saw that I have now taught ye, for it shall be to your profit and welfare for many a long day.'

The Buddha admonished the disciples to be of the strongest will-power, because he wanted all of them to reach the same high spiritual goal as Himself. This was not meant only for the monks although it was addressed to them. This advice was meant for all monks, nuns and lay devotees—men, women, and children.

Buddhas reach this sort of high mental power as a result of their continuous and repeated training for Perfection. Out of the ten Pre-requisites for Perfection, Patience is one quality. Many millennia before He became the Buddha, still as a Bodhisatta (an Aspirant to Buddhahood) he practised patience to almost an incredible degree. The Khantīvāda Jātaka is cited below for one to read and understand what kind of sufferings the Bodhisatta had undergone in order to attain Buddhahood.

Khantivāda Jātaka

The Bodhisatta (Aspirant to Buddhahood) once was born in a rich Brahmin family in India. When his parents died he gave away in charity all the wealth inherited by him. Then he renounced the world and became anascetic.

He lived in the jungle practising meditation and during a certain period of the year came to human habitations to have foods with salt and lime, because this is required to keep one's health. When he arrived in the city of Benares, the Prime Minister of the country came to know of him and became a staunch devotee.

He was given lodgings in a Royal Park outside the city, and food was supplied by the Prime Minister who paid him frequent visits. But the king of the country, named Kalabu, was a cruel one. Once he went to the park with his dancing girls and began to drink until he was fully intoxicated. He fell asleep on the lap of a beautiful dancing girl.

While the king was thus asleep the rest of the followers went about in the park and saw the ascetic who was seated cross-legged at the foot of a shady tree. The courtiers approached the ascetic, and having paid due respect, went on listening with rapt attention to the good advice given to them.

When the king suddenly awoke from his sleep he found that all his courtiers had left him and that they were paying more attention to an ascetic. He went there with fury added to his drunkenness, and demanded of the innocent ascetic as to what he was practising. When the ascetic said that he practised "Patience" that aroused his anger much more. The king asked "What is that Patience ?" And the holy man's reply was that to exercise peace of mind when one is abused, insulted or even beaten or thrashed was patience and that it was this noble quality that he practised.

The king said: "If so I shall test your patience right now". And he ordered his executioner to whip the ascetic 2000 strokes with a thorny cane. When this was done the king asked the ascetic again whether he still had patience. He replied, yes. The king, getting more and more infuriated ordered the executioner to sever the poor ascetic's hand and leg. With two strokes it was done. And the king asked the ascetic whether he practised any patience still.

The ascetic replied : "Oh king, I am still practising patience. My patience is in my heart and not in the skin or hands or the legs".

The king then ordered to cut off the other hand and leg. When that was done, the king questioned the ascetic whether he has patience still.

The ascetic replied : "Oh king, I am still practising patience. May you live long and

happy. My patience is not in my limbs but in my heart."

The king, who was more and more enraged, ordered to cut off the ascetic's ears and nose. And when on questioning the same kind of answer came, the king himself gave a hard kick on to the chest of the suffering ascetic and went away.

These days people have a tendency to brand such stories as fiction because such practices are far beyond their vile imaginations. Unless it is motivated by gain, greed, selfishness, hate, jealousy, pride, or haughtiness and so on, nowadays people wouldn't do a thing in the name of virtue.

This is only one out of many similar stories related by the Buddha from His past lives in order to incite love for virtue in mankind. A question will be asked as to why the ascetic went on saying that he practised patience when he was so mortally injured. The answer is that he did not want to show any anger and break his vow or " pāramitā " (pre-requisite for Buddhahood). He wanted to show that virtue was greater than life.

By hearing such examples the simplest man, who may not grasp much of the moral and philosophy underlying the story, might at least, remember the story and try to emulate the good deed when an occasion arise in his life. Such real examples go to help men in moulding their character.

The Dhamma contains wonderful passages giving instructions for right behaviour. The following are the translations of verses from the Dhammapada (an anthology of Buddhist poems) :—

" 'Akkocchi mam, avadhi mam,
Ajini mam, ahāsi me, '
Ye tam upanayhanti,
Veram tesam na sammati

" This man abused me : he beat me and conquered,
Conquered and plundered."
Wrapped up in such thoughts,
Never appeased is the hatred of such men."

—*Dhammapada, Verse* 3.

" 'Akkocchi mam, avadhi mam,
Ajini mam, ahāsi me, '
Ye tam na upanayhanti,
Veram tesūpasammati.

" This man abused me : he beat me and conquered,
Conquered and plundered."
Stripped bare of such thoughts,
Quickly appeased is the hatred of such men."

—*Dhammapada, Verse* 4.

" Na hi verena verāni
Sammantīdha kudācanam,
Averena ca sammati,
Esa dhammo sanantaro.

" For, in this world, hatred never ceases by hatred ;
Hatred ceases only by love.
This is the eternal Law."

—*Dhammapada, Verse* 5.

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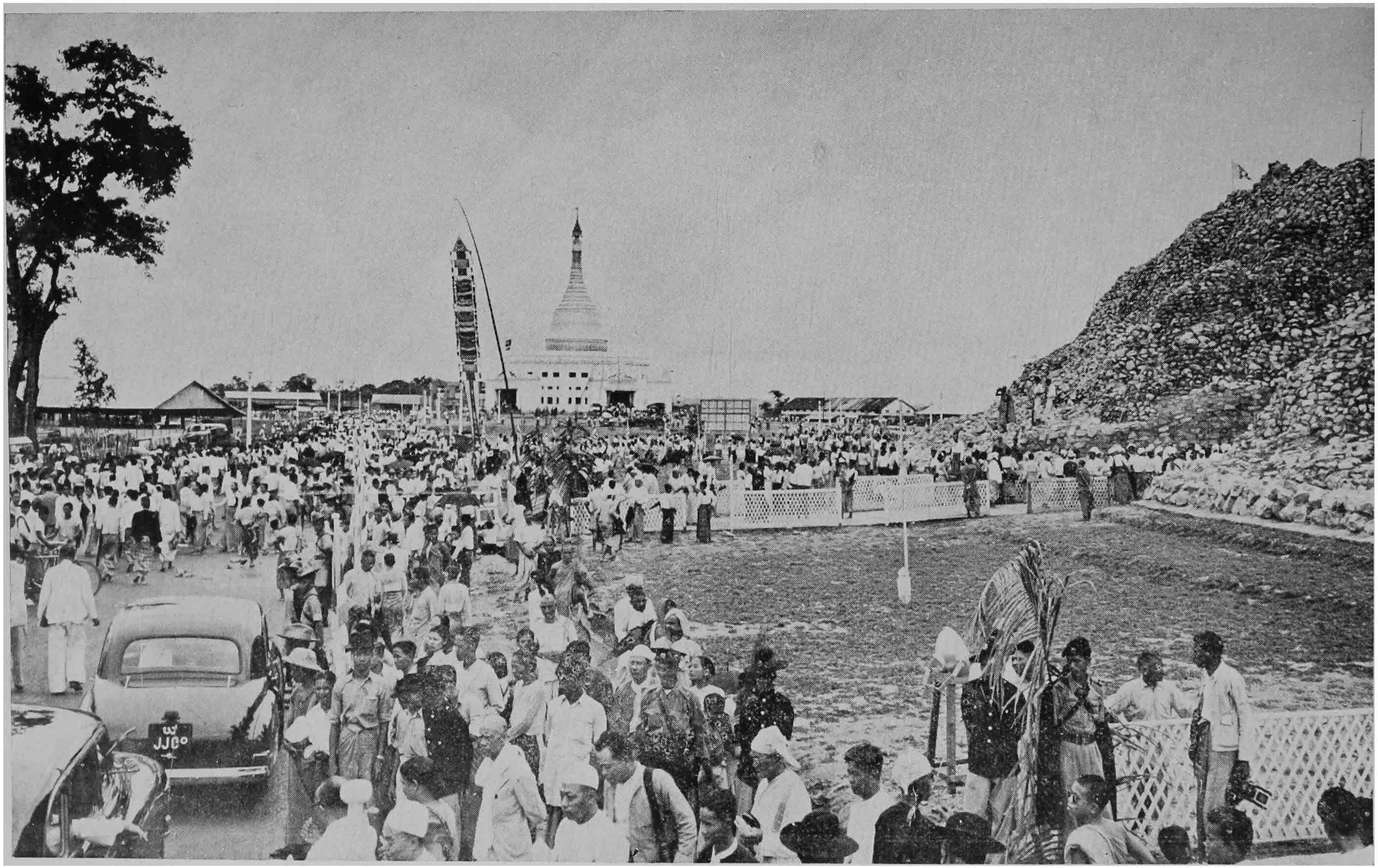

The Kabā Aye Pagoda with the Great Sacred Cave on the right showing crowds assembling for the Opening of the Chaṭṭha Sangāyanā.

What Did The Omniscient Buddha Teach ?

By

The Venerable Balangoda Ananda Maitreya Thero

(The Chief Nāyaka Thero of Suddhamma Nikāya in Ceylon)

One day the Buddha, while passing through a forest, picked up a handful of leaves, and holding them in his hand, asked his disciples as to which were greater in number, the leaves in his hand or the leaves in the vast forest. They replied that the leaves in the forest far outnumbered those in his hand. And the Buddha rejoined, " In exactly the same way, O brethren, what I have expounded to you is far less than what I have not expounded ; and what I have expounded to you is that the realisation of which conduces to your salvation. I have expounded to you that there is suffering, that there is the cause of suffering, that there is freedom from suffering and that there is a way leading to the freedom from suffering. *

On another occasion, admonishing his followers, He said, " Brethren, do not indulge in worldly thoughts, such as 'The world is eternal, or the world is not eternal, the world is finite, or the world is infinite'. Concentrate your thoughts on suffering, brethren, on the cause of suffering ,on the cessation of suffering and on the way to the cessation of suffering."

Why did He thus admonish his disciples ? And why did he not make an attempt to solve the problems as to whether the world was eternal or not and the like ?

Such problems might be exciting and stimulating to the curiosity, but in no way did they concern His aim. That is why He swept them aside as useless, for the knowledge of such things would not tend to one's well being.

At this point, some critics, owing to their inclination to disparage Him, and some others, owing to their pure ignorance, accuse Him of neglecting such problems. They say that questions must be asked and must be answered one way or the other to satisfy the inquirer. The Buddha, however, foresaw that to speak on things which were of no practical value and which were lying beyond the power of comprehension, is a waste of time and energy and that to advance hypotheses about such things is but to divert thoughts from their proper channel and to hinder mental growth.

Once a certain physician visited a village of which all the inhabitants were suffering from a serious illness. Seeing their pitiable situation, he went on ministering to them. Meanwhile some of the patients who had not even a slight understanding of their situation, were day and night busy discussing theories of no practical importance. They came to the physician and told him of their discussions and asked him to clear their doubts. Although he knew the solution, he declined to set it forth, as he saw no good in doing it. He saw that his explanations would not appeal to them because they would be too profound for them to understand and that his answer, as it would be against their long preserved traditions, would hurt their feelings and consequently there would be no end to discussions and that thus it would stand in the way of his ministering to the sick. " If the result will pay for the trouble," he thought, "it is worth while to work out these problems at any cost, but as the case is otherwise here, it is better to leave them aside." So he explained to them the futility of probing into such problems, and went on ministering to the sick as usual.

Just like the wise physician in this story, the Omniscient Buddha saw that if He were to go out of the limits within which He confined His teaching, and were to touch upon questions of no practical value, it would merely be a waste of His valuable time ; also that it would add to useless discussions. So He

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* " Because, brethren, they do not conduce to profit, are not concerned with the holy life, they do not tend to repulsion, to cessation, to calm, to the super-knowledge, to the perfect wisdom, to Nibbāna. That is why I have not revealed them.

Then what, brethren, have I revealed ? That This is Ill, brethren, has been revealed by me : that This is the arising of Ill : that This is the ceasing of Ill : that This is the approach to the ceasing of Ill. And why have I so revealed it ? Because, brethren, it conduces to profit . . . to Nibbāna."

Samyutta Nikaya v. 437.

refused to give any consideration to such problems. They may appear to be very interesting, and yet as speculations concerning them tend to no profit, and have nothing to do with the higher life, they did not interest Him. As they did not concern His aim, He was silent upon such questions.

Many were the questions always discussed by theologians and metaphysicians. But over their solutions there was never unanimous agreement. They discussed and discussed, wasting their time with no profit at all. The Buddha strongly condemned such metaphysical speculations as the "jungle", the "desert", the "puppet-show," as the "entanglement of speculation accompanied by suffering which has nothing to do with one's salvation."

Whether the universe is finite or infinite, whether it has an origin or not, whether the world is eternal or not, it remains a fact that everybody at every moment goes closer and closer to death, that all the so-called joys of the world, the worldly pleasures, are at last to be devoured by death. So the Buddha frankly stated that His sole problem was how to put an end to all that suffering. To explain the futility of metaphysical speculations which had no practical value, He gave a parable, the parable of the wounded man. He said : " A certain man was pierced with a poisoned arrow and wounded to the point of death, and his friends and relatives brought him to a surgeon. As the surgeon was about to pull out the arrow, the patient said, 'I will not have this arrow pulled out until I am informed who the man is that has wounded me, to which family does he belong, whether he is tall or short, whether his bow was small or large, whether the bow-string was made of cat-gut, wire, sinew, cord or bast, whether the shaft of the arrow was made of reed or rush, with the feathers of which bird was it feathered, whether its point was plain or crooked.' The patient would be dead and gone ere ever one could point out all this. Just so is the man who said, ' I will not follow the Dhamma unless it explains to me whether the universe is finite or infinite and so on'. He would die a slave of suffering but would never understand those things. And whether those things are so or not so ; it remains a fact that there is suffering, pain, grief, and despair ; and it is the way leading to the cessation of these ills that I teach you."

A very fine illustration has been given of this by Bhikkhu Sīlacārā :

Suppose that some men born blind, are confined within a dungeon. They while away their time, some playing with toys, some forming opinions about the shape and height of the pillars and walls of the place, some others counting pebbles and sand on the floor and doing such other things.

There was no end of their quests and discussions. Those were great problems with them, which they thought were the most necessary things they should get solved. One day there came a visitor. The prisoners gathered round him and told him of their discussions. The visitor said, " Why do you bother about such useless things ? What does the knowledge of the shape and height etc.. of the walls and pillars do for you ? What practical bearing has it upon your life ? Why do you waste time over unnecessary things ? Is it not your duty to first understand your present situation, that is, that you are in a prison, and then to find a way out ? You are born blind and you do not see that you are in a dungeon. I have come ready to help you, to give you sight." Some of them understood the value of this suggestion, and so carried out his instructions. They got their sight, saw a little in the darkness, followed on the way shown to them and thereby got out of the dungeon.

Like the visitor that took no account of the useless questions, the Buddha treated metaphysical speculations as not worth regarding. He thus steered clear of all such speculations, and his only aim was to enlighten suffering humanity on their pitiable situation, that is, that they were subject to suffering, and then to instruct them on the way to get rid of it.

" One thing only do I teach you now as formerly," He said, " And it is but the existence of suffering and its cure."

Suppose one, seeing a house on fire, calls out to men who are in it and pointing to the way out asks them to make a speedy exit from it. In exactly the same way, the Buddha saw the world ablaze with the fire of various kinds of ills, and paying no regard to the useless discussions of the inhabitants thereof, which would but result in delaying their exit therefrom, calls them out saying, "Enough of your talk, see and understand that you are subject to suffering ; here is the only way to get out of it ; work out your salvation with no delay."

'THUS HAVE I HEARD.....'

(A SERMON DELIVERED AT THE GREAT SACRED CAVE BY BHADANT ANAND KAUSALYAYAN, VICE-PRESIDENT, DHARMODAYA SABHA, NEPAL.)

Ye ca Buddhā Atītā ca, ye ca Buddhā Anāgatā Paccuppannā ca ye Buddhā Aham Vandāmi Sabbadā.

My homage to the Buddhas of the past, to the Buddhas of the future and to the Buddhas of the present age.

The word 'Buddha' in this obeisance is not a personal name. It is a title, it is a designation for Buddhahood attained by those who have not merely found out the path, but have guided others also to tread upon it. In perfect accordance with the teachings of the Buddha, even we, in all humility, can proclaim that we also are potential Buddhas.

In India, it is a most commonplace belief —perhaps injected by certain interests— that the Buddha was an Avatara of Vishnu. No statement can be more incorrect and farther from the truth. The very conception of an Avatar is foreign to Buddhism. We are told that once a fish has been an Avatara of Vishnu, once a tortoise and once even a pig. I hope that nobody will either misunderstand or take it ill, if I submit that we Buddhists do not relish the idea very much when we are told that the Buddha was an Avatara of Vishnu.

There was a period when even the historicity of the Buddha was being challenged and undermined. Fortunately we have long passed that ignorant age. What a blessing that this very year we are celebrating the 2500th anniversary of the passing away of the Omniscient Buddha. What a happy event in the lives of all of us. There are unmistakable indications that 1956 C.E.— as it corresponds with the 2500th anniversary of the passing away of the Buddha— is going to prove a turning point in the annals of the revival of Buddhism particularly in the land of its birth.

No other country in the past, I think, has done so much in the interest of the longevity of the Buddha Sāsana as Burma. In Mandalay alone we find the whole of 'The word of the Buddha' inscribed on stone slabs. Any nation could well feel proud of such an achievement.

Today we have gathered together here just to discuss the contents of these records.

We all know that they are inscribed neither in Sanskrit, nor in Prakrit, but in the older Pāli or Māgadhī—the language in which the Buddha preached. Pāli is nearer to Sanskrit than Prakrit. In Pāli a consonant never changes into a vowel, but in Prakrit it does. In Pāli the Sanskrit word Shankuntala only becomes Sakuntala, but in Prakrit or Andha-Māgadhī it might become Saundle.

Apart from the well-known classification of 'The word of the Buddha' as Sutta-piṭaka, Vinaya-piṭaka and Abhidhamma-piṭaka, there is a nine-fold classification in the Tipiṭaka itself. It is:

(1) *SUTTA:* The word can be an equivalent of the Sanskrit word Sukta as well as Sutra. Our Pāli Suttas are more comparable to Vedic Suktas than to later day Sutras or aphorisms.

(2) *GEYYA:* The verses in the Suttas could be understood as Geyya *i.e.* which could be sung.

(3) *VEYYAKARANA :* The explanatory meaning of a particular Sutta should be understood as Veyyākaraṇa (explanation or exposition). *

(4) *GĀTHĀ:* Acarya Buddhaghosa has enumerated Dhammapada, Therāgāthā and Therīgathā as 'Gāthā'. Of these Theragāthā contains some of the Gāthās of Emperor Asoka's brother Vitasoka too which shows that the book must have taken its present form some three or four centuries after the Parinibbāna of the Buddha.

(5) *UDĀNA :* Literally it means 'joyful expressions'. There is a book known as Udāna.

(6) *ITIVUTTAKA :*A collection of 124 sayings called 'Thus said'. This comprises one of the books of the Khuddaka Nikāya.

* This includes also the Abhidhamma Piṭaka.

(7) *JĀTAKA :* This interesting literature is well known. Some of its stories are featured in sculpture on the railings of the Stupas at Sanchi and Barhut etc.

(8) *ABBHUTADHAMMA :* It literally means extraordinary happenings. There does not now exist any treatise with this particular name. It appears that extraordinary happenings in the life of the Buddha must have been put together under this particular heading.

(9) *VEDALLA :* Suttas similar to Mahā Vedalla (Major Discourse on Miscellany) and Culla Vedalla (found in Majjhima Nikāya) must have been culled together in this collection.

If one is asked to state the essence of the whole of the Tipiṭaka, it can be stated just in the few words : "Suffering and the way out of suffering."

Certain things when superficially looked at appear to be very simple, but considered deeply they prove to be very profound.

Here is a book. Everybody looks at it. Now do we all see the same book ? Some of us have spectacles and these too of different powers. Others have no spectacles. How can we all see the same book ? The question arises as to who, amongst all of us, really sees the real book.

Does any of us really see it, or none amongst us ? If any of us really sees it, then who is that blessed person? If none of us sees it, then what is it that everybody is looking at ?

Similarly, we all use the word 'suffering'. But what is the definition of suffering ? It is not easy to define anything, even simple things such as water and fire. We can only acquaint ourselves with such things by learning their different usages.

Now what is 'Dukkha' ? The Blessed One has explained it thus :— 'Birth is suffering, Decay is suffering, death is suffering, sorrow is suffering, lamentations are suffering, pain is suffering, grief is suffering, despair is suffering, not to get what one desires is suffering, in short the five groups of existence are suffering".

In Indian Metaphysics, discussion regarding the analysis of suffering can be easily grouped under two totally incompatible classifications. One view leans towards the assertion that all suffering is merely an illusion. But the other unmistakably maintains that 'All suffering is real and true'.

Those who assert that suffering is merely an illusion, in fact consider the whole of existence as nothing more than an illusion. To them, the real entity, the real reality, is "God, all existence, all consciousness and all bliss".

If you ask them as to what is their guarantee for the existence of such an entity, their one answer is ' Revelation '. And if you ask them as to what is their authority for proving the validity of the 'Revelation', they have no other way left but to lean upon their 'God'. Isn't this an interesting example of reasoning in a circle ?

In Buddhism there is no place whatsoever for the acceptance of any ' Revelation '. Contact of the sense-organs with the different objects is known as direct cognition and is considered valid enough as a testimony for the existence of those particular sense-experiences. In cases where direct cognition is impossible, inferences drawn from different sense-experiences are also to be valued. We may not see the fire, but the sight of smoke may be considered to be valid proof of the existence of fire.

But the assertion that 'God' exists because, ' Some holy scripture speaks of him ', cannot convince any 'rational animal'.

Kālāma-Sutta in Anguttara Nikāya can be said to be the Magna Carta of universal free thinking. It is stated therein that once the Buddha was residing in a village belonging to Khattiyas, Kālāmas. They asked, 'O Samaṇa Gotama, certain teachers visit us and preach to us certain doctrines. Certain other teachers visit us and preach quite the opposite. How are we to decide as to who is speaking the right thing and who the wrong ? The Buddha answered 'O Kālāmas, it is but natural that doubts should arise in the minds of seekers after truth. But one should not believe in anything simply because the majority believes in it, one should not believe in anything simply because it is said by somebody who is worthy of respect. One should not believe in anything simply because it is written in one's sacred scriptures".

Some twenty-three years ago, when I was in England, a certain aged English author

brought me a book entiled "The Future Religion of the World", in which though he had not said that Buddhism was going to be the future religion of the world, he tried to prove that whatever might be the future religion of the world, it was not going to be one of the revealed religions ; and to my great astonishment and delight the cover of the book was decorated with a quotation from this very Kālāma Sutta which I have just referred to.

The testimony of direct perception and that of inference proves it beyond doubt that the world's very nature is dissatisfaction. Dr. Dahlke very well put it when he said, 'It is not that the ideals are not fulfilled, they are unfulfillable".

No doubt the world is transient, the whole Universe is transient, and all that is transient is of unsatisfactory nature, but all that is of unsatisfactory nature is again, in its turn. transient also. So the first and foremost noble truth is:—

Sabbam Aniccam. All is transient.

Sabbam Dukkham. Everything is of unsatisfactory nature.

There are at present, and perhaps there have always been, people who have remained immersed in their little world of self-enjoyment to such an extent that they have never been able to see the immense suffering they are surrounded with. Such people have always found it hard to realise the first Noble Truth—Sabbam Dukkham. Admitted that they possess endless means of self-enjoyment, does it mean that even then they do not have their due share of suffering ? 'The more the self-enjoyment, the more the diseases' runs a Hindi saying. 'Eat, drink and be merry' seems to have become the philosophy of the younger generation. In Kamakura, Japan, I read a sign-board of a certain Hotel, which had the audacity to advertise itself in these words : —

Buddha Hotel : Dine, Dance and Drink.

What a sacrilege to the sacred memory of the Omniscient Buddha.

'To enjoy life as much as one can' is no doubt an alluring idea. People rashly and perhaps even madly running after it presume themselves to represent the wisest section of the species called human beings. There is no greater harm than in this so-called 'Wisdom'. The only harm is that a mad rush after the so-called enjoyments makes one even physically incapable of those very 'enjoyments,' in no time. As one goes on increasing the doses of the sense-ticklings called 'enjoyments,' the spice in them starts decreasing correspondingly. The more the quantity, the lesser the proportionate enjoyment, is the law of nature. And it does not take very long to reach that point of saturation, when all sense-ticklings lose all their spice. At last there comes a time when one loses almost all the zest of the sense-ticklings, but still one would have them simply because one cannot be without them. What a pitiable condition one is reduced to. On the first day the first cup proves insufficient, the second day two cups, the third day even three cups and this process goes on multiplying according to the law of decreasing return. And there comes a day, when one is all drink, drink and drink but the zest in the enjoyment also has come down to zero point. No zest in drinking but terrible mental and physical restlessness in remaining without it.

In modern Indian Vernaculars the word 'Vedanā' is being used in a somewhat restricted sense meaning gross physical sufferings. In Pāli the word 'Vedanā' covers all kinds of sense-experiences. Painful experiences are of course painful to everybody, but even the so-called 'enjoyments' are also nothing but a nuisance to one who has outgrown them.

Now comes the question of the questions. Granted the existence of suffering, granted that everything in its very composition is unsatisfactory. But why is it so : All theistic religions, such as Christianity and Islam and a number of theistic traditions included in Hinduism, lay the whole responsibility upon God, Allah, Iswar, Permatman, or whatever other name you might prefer to use for this particular conception. The Tathāgata has emphatically demolished the theory of Theistic Creation. Issara Nirmaṇa Vāda is a doctrine totally unacceptable to any Buddhist. Premchand—the well known Hindi novelist—was not a Buddhist. But even he once said, "We might accept God as a creator of the World, but the trouble is that we are asked to accept him as all Kindness also. Indeed this is a unique Kindness to create a world not only full of unthinkable miseries but full of gross injustices too."

Some religions, in order to escape this rather untenable position have conceived God only as a reward-giver of one's actions.

They say : "A man is free to act, but he shall be rewarded accordingly by God. Man is free to act as he likes but he must remain ready for the punishment also". In simple language, it merely means that God has made man free to act even ignobly, so that he himself might remain free to punish him accordingly. Otherwise, is there any sense in the first place in leaving men to act ignobly and then later punishing them for acting wrongly ? It can be argued that God made man free only to act—not to act ignobly. If so, then from where did the evil originate ? In case, it is not from God, we shall have to locate it somewhere else.

Some people have found still an easy escape out of such an inconvenient position by stating that 'God is beyond all speech'. The Buddha appears to have made a joke of such people. In ancient days there were some beauty-competitions more or less exactly like those of the modern days. The most beautiful girl selected in the province was termed Jan-pad-kalyani. The Buddha said, O Bhikkhus, just possibly some men might say that they are terribly fond of a certain Janpad Kalyani, but when asked regarding her stature whether she is very tall or short, or whether she is of middle size, they might admit their total ignorance, but still maintain that they were terribly fond of her; when asked about her caste, as to whether she came from a Khattiyan family, Brahman family, Vessan family or Suddan family, they might admit their total ignorance, but still maintain that they were terribly fond of her. When asked whether she was just a blacksmith girl or one of fair complexion, they might admit their total ignorance, but still maintain that they were very fond of her. Similar, O Bhikkhus, is the case of those who are mad after Brahma, but asked as regards his wherabouts etc., they admit their total ignorance and say he is beyond all speech, yet they maintain that they are very fond of him ".

We can very conveniently substitute the word God, Iswara, Allah or Paramatman for the word " Brahma ".

We ourselves are responsible for our suffering ; our own ignorance, our own insatiable thirst for sense pleasures is the root cause of all our sufferings.

" What is, O Bhikkhus, the noble truth as regards the arising of suffering ?

' This, O Bhikkhus, which causes birth again and again, this which is sullied with greed and attachment, this which enjoys here, there and everywhere, this thirst for existence—*i.e.* Kāma Taṇhā (Desire for sense-pleasure), Bhava-Taṇhā (desire for continued existence), Vibhava Taṇhā (desire for self-annihilation) this thirst for existence is the noble truth as regards the arising of suffering "*.

The first noble truth when read together with the second one presents a picture which might strike an uncritical mind as complete pessimism. Pessimism says there is suffering in this world and there is no way out of it. But what Buddhism says is that there is suffering but there is a way out also. In fact Ariyo Atthangiko Maggo, the noble eightfold path alone is the chief cornerstone of Buddhism.

It is clear as daylight that if a pigeon merely shuts its eyes and refuses to see the crouching cat, then this does not insure its safety. Similarly by simply closing one's eyes towards suffering, by simply denying the very existence of suffering, one cannot put an end to it.

The whole purpose of the teachings of the Master rotates round just this one point : Suffering and total annihilation of all suffering.

Once a Vedanti Sanyasi friend while referring to Nibbāna, said, ' you are running after nothing ', to which, I replied, ' to be able to put an end to all suffering, do you dare say it is nothing ? '

Much has been made out of the 'silence of the Buddha'. If and when there is a discussion about God, quick comes the answer, " The Buddha never said that there was no God, the Buddha remained silent as regards God ". If there is a discussion about 'Soul', then too we hear the same answer, 'The Buddha never said there was no Soul. The Buddha remained silent as regards Soul'. Very few people care to read the scriptures in their original or even their translation. In this particular context the scriptures state :—

Poṭṭhapāda asked : ** " Is the Universe Eternal ? "

The Buddha answered: " When did I say the Universe is Eternal ? "

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* Tevijja Sutta, Digha Nikāya 1.13 D. 1.22
** Poṭṭhapāda Sutta, Digha Nikāya 1.9.

Poṭṭhapāda : " Is the Universe not Eternal ? "

The Buddha : " When did I say that the Universe is not Eternal ? "

Poṭṭhapāda : " Is the Universe both Eternal and not Eternal ? "

The Buddha : " When did I say that the Universe was both Eternal and not Eternal ?"

Poṭṭhapāda : " Is the Universe neither Eternal nor not Eternal ? "

The Buddha : " When did I say that the Universe was neither Eternal nor non-Eternal ? "

So there is a definite set of only fourteen unsaids, no more and no less. Leaving the above four, the remaining ten may be summarised as follows :—

1. Whether the Universe is finite or infinite or both, or neither.
2. Whether the Tathāgata exists after death, or does not, or both, or neither.
3. Is the life principle (Jīva) identical with the body or different from it.

The Buddha did not express himself with " yes " or "no" as regards any of the above fourteen questions. What is the reason for his consistent and persistent non-committal attitude ? Dr. T. R. Murti, Professor of Indian Civilisation and Culture at Hindu University, Benares, while discussing the question of the Buddha's silence has opined : " To the Buddha belongs the honour of having discovered dialectics long before anything approximating to it was formulated in the West. We contend that the Buddha reached a very high level of philosophic consciousness and he did give an answer to the problem—the only answer possible for a critic of experience. Had he resiled from this position and given a 'yes' or 'no' answer, he would have been guilty of that very dogmatism (diṭṭhi) which he so consistently condemned in others ".

But what was the Tathāgata's own explanation for his silence ? According to him all these were fruitless queries leading neither to the attainment of knowledge nor to that of peace.

Let us hear his own sublime speech. 'O Bhikkhus, if some one were to say: "I shall not live according to the teachings of the Tathāgata till he tells me whether the Universe is eternal or not or both or neither, or till he tells me whether the universe is finite or infinite, or both, or neither, or is the life-principle identical with the body or different from it," then, O Bhikkhus, all these things will remain unexplained by the Tathāgata and that poor man would die ere the Perfect One could find time to tell him all this.'

'Suppose, O Bhikkhus, There is a man pierced by a poisoned arrow. His relatives take him to a physician who can pull it out. But the man says: "I shall not suffer the arrow being taken out as long as I am not told whether the man who pierced me with this arrow was a Khattiyan, a Brahman, A Vessan or a Suddan " Or he might say, " I shall not suffer the arrow being taken out as long as as I am not told the name and the clan of the man who pierced me with this arrow ", or he might say " I shall not suffer the arrow being taken out as long as I am not told whether the man who has pierced me with this arrow was of a tall stature, of a short stature or was of a middle size ", then, in such a case the poor man would never learn these things and he would die.'

'Similarly, O Bhikkhus, suppose the view that the Universe is eternal exists, or the view that the Universe is finite exists, or the view that the Universe is infinite exists, or the view that the life principle and the body are identical exists, or the view that the life principle and the body are not identical exists, or the view that " the Tathāgata exists after death" exists, or the view that "the Tathāgata does not exist after death" exists.. birth, decay, death, sorrow, lamentations, grief and despair are surely there and I show the way to eradicate all these, to put an end to all these in this very life, in this very body.' *

Now comes the question which some people suppose is the weakest link in the chain of Buddhist Metaphysics. We all use the word 'suffer'. Who is he who suffers ? Those who hold the attā-view will quickly answer that it is the soul of the Individual which 'suffers'. What would be the Buddhist answer ?

Any references to any so-called 'revealed' books carry weight only with such people as have implicit faith in them. Here, we are intentionally abstaining from quoting

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* Majjhima Nikāya 63.

any scriptures, even our own. Let us just do a little rational thinking.

Here is a table. We say the table has a wooden top and four legs. In pseudo-metaphysical language we might say the table-attā or the table-soul possesses a wooden top and four legs. It would mean that the table-soul has a separate existence apart from its constituents, a wooden top and four legs. Shall we stick to such a view ? or shall we make an improvement upon it and say there does not exist any separate entity called table-soul, apart from its constituents, a wooden top and four legs put together. Which expression, which statement is more to your liking ? In case it is the first one, you may be easily termed an Attā-vādī, believer in a soul doctrine, but in case it is the second one, you are entitled to be known as an Anattā-vādī, a believer in the non-soul doctrine of the Tathāgata.

A table is an inanimate object. Let us take an animate object, a dog. One would say a dog possesses eyes, mouth, nose, tail etc. — all the different organs of a dog. In other words the dog-soul is the owner of all the different parts of the body of a dog. But another man might just as well say there does not exist any dog-soul separate and apart from the different organs of a dog. Its eyes, mouth, nose, tail etc. all put together constitute an entity called "dog". Now which form, or which expression do you prefer ? In case it is the first one you may be easily termed an Attā-vādī, believer in a soul doctrine ; but in case it is the second one, then alone, are you entitled to be known as an Anattā-vādī—a believer in the non-soul doctrine of the Tathāgata.

Let us advance a little further and this time take the example of one Mr. Aung Sein. Aung Sein writes. Who writes ? Aung Sein writes. Does Aung Sein write or Aung Sein's hand write? If Aung Sein writes then is he a separate entity other than his hand? If Aung Sein's hand writes, then can it write if it does not possess some type of pen? Now you might say his pen writes. But can even his pen write if there is no ink in it ? Suppose the ink is also there. But can there be any writing at all if there is no such thing as paper or any other thing to write on ?

Now which statement or which expression is more to your critical liking ? One is that it is not paper, ink, pen or his hand that writes but it is Aung Sein—Attā which does the work of writing. And another is that the process called writing is the resultant accumulation of certain brain waves, hand, pen, ink and paper etc. put together. Which expression strikes you as more thoughtful a statement of the simple phenomenon called writing ? In case it is the first one, you may be easily termed an Attā-vādī—believer in a soul doctrine, but in case it is the second one, then alone, are you entitled to be known as an Anattā-vādī—a believer in the non-soul doctrine of the Tathāgata.

Now we take the remaining portion of the very simple question, who suffers ? The Attā view or the soul-standpoint would maintain—it is the soul.

In the Kaushitki Upanishad it is said, " Speech is not what one should desire to understand, one should know the speaker. Odour is not what one should desire to understand, one should know him who smells the odour. Form is not what one should desire to understand. One should know the seer of form. Sound is not what one should desire to understand, one should know the hearer. Taste of food is not what one should desire to understand, one should know the discerner of the taste of food. The deed is not what one should desire to understand, one should know the doer. Pleasure and pain are not what one should desire to understand, one should know the discerner of pleasure and pain. Bliss, delight and procreation are not what one should desire to understand, one should know the discerner of bliss, delight and procreation. Movement is not what one should desire to understand, one should know the mover. Mind is not what one should desire to understand, one should know the thinker..He does not become great by good action or small by evil action."*

In perfect contradiction to the above when the Tathāgata is asked " Suffers, suffers they say, but who suffers ?" His sharp reply is : " Your very question " who suffers ?" is itself wrong —*Na kallo yam pañho*. The question ought to be put thus 'What causes the arising of suffering ?' And the answer is " Taṇhā or thirst for life causes suffering ?" And again if one is inquisitive enough to ask further, "Who is he, who feels the thirst ?" Aga in the Tathāgata answers, " Your very question is wrong. The question ought

* The Principal Upanishads—Translated by S. Radhakrishnan (p.782)

to be put thus : " What causes the arising of Taṇhā or Thirst for life ?" And the answer is Vedanā or sensation." " And what causes sensations ?" " Coming into contact of different sense-organs with their objects.. and so on. Thus the law of dependent origination—called Paṭicca Samuppādā—operates."

Just as in Chemistry and Physics you have certain formulas to give expression to certain longer statements, similarly the law of dependent origination is also stated in the form of a very simple formula. And that formula is : "This, given this, arises, *Evamsati evam hoti.* This not given, this does not arise, *Evam asati evam no hoti*".

If you have milk you may have curd. If you have no milk, you can not have any curd. Then are milk and curd identical ? No. Are they quite different ? No, the relationship is "neither the same nor different." Changeless change is the law of nature and this law of dependent origination knows no exception. *Svākkhāto Bhagavatā Dhammo.* The doctrine has been well explained by the Tathāgata. "Ignorance results in a hundred fold varied mental activities called..Sankhāras. Sankhāras result in consciousness, consciousness results in mind-matter (nāma-rūpa). Mind-matter results in six sense organs, six sense organs result in contact with their objects. Contact results in sensation. Sensation results in thirst. Thirst results in hankering. Hankering results in existence, which means birth, old age, death, lamentations, suffering, sorrow and many other troubles. Thus comes into existence the whole of this phenomenon called suffering.

And the way of the cessation of suffering also is exactly similar but in opposite order : Total non-arising of ignorance results in the total non-arising of mental differentiations called Sankhāras, total non-arising of Sankhāras results in the total non-arising of consciousness and so on, total non-arising of hankering results in the total non-arising of existence which means total non-arising of birth, old age, lamentations, suffering, sorrow and many other troubles. Thus takes place the non-arising of this phenomenon called suffering ".

Now another obvious question follows—If there is no attā, no soul, then who is reborn ? And if there is no re-birth then in that case the Nibbāna or the liberation from re-birth is meaningless". No less than 2,000 years ago King Milinda* also asked the Elder Nāgasena similar questions— the first one being :

"Sir, what is your name ? How are you known ?

"Mahārājā, I am known as Nāgasena. My colleague Bhikkhus address me as such. Parents name their children as Nāgasena, Surasena etc. But all these are just usages. In reality there does not exist any individual as such."

This statement of elder Nāgasena set the ball rolling and there followed a series of questions and answers mentioning the famous chariot illustrations maintaining that just as the parts of a chariot put together make a chariot, there is no chariot apart from them ; similarly the different components of an individual make an individual and there is no individual which exists apart from them.

People take it for granted that with the assumption of a soul-conception the problem of re-birth offers no obstacles whatsoever. But how ? A permanent soul has been merely conceived to project the impressions of the activities of this life to the next one. If attā or a soul is assumed to be the bearer of those impressions then does it in itself remain affected by those impressions or not ? In case it is affected, then where lies the difference between Citta or consciousness as admitted by the Buddhists—and the Attā ? In case it remains unaffected, then how can it possibly be the bearer of one's impressions from one life to another ?

You can't conceive a changeless soul and yet make it the bearer of one's impressions to the next life also.

Still the question is not finished. If there is no attā, no soul whose birth takes place ? It would be totally improper to attempt to answer the question directly as to whose birth takes place. Admitting the limitations of the language our answer would be : "mind and matter come into re-existence".

"Does this very mind and matter come into re-existence ?

" No. Certain activities are performed by this mind-matter and as a result of those activities, another mind-matter comes into existence."

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* Menander, a Greek ruler of Bactria.

" In that case does the previous mind-matter become free from the bondage of those activities ? " ' Yes ' if there is no more rebirth, 'no' if there is rebirth".

"How ?

" A man plants mango seeds which grow up and the trees bear mangoes. Those mangoes are regarded as the results of the planted mangoes—not the same, yet not another."

" Then is there total denial of soul ?"

" After all, what do we mean when we use the word " soul" ?

" The being that is within us and from there sees, hears and does everything."

" Can it see through ears or hear through eyes ?

" No. "

The truth is that when the eye-sense, the object and the consciousness collaborate together only then does the eye-consciousness come into arising. Exactly similar is the case with ear-consciousness etc. There must be the organ of sense, the appropriate object and the sense cognition. In the coming together of the three in a single mental operation lies the possibility of sensation (Dīgha Nikāya).

One more hurdle still remains to be crossed. We are confronted with the question no soul, no transmigration, no rebirth.

In this respect the Tathāgata's teaching is singularly unique—perfect denial of the theory of a soul and its transmigration and yet full acceptance of the doctrine of re-birth with all its implications.

King Milinda also had asked :

" Bhante, if there is no transmigration, how do you explain re-birth ? "

" Yes Mahārājā, no transmigration and and yet re-birth."

" Would you please explain it ? "

" In case a lamp is lighted with another lamp, does any transmigration take place ? "

" No."

" Similarly there is re-birth and no transmigration."

" If one hears a stanza repeated by another and remembers it then does any transmigration take place ? "

" No."

" Similarly there is re-birth and no transmigration."

The Attā view-point or the soul theory may still persist in saying ' If there is no soul, none to suffer, then all this attempt of freeing oneself from suffering is meaningless."

"Yes, in reality if there is no soul, if the misconception of a soul has been totally uprooted, if it has been realized that the soul is nothing else but a subtle reflection of our own momentarily changing ' I ', then surely there is no more need of any attempts to be made in the direction of liberation. We are already liberated. We have reached the destination."

" In such a case, the suffering has already become extinct."

Can this total annihilation of all suffering *i.e.* Nibbāna be attained in this very life ?

" Yes, O Bhikkhus, one attains Nibbāna in this very life. Nibbāna which is unlimited and about which it can be conveniently said , "come and try for yourself " which is elevating, which can be experienced by each and every wise man."

Nibbāna is not to be attained by running after Nibbāna. Just as a man in order to become healthy, has not to run after health, similarly a man in order to realise Nibbāna, has not to run after Nibbāna. He has just to become Nibbāna-attained.

" When a Bhikkhu is totally peaceful, when he is free from all bondage then his task is finished. Nothing remains for him to accomplish. Whatever he does hereafter there is not a single activity which he may ever have to repent."

Admitted Taṇhā is the root cause of all suffering and only by means of the eradication of Taṇhā that an end can be put to all dukkha, whether of the mind or of the body. How to uproot this notorious Taṇhā ? There is only one answer and that answer is by treading on the Noble Eightfold Path.

(*SĪLA*)	(1) Right Speech
	(2) Right Activities
	(3) Right means of livelihood.
(*SAMĀDHI*)	(4) Right Attempt
	(5) Right Awareness
	(6) Right Meditation
(*PAÑÑĀ*)	(7) Right Understanding
	(8) Right Aspirations

The Noble Eightfold Path has not been enumerated here in the usual order of right understanding and right aspirations. It has been stated in the traditional order of Sīla,

Samādhi and Paññā. Sīla may be compared to the earth, Samādhi to a tree and Paññā to the fruits.

What is Sīla ? It finds expression through one's speech and one's activities, falsehood, backbiting, harsh speech and idle talk are the four chief enemies of right speech. The Tathāgata has enjoined :

" O Bhikkhus, whenever you assemble together one of the two things is expected of you : Noble speech or Noble silence.

The Noble silence is not a trifle. Constant endeavour alone will help one to cultivate it.

To abstain from injuring life, to abstain from stealing, to abstain from sexual misconduct are classed together as right activities.

Right speech and right activities both merely look like a list of not doing—not doing of this thing and not doing of that.

In fact the real test of one's character lies in keeping away from doing certain things. Suppose there is an allurement and there is an occasion too and yet one refrains from certain ignoble activities, therein alone lies a man's character.

All the three features of Samādhi are nothing but a profound course of internal self culture. Our conscious activities are very little as compared with what we are made to do by our unconscious mind. No doubt our today's unconscious mind is also nothing else but a store-house of our conscious activities of yesterday. But now in its own turn our unconscious mind is controlling our conscious mind. This explains the failure of our best resolutions ever and ever again. The way by which our sub-conscious mind can be affected and altered as desired is Samādhi. Acarya Buddhaghosa's Visuddhi Magga leaves nothing more to be explained in this connection.

Paññā or Knowledge is obtainable only through Sīla (morality) and Samādhi (meditation).

"O Bhikkhus, the ultimate aim of this noble life is neither the attainment of favours and fame, nor mere observance of the rules of morality, nor even the attainment of concentration, nor even the attainment of knowledge, O Bhikkhus, the unassailable freedom of mind is the ultimate object. This is the essence and this is the last word ".

" What happens to the five Khandhas of an Arahat when he passes away ? "

His re-birth hereafter comes to a standstill. The mind-matter from which would have caused further existence (had he not put an end to this Taṇhā) hereafter refuses to germinate any more. The electric bulb which would have been lighted, had the electric current been not switched off is illumined no more. Nothing has been destroyed. Only something has been checked from coming into re-existence.

Past sufferings are already passed. So they cannot be destroyed. Present sufferings are already present so the question of their destruction also does not arise. What has been destroyed or what has been checked from coming into existence are the future sufferings. These two are only destroyed in the sense that their total possibility has been uprooted.

What a colossal mistake they commit who think of Nibbāna as total destruction.

The great philosopher poet Ashwa Ghosha has given one of the best descriptions of Nibbāna.

" Dipo yatha Nirvritim Abhyupeto
Nainavanim Gacchati Namtriksham
Dishamma Kamchita Vidishan
Nakanchit
Sneha Kshyat Kevalameti Shantim
Evamkriti Nirvritim Abhyupeto
Naivanaim Gacchati Namtrikahan
Disham na Kamchita Vidishan Na kachit
Sneha Ksbyata Kevalameti Shantim.

Just as a lamp when it goes out, does not go either towards the earth or the heaven neither towards this direction nor that; it simply becomes extinguished from want of oil. Similarly an arahat, when he passes away, does not either go towards the earth or towards the heaven neither towards this direction nor towards that, he simply attains perfect peace for want of any thirst for existence.

May we today meditate upon the last words of the Tathāgata uttered 2,500 years ago, when he was just about to enter Parinibbāna.

" *Appamādena Sampādetha* "
" *Exert with diligence.* "

THE LANKA BAUDDHA MANDALAYA AND ITS PROGRAMME OF WORK

The Spiritual Awakening

Since the Buddha Jayanti is expected to usher in an era of spiritual awakening, the emphasis was on religious activities. The Committee for Religious Affairs planned out a 12 point programme of work. This programme provided for—

(i) *Propagation of the Dhamma :—*

(*a*) To establish, with the assistance of the Buddhist monks, residents and Government Officers, Committees in each village with the Head-quarters at the local temple for the purpose of ensuring the moral upliftment of the people and the establishment of Buddhist temples where they are essential.

(*b*) Sermons—To organise sermons at the rate of at least once a month in every village.

(*c*) Pamphlets and Books—To prepare and publish rare pamphlets and books which will teach the people to adhere to a good life.

(*d*) Ritual—To ensure that Buddhist rites are performed with a certain degree of uniformity.

(ii) *Daily Life and Buddhist Environment.*

(*a*) To prepare and publish a time-table to regulate the life of the Buddhists on the Full Moon Poya Days.

(*b*) To prepare a time-table for the other Poya Days.

(*c*) To make representations to the Government to make Full Moon Poya Days public holidays.

(*d*) To publish a book containing instructions to provide a Buddhist atmosphere in every home.

(iii) *Temperance.*

(*a*) To make representations to the Government to take administrative steps with a view to implement total prohibition.

(*b*) To have organised temperance meetings in every district and to give publicity to the evils of drinking, through sermons, pamphlets, films etc.

(*c*) To ensure that the Government and the people holding responsible offices set an example to the people by abstaining from liquor and to seek co-operation of the Government to promote abstinence.

(iv) *Slaughter of Animals.*

(*a*) To give publicity to the evils of killing animals and of eating meat and fish, through sermons and pamphlets.

(*b*) To ensure that people holding important places set an example to the others by becoming vegetarians.

(v) *Vices.*

(*a*) To take such steps as are necessary to abolish prostitution and also to take steps to see that women who are taken over as domestic servants are not made use of for immoral purposes.

(*b*) To give publicity to the evils of prostitution, through sermons, pamphlets and films.

(vi) *Horse Racing and Gambling.*

(*a*) To make representations to the Government to abolish horse racing and gambling.

(*b*) To take such steps as are necessary to prevent the publication of the results of foreign races.

(vii) *Sil Campaign.*

(*a*) To organise sil campaigns and give assistance to the people to observe sil.

(viii) *Clubs and Carnivals.*

(*a*) To make representations to the Government to formulate regulations controlling Night Clubs and Carnivals.

(ix) *Obscene Films and Books.*

(*a*) To make representations to the Government in order to ensure that obscene films and books are not imported to Ceylon. To take such steps as are necessary to prevent the publication of the above.

(x) *National Customs.*

To encourage people to adhere to national customs.

(xi) *Simple Living.*

(*a*) To train the people to get used to a simple form of living.

(*b*) To prevent the importation of luxury goods.

(*c*) To encourage people to use as far as possible the articles produced in Ceylon and to give encouragement and assistance to the producers of these articles in order to improve their standard.

(xii) *Legal Reformation.*

(*a*) To make representations to the Government for the purpose of repealing certain rules which are not in keeping with the conditions of Ceylon.

Extract from—AN EVENT OF DUAL SIGNIFICANCE—

Published by The Lanka Bauddha Mandalaya
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The Ministry of Home Affairs, Colombo.

❋ ❋ ❋ ❋

'Monks, these three persons are found existing in the world. What three?

Herein, monks, a certain person accumulates acts of body, speech and thought that are discordant. As a result of so doing he is reborn in a world that is discordant. So reborn in such a world, contacts that are discordant affect him. Thus affected by discordant contacts he experiences feeling that is discordant, utterly painful, such as, for instance, dwellers in purgatory feel.

Herein again, monks, a certain person accumulates acts of body that are harmonious, acts of speech that are harmonious, acts of thought that are harmonious. As a result of this he is reborn in a world that is harmonious. So reborn, harmonious contacts affect him. Thus affected he experiences feeling that is harmonious, utterly blissful, such as the devas of the Pure Abodes feel.

Yet again, monks, a certain person accumulates acts of body, speech and thought that are both discordant and harmonious. So doing he is reborn in a world that is both discordant and harmonious. Thus reborn, contacts both discordant and harmonious affect him. Thus affected he experiences feelings both discordant and harmonious, a mixture of pleasure and pain, such as for instance some human beings, some devas and some dwellers in purgatory feel.

So there are these three persons found existing in the world.'

—*Anguttara-Nikāya.*

GLOSSARY

FOR VOL. III—No. 3.

A

Anupādisesa-nibbāna : Nibbāna without the groups remaining; the "no-more-continuing", of this physico-mental process of existence.

Araññavihāra-vāsī : A bhikkhu who resides in a jungle monastery.

Asankhata : Unconditioned.

Asankheyya : Octillion to the third power approximately; 1 followed by 140 ciphers.

Avijjamāna Paññatti : Concepts or ideas relating to commonplace things.

B

Bhāvanic . Produced by thought or mental culture. A hybrid word from Bhāvanā "Mental Development".

Bhummantara-patta : Reaching the higher planes of existence through mental development.

C

Cakkavāḷa : Universes; worlds; spheres.

K

Khaṇa : Phase of time; moment.

P

Pañcavaggiyas : The group of five ascetics—Kondañña, Vappa, Bhaddiya, Mahānāma and Asajji, to whom the Buddha preached His First Sermon.

Paramattha Dhamma : Ultimate Truths.

Pavāraṇā : A ceremony of Bhikkhus at the termination of the Vassa, wherein Vinaya is recited.

Phala : Fruition.

Puthujjanas : Worldlings.

S

Sankhata Paramattha : Conventional Truths.

B.S.C.P.—390—14-5-56—1,500.

Vol. III. **No. 3**

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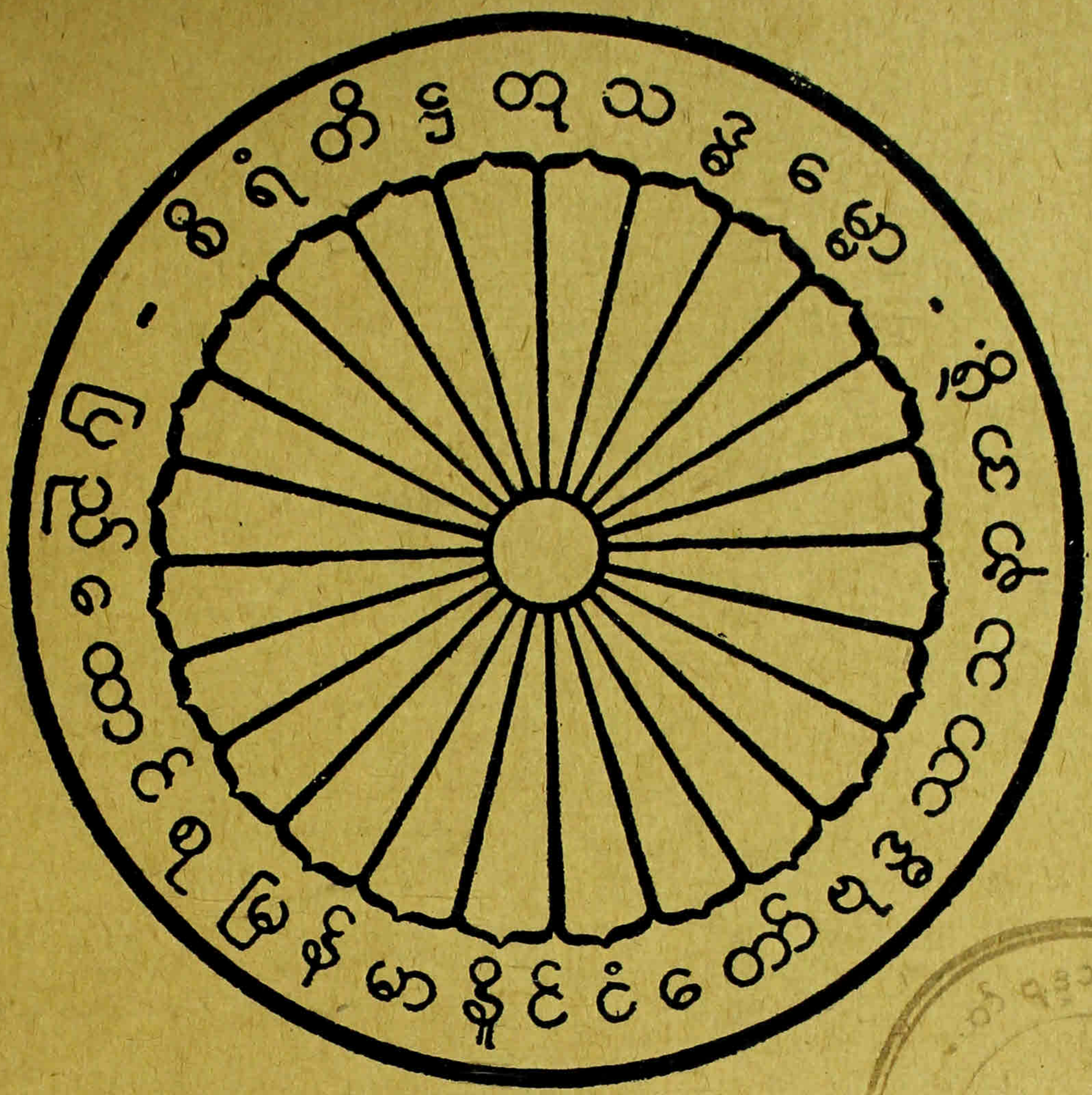

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THE LIGHT OF THE DHAMMA

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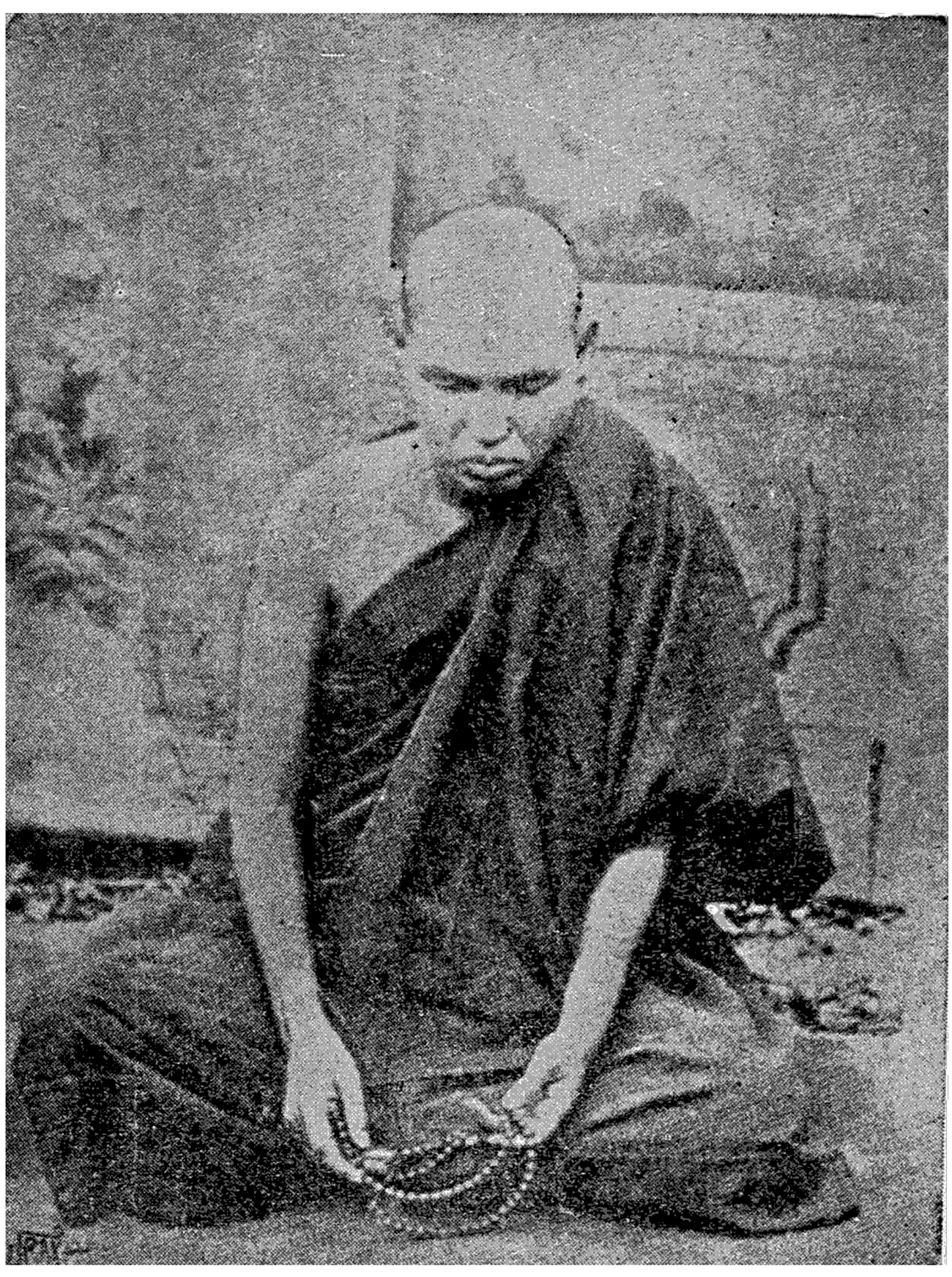

Venerable Mahāthera Ledī Sayadaw,
D.Litt., Aggamahāpaṇḍita

SAMMĀDIṬṬHI DĪPANĪ

(The Manual Of Right Views)

By Mahāthera Ledī Sayadaw, Aggamahāpaṇḍita, D. Litt.

TRANSLATED FROM PALI INTO BURMESE BY LEDI PANDITA U MAUNG GYI, M. A.

(*Translated by the Editors of "The Light of the Dhamma."*)

PART ONE

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

PREAMBLE

"Diṭṭhibandhanabandheyya,
Taṇhāsotena vāhite ;
Satte nāyaka tāresi,
Bhagavantassa te namo."

(By means of a ship named "The Noble Eightfold Path", the Buddha, the Great Leader of men, Devas and Brahmās, has rescued beings, who, entangled with Wrong Views, were drifting aimlessly in the current of the Ocean of Craving. To this Exalted One I pay my deepest homage.)

The Manual of Right Views was originally written in Pāli by the Venerable Ledi Sayadaw who has instructed me to translate it into plain Burmese. Accordingly, I now give the Burmese translation of the Sammadiṭṭhi Dīpanī (The Manual of Right Views).

Three Kinds of Wrong Views

"O monks, there are three kinds of beliefs, addicted to which, discussing about which, and making them their object, some recluses and Brahmans reach the extremes and become *akiriya-diṭṭhi* (holders of the 'View of the Inefficacy of action').

"What are these three ?"

They are :—

(1) Pubbekata-hetu-diṭṭhi;
(2) Issaranimmāna-hetu-diṭṭhi; and
(3) Ahetu-apaccaya-diṭṭhi.

Pubbekata-Hetu-Diṭṭhi

(View that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.)

"Monks, there are some recluses and Brahmans who set forth and hold the following view :—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.' This view is known as Pubbekata-hetu-diṭṭhi.

Issaranimmāna-Hetu-Diṭṭhi

(View that all sensations in the present existence are created by a Supreme Being or God.)

"Monks, there are some recluses and Brahmans who set forth and hold the following view :—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a Supreme Brahmā or God.' This is known as Issaranimmāna-hetu-diṭṭhi.

Ahetu-Apaccaya-Diṭṭhi

(View of the 'Uncausedness and Unconditionality' of existence)

"Monks, there are some recluses and Brahmans who set forth and hold the following view :—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not caused by janaka-kamma (Generative kamma) and upatthambhaka-kamma (Sustaining kamma). This is known as Ahetu-apaccaya-diṭṭhi.'

Here ends the synopsis of the three Wrong Views.

Refutation of Pubbekata-Hetu View

In the Anguttara Nikāya, Tika-nipāta, we have the Omniscient Buddha's words :—

"Monks, of these three views, there are some recluses and Brahmans who hold and set forth the following view :

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused only by the volitional actions done by them in their past existences.'

I approach them and ask : "Friends, is it true that you hold and set forth this view: 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life are caused only by the volitional actions done by them in their past existences?' "

To this those recluses and Brahmans reply, "Yes, Venerable Sir."

Then I say to them: " Friends, if that be the case, there will be persons who, conditioned by volitional actions done by them in their past existences,

(1) will kill any living being ;
(2) will steal ;
(3) will tell lies ;
(4) will indulge in immoral sexual intercourse ;
(5) will slander ;
(6) will use harsh language ;
(7) will foolishly babble ;
(8) will be avaricious ;
(9) will maintain ill-will against others;
(10) will maintain Wrong Views."

'Monks, indeed, in the minds of those who confidently and solely rely on the volitional actions done by beings in their past existences and hold this view, there cannot arise such mental factors as chanda (Desire-to-do) and vāyama (Effort), as to differentiate between what actions should be done and what actions should be refrained from.'

'Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be avoided, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of Defilements.'

' Monks, this is the first factual statement to refute the heretical beliefs and views advanced by those recluses and Brahmans who maintain that all sensations enjoyed by beings in the present life are caused and conditioned only by the volitional actions done by them in their past existences.'

Refutation of Issaranimmāna View

The Buddha declared:

" Monks, of these three views, there are some recluses and Brahmans who hold and set forth the following view:

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a Supreme Brahmā or God. '

I approach them and ask: " Friends, is it true that you hold and set forth this view: 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations, and all indifferent sensations enjoyed by beings in the present life are created by a Supreme Brahmā or God?' "

To this those recluses and Brahmans reply, " Yes, Venerable Sir."

Then I say to them: " Friends, if that be the case, there will be persons who, owing to the creation of a Supreme Brahmā or God,

(1) will kill any living being;
(2) will steal;
(3) will tell lies;
(4) will indulge in immoral sexual intercourse;
(5) will slander;
(6) will use harsh language;
(7) will foolishly babble;
(8) will be avaricious;
(9) will maintain ill-will against others;
(10) will maintain Wrong Views."

'Monks, indeed, in the minds of those who confidently and solely rely on the creation of a Supreme Brahmā or God, there cannot arise such mental factors as Desire-to-do and Effort, as to differentiate between what actions should be done and what actions should be refrained from.'

'Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be refrained from, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of Defilements.'

'Monks, this is the second factual statement to refute the heretical beliefs and views advanced by those recluses and Brahmans who maintain that all sensations enjoyed by beings in the present life are created by a Supreme Brahmā or God.'

Refutation of Ahetuka View

The Buddha declared:

" Monks, of these three views, there are some recluses and Brahmans who hold and set forth the following view :

> 'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and without the intervention of the Generative and Sustaining kammas.'

I approach them and ask : "Friends, is it true that you hold and set forth this view : 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and not due to the Generative and Sustaining kammas ?' "

To this those recluses and Brahmans reply: "Yes, Venerable Sir."

Then I say to them : "Friends, if that be the case, there will be persons who, without any cause or condition,

(1) will kill any living being ;
(2) will steal ;
(3) will tell lies ;
(4) will indulge in immoral sexual intercourse ;
(5) will slander ;
(6) will use harsh language ;
(7) will foolishly babble ;
(8) will be avaricious ;
(9) will maintain ill-will against others ;
(10) will maintain Wrong Views."

'Monks, indeed, in the minds of those who confidently and solely rely on the "Uncausedness and Unconditionality" of existence, there cannot arise such mental factors as Desire-to-do and Effort, as to differentiate between what should be done and what should be avoided.'

'Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what should be done and what should not be done, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of Defilements.'

'Monks, this is the third factual statement to refute the heretical beliefs and views advanced by those recluses and Brahmans who maintain that all sensations enjoyed by beings come into existence of their own accord and not due to the Generative and Sustaining kammas'."

Here end the expositions according to the Anguttara-Nikāya, Tika-nipāta.

Three Wrong Views

(Below are the expositions according to the other Suttas.)

In the world there are three Evil Views. They are :—

(1) Pubbekata-hetu-diṭṭhi:
(2) Issaranimmāna-hetu-diṭṭhi ; and
(3) Ahetu-apaccaya-diṭṭhi.

These three Wrong Views have already been explained and were also expounded by the Omniscient Buddha in the Anguttara-Nikāya, Tika-nipāta—Dutīyapaṇṇāsaka—Dutīya-vagga, First Sutta and in the Paññāsa-nipāta—Mahābodhi-paribbājaka Jātaka.

In some of the Suttas, the Issaranimmāna View is known as Issarakāraṇa-vāda (View that a Supreme Brahmā or God has performed all these) or Issarakuttika-vāda (View that a Supreme Brahmā or God has arranged all these). The Omniscient Buddha refuted these three Wrong Views in various ways and instructed His disciples in conformity with the Truth.

I shall therefore explain these three Wrong Views serially, in detail and more completely.

Refutation of Pubbekata-hetu View

(View that the past volitional actions of beings are the sole causes)

Individuals and beings enjoy all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations. They enjoy such sensations as relate to inferiority, superiority, foolishness, cleverness, things within one's power and things beyond one's power. Those who hold the Pubbekata-hetu View maintain as follows :

"Conditioned solely by the volitional actions done by them in their past existences, people enjoy such things as agreeableness, disagreeableness, satisfactoriness and unsatisfactoriness of life. All these things are not created by any one, nor are they caused by acts done diligently by people in the present existence."

As this view disclaims the Generative and Sustaining kammas it is unreasonable and grossly mistaken. Hence it is called a Wrong View.

Suppose this Pubbekta-hetu-vāda were really true. There are people who kill living creatures, only because they are prompted by their past volitional actions. There are also people who, being conditioned by the wholesome volitional actions done by them in their past existences, have become recluses and Brahmans endowed with Good Conduct. At times these recluses and Brahmans are prompted by their past volitional actions to commit Evil deeds. Then they, prompted by their Evil Actions, kill living creatures ; take what is not given ; indulge in illicit sexual intercourse ; tell lies ; carry tales ; use harsh language ; uselessly babble ; are avaricious ; maintain ill-will against others ; and maintain Wrong Views.

In this world there are such things as " Hearing the Discourses delivered by the wise " and "Wise Consideration ", which are the conditions to become wise and virtuous. Supposing all wholesome and unwholesome volitional actions done by people in the present life are solely caused by their past kammas, then those things such as " Hearing the Doctrine ", and " Wise Consideration " will become fruitless and useless, because the holders of this view believe that "to become a wise man" or " to become a fool " is solely caused by their past kamma and by no other causes.*

In reality, people are able to become virtuous recluses or brahmans only when they perform such wholesome volitional actions as "keeping company with the wise" and "hearing the Doctrine", and not otherwise. We have noticed such states of affairs in our daily lives. As the Pubbekata-hetu View disclaims the Generative kamma and the Sustaining kamma, it should be declared as a Wrong View.

This is a way of refutation.

Absence of 'Desire-to-do' and 'Energy'

In the minds of these recluses and Brahmans who confidently rely on the volitional actions done by them in their past existences and hold the same view; who hold that this Pubbekata-hetu View only is the true view; and who hold that other views are false and useless, there cannot arise 'Desire-to-do' and 'Energy' by which they are able to differentiate between what should be done and what should be refrained from, because they believe that all present actions are caused by their past volitional actions, and not by 'Desire-to-do' or 'Energy' exercised by people in the present life.

In reality, only when people have Good Intention and Right Effort, are they able to perform what should be done and refrain from what should not be done, and not otherwise. We have noticed such states of affairs in our daily lives. The view held by those who reject all present causes, such as 'Desire-to-do' and 'Energy' and believe only in the past volitional actions, should be taken as a Wrong View.

This is another way of refutation.

How Virtuous Practices can be Impaired

If Desire-to-do and Energy to perform what should be done and to avoid what should be refrained from, do not arise in the minds of those people who hold the Pubbekata-hetu view, they being unable to perceive what is Good and what is Evil, remain without performing wholesome volitional actions which should be performed, and on the other hand perform unwholesome volitional actions which should be avoided. They having no Mindfulness and Self-restraint, their view cannot be a righteous

---

* NOTE—This is the 'Doctrine of the Elect' held by sects in some faiths even today.

samaṇa-vāda (view of a recluse). In the world there are such conventional terms as "samaṇa" (recluse), "brahamaṇa" (a person leading a pure, stainless and ascetic life), "virtuous people" and "wise people", because these are the people who perform what should be performed and avoid what should be avoided. The conventional terms of "righteous persons", "persons leading a pure and stainless life" or a "sappūrisa (worthy man)" cannot be applied to those who hold this Pubbekata-hetu view, because to them there is no difference between what actions should be done and what should be refrained from, which courses of actions are usually practised by householders, recluses and wise people alike.

In reality, there are actions which should be done and which should be refrained from. Some people do not always perform wholesome volitional actions which should be done, and do those Evil actions which should be abstained from. Such people are called pakati-manussa (worldlings). Some people having Mindfulness and Self-restraint perform Good actions and abstain from Evil actions. They are called 'samaṇa' (recluses), 'brahmaṇa' (ascetics), or 'sappūrisa' (worthy people). If one differentiates between these classes of people—Evil ones and Wise ones, he is said to maintain the Right Samaṇa view or the Right Brahmaṇa view. As the Pubbekata-hetu view disclaims all present causes such as Mindfulness etc., and firmly believes in the volitional actions performed by beings in their past existences, their view should be regarded as a Wrong View.

This is the third way of refutation.

The Possibility of Becoming the Holder of the View that all Things are Uncaused or Unconditioned

If this Pubbekata-hetu-diṭṭhi-vāda (View of the inefficacy of action) be scrutinized or thoroughly analysed by the intelligence of wise people, it will be found that in all fields of actions, there is nothing worthy for people to do but for them to follow the line of least resistance. How ? It is in the following manner : those who hold this view reject all actions that should be done by people in the present life and also do not put forth the Energy to be exercised by the virtuous. They also reject the functioning of Energy and Wisdom. They maintain that the benefits relating to the present life and those relating to the next existence as declared by the wise are false. In the minds of those who hold this Wrong View, there cannot arise the mental factors of Desire-to-do and Energy to perform all wholesome actions that should be performed by the virtuous. Thus this view becomes akiriya-diṭṭhi (the Wrong View of the Uncausedness of existence).

Those who hold this Pubbekata-hetu view are, therefore, good for nothing, and resemble a heap of refuse, or a piece of wood. For the reasons mentioned above, the Supreme Buddha was able to confute this Wrong View.

Exposition of the Word—"Kammasakā"

(One whose kamma is his own property)

A query—

Here one may say to another: "Friend, if it is true that the Supreme Buddha had well refuted the Pubbekata-hetu view, why and for what reason did the Buddha declare the following in the Subha-sutta ?

"Kammassakā māṇavasattā, kammadāyādā, kammayonī, kammabhandhū, kamma parissaraṇā.

Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or kappa (world-cycle)."

Beings are the heirs of their own kamma.

All beings are the descendants of their own kamma.

Kamma alone is the real relative of all beings.

Kamma alone is the real Refuge of beings. Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, they become the heirs of their kamma.

The following are the replies to the above question:—

(1) Those who maintain the Pubbekata-hetu view hold that all Pleasures and Sufferings experienced by beings in the present life are conditioned and caused only by the volitional actions done by them in their past existences. They reject all present causes, such as Energy and Wisdom. As this Pubbekata-hetu view rejects all present causes, it is known as Ekapakkha-hīna-vāda (the view which is deprived of one side *i.e.* present kamma).

(2) Those who hold the Pubbekata-hetu view maintain that all Pleasures and Sufferings experienced by beings in the present life are created by a Supreme Brahmā or God. They reject all past and present kammas of beings. So this view is known as Ubhaya-pakkha-hīna-vāda (the view which is deprived of both sides, *i.e.* both past and present kammas of beings).

(3) Those who hold the Pubbekata-hetu view maintain that all Pleasures and Sufferings experienced by beings in this life come into existence of their own account, and reject all causes whatsoever. As this view rejects all causes of existence, it is known as Sabba-hīna-vāda (the view which is deprived of all, *i.e.*, all kinds of causes whatsoever).

Of these three, the Supreme Buddha desiring to refute the Issaranimmāna-vāda (the view that all sensations in the present existence are created by a Supreme Brahmā or God) and ahetuka-vāda (the view of the 'Uncausedness and Unconditionality' of existence) declared: "Kammassakā māṇava-sattā kammadāyādā."

Another way of Explanation

The Buddha, in a general manner, declared: "Kammassakā sattā kammadāyādā" and not specifically as "*Pubbekata* kammassakā sattā *Pubbekata* kammadāyādā". Here, kammassakā and kammadāyādā mean both past and present kammas of beings. If we truly interpret in this way, "kammassakā" will mean "past and present kammas of beings".

Three Great Spheres

Here I shall explain the Past and the Present kammas. There exist three Great Spheres :

(1) Kammasādhanīya-ṭhāna,
(Sphere in which Kamma functions)
(2) Vīriyasādhanīya-ṭhāna;
(Sphere in which Energy functions)
(3) Paññāsādhanīya-ṭhāna;
(Sphere in which Wisdom functions)

Of these, Kammasādhanīya-ṭhāna is subdivided into two parts :—

(1) Atīta-kammasādhanīya-ṭhāna;
(Sphere in which Past Kammas function.)
(2) Paccuppanna-kammasādhanīya-ṭhāna. (Sphere in which Present Kammas function).

Exposition of Kammasādhanīya-ṭhāna

Atīta-kammasādhanīya-ṭhāna

The following resultant effects being caused and conditioned by the volitional actions done by beings in their past existences are called atīta-kammasādhanīya-thāṇa :—

(1) Rebirth in the Happy Course of Existence or in the Woeful course of Existence through the medium of any of the four kinds of paṭi-sandhi. *
(2) Rebirth in a noble family or in an ignoble family even in the Happy Course of Existence.
(3) Presence or absence of any of the sense organs, such as eyes, ears, etc.
(4) Endowment with Wisdom, or lack of Wisdom at the conception-moment.
(5) Deformity or non-deformity.

The actions performed by beings in the present life cannot cause such effects. The beings reborn in the Happy Course of Existence by virtue of their past wholesome kammical actions cannot transform their bodies into those of the Woeful Course of Existence by dint of their present actions, such as Wisdom and Energy without the dissolution of their bodies of the Happy Course of Existence. In the same way, the beings who are reborn in the Woeful Course of Existence by virtue of their past kamma cannot transform their bodies into those of the Happy Course of Existence by means of their present kamma without the dissolution of their bodies of the Woeful Course of Existence. No man, Deva, Brahmā or God, by means of present kammic action, such as Wisdom and Energy is able to restore the eye-sight of a being whose optical organs have been impaired from the very

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* There are four kinds of Rebirths. They are:—
(1) Upapatti-paṭisandhi (Spontaneously-manifesting beings);
(2) Samdedaja-paṭisandhi (moisture-born beings);
(3) Andaja-paṭisandhi (beings born from eggs); and
(4) Jalābuja-paṭisandhi (beings born from a womb).

moment of conception owing to that being's past unwholesome kamma.

Again, when a being's optical organs which he obtained by virtue of his past kamma are utterly destroyed by some dangerous causes in the present life, no man, Deva, Brahmā or God is able to restore his lost eye-sight by means of the man's, Deva's, Brahma's, or God's Wisdom and Energy exercised by him in the present life. The same principle holds good for the audible organs etc. that come into existence owing to the past kammas of beings.

Here ends the brief exposition of Atītakammasādhanīya Sphere.

Paccuppanna Kamma Sādhanīya-ṭhāna

Sphere in which the present kammas operate

Here, I shall first expound the paccupanna-kamma (present kamma). Briefly speaking, all bodily, verbal and mental actions performed by beings in the present life for their happiness or misery are all paccuppanna-kamma.

Broadly speaking, there exist such actions as agriculture, cattle breeding, sheep-farming, trade and commerce. There aslo exist branches of study, such as various types of arts, crafts, etc. Besides, there exist the following arts:

Bhūmi-vijjā (the art of determining whether the site for a proposed house or garden is suitable or not), anga-vijjā (the act of character-reading from marks on the body), nakkhatta-vijjā (astronomy), suta-maya-paññā (knowledge based on learning), cintā-maya-paññā (knowledge based on thinking—philosophy), and bhāvanā-maya-paññā (knowledge based on Mental Development). Those actions, crafts, arts and knowledges mentioned above are called paccuppanna-kamma (present volitional actions). Apart from the above-mentioned actions, there also exist countless number of evil actions, stupidity and negligence which cause the destruction of life and property; injury to health; defamation and libel; injury to morality; and hindrance to progress of knowledge. All these actions are present kammas. So, there really exist various kinds of actions, some of which are profitable and others disadvantageous in the present life. These two kinds of actions are within the paccuppanna-kammasādhanīya-ṭhāna (Sphere in which the present kammas operate.)

Here ends the brief exposition of the Sphere in which the present kammas operate.

Missaka-naya

Miscellaneous method of exposition

Past kamma is subdivided into three kinds:

(1) Mahanta (Major kamma);
(2) Majjhima (Medium kamma) ;
(3) Appaka (Minor kamma).

Present kamma is also subdivided into three kinds:

(1) Vuddhibhāgiya (kamma that will lead to one's prosperity) ;
(2) Ṭhitibhāgiya (kamma that will keep one in stability);
(3) Hānabhāgiya (kamma that will lead to one's decrease.)

Mahantātīta-Kamma-Mūlakatika

Three types of persons who are conditioned by their past major kammas.

Conditioned by their past major kammas, some people are reborn in the families of kings, wealthy people and rich people. Of these, some people perform vuddhibhāgiya-paccuppana-kamma (present kamma that will cause one to prosper). They are prosperous with worldly riches and authoritative powers. They rise up from the position they first attain and do not go down to a lower position.

Some people perform ṭhitibhāgiya-paccuppanna-kamma (kamma that will keep one in normality). Their wealth and glory will be at *status quo;* they neither rise up nor go down from their normal position.

Some people perform hānabhāgiya-paccuppanna-kamma (kamma that will cause their wealth and position to decrease). They lose their property and glory; they are not able to keep their position at normality, nor are they able to improve their status.

Here ends the exposition of the three kinds of present kamma basing on past major kammas.

Majjhimātita-Kammamūlakatika

Three types of persons who are conditioned by their past medium kammas.

Conditioned by their past medium kammas, some people are reborn in the families of moderately rich people. Of these, those who perform vuddhi-bhāgiya-paccuppanna-kamma are prosperous with wealth and glory in the present life.

Those who perform ṭhitibhāgiya-paccuppanna-kamma will be in their normal position without having any progress or decrease in wealth and standing.

Those who perform hānabhāgiya-paccuppanna-kamma will lose their wealth and honour, unable to keep themselves in normal position, let alone improve their status.

Here ends the exposition of the three kinds of present kamma basing on past medium kammas.

Appakātīta-Kammamūlakatika

Three types of persons who are conditioned by their past minor kammas.

Conditioned by their past minor kammas, some people are reborn in the families of poor people. Of these, those who perform vuddhi-bhāgiya-paccuppanna-kamma increase their wealth.

Those who perform ṭhitibhāgiya-paccuppanna-kamma remain in their normal position without any progress or decrease.

Those who perform hānabhāgiya-paccuppanna-kamma cannot remain even in their normal position, but will become poorer and poorer.

Here ends the exposition of the three present kammas basing on past minor kammas.

Thus there are two great spheres—Atīta-kammasādhanīya ṭhāna (Sphere in which the past kamma operates) and paccuppanna-kammasādhaniya-ṭhāna (Sphere in which the present kamma operates.)

Here ends the exposition of kammasādhanīya-ṭhāna.

Viriyasādhanīya-ṭhāna (Sphere in which Energy operates) and Paññāsādhanīya-ṭhāna (Sphere in which Wisdom operates)

Viriya (Energy) and Paññā (Wisdom) function to help the accomplishment of the two present kammas. The greater the Energy and Wisdom, the greater will be the Mahanta-kamma (Major kamma). If Energy and Wisdom be of medium strength, they are able to cause Medium kamma. If Energy and Wisdom be feeble, they are able only to cause Minor kamma. So, when two kinds of Kammasādhanīya-ṭhāna (Sphere in which kamma operates) are great, the Spheres in which Energy and Wisdom operate also become great.

Here ends the exposition of Viriyasādhanīya-ṭhāna and Paññāsādhanīya-ṭhāna.

Relations between Past and Present kammas and Viriya (Energy) and Ñāṇa (Knowledge).

In the case of beings who are thus wandering in the Round of Rebirths, Past and Present kammas are the primary causes in conditioning Happiness and Suffering experienced by beings in the present life. Other causes such as kāla (time), desa (locality; region), etc. are called secondary causes. The Buddha, therefore, expounded Past and Present kammas and declared: "Kammasakā māṇava sattā kammadāyādā" [Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or kappa (world-cycle). Beings are the heirs of their own kamma.]

When the Buddha expounded the Primary causes, that exposition also relates to the Secondary causes. So, when He declared "Kammassakā, etc." and expounded the two kammas—Past and Present kammas—He had thereby explained that these two Primary kammas are conditioned by such causes as "associating with the wise", "Hearing the Doctrine" and "practising the Dhamma". When the Omniscient Buddha declared "Kammassakā etc.", it should be taken that the exposition of that Declaration also included the exposition of their elements.

People like Subha came to the Buddha and related to Him their (wrong) views on Past kammas. With reference to these people the Buddha expounded Past kammas in the Cūlakammavibhanga-sutta and the Mahākamma-vibhanga-sutta of the Uparipaṇṇāsa, Majjhima-nikāya.

People like Sigāla related to the Buddha their (wrong) views on Present kammas. With reference to these types of people,

the Buddha expounded the present kamma in in Sigālovāda sutta of the Dīgha-nikāya and the Vāseṭṭha-sutta of the Sutta-nipāta.

In the Aṭṭha-nipāta and others of the Anguttara-nikāya, the Omniscient Buddha gave the exegesis of both Past and Present kammas.

In regard to those people who do not realise the advantages of Energy and Wisdom, the Omniscient Buddha expounded the advantages of Energy and Wisdom in many hundreds of Suttas.

Past and Present kammas which cause Pleasurable Sensations enjoyed by beings, cannot exist without the functioning of Energy and Knowledge. So when the Buddha expounded Past and Present kammas, it should be noted that Energy and Knowledge were also included in that exposition.

Energy and Knowledge exist only for the coming into existence of, or for the accomplishment of those volitional actions. This statement is true. Because, if there are no actions to be energised, where will Energy function? And if there be no knowable things, what will Knowledge know then ? It should therefore be noted that where the Buddha expounded Energy and Knowledge, His exposition also included the two kammas caused by Energy and Knowledge.

Briefly, the benefits enjoyed by beings are classified as follows:

(1) Diṭṭhadhammikattha—Benefits enjoyed by beings in the present life.
(2) Samparāyikattha—Benefits to be enjoyed by beings in the future existences.
(3) Paramattha—Supramundane benefits.

The Tipiṭaka—the Teaching of the Buddha—is conditioned on these three classes of benefits. When the Buddha expounded the benefits to be enjoyed by beings in the present life, it should be remembered that Present kamma is expounded in the Piṭakas where those benefits are expounded. When He expounded the benefits to be enjoyed by beings in the future existences, it should be noted that Past kamma is expounded in those Piṭakas also. In some sermons He expounded khandhā (Groups of Existence), āyatana (Bases), dhātu (Elements), sacca (Noble Truths,) and paṭiccasamuppāda (Dependent Origination) in connection with suññata-dhamma (Doctrine of Unsubstantiality). It should also be noted that when the Omniscient Buddha expounded these, His exposition included Supramundane benefits which are the Absolute Truths. These Supramundane benefits also have some bearing on diṭṭhadhammikattha (benefits enjoyed by beings in the present life) and samparāyikattha (benefits to be enjoyed by beings in the future existences). Therefore it should be borne in mind that as the Omniscient Buddha expounded the dhamma relating to suññata (Unsubstantiality), the Three Piṭakas include Past and Present kammas, and that the whole Tipiṭaka is based on Past and Present Kammas. For these reasons, wise people know that when the Buddha declared: "Kammassakā sattā, kammadāyādā", He also meant thereby: "ñāṇavīriyassaka-sattā, ñāṇavīrīyadāyādā" (Knowledge and Energy are the properties of beings; beings are the heirs of their Knowledge and Energy).

Here ends the brief exposition of the Buddha's declaration on wholesome volitional actions.

Those monks who bar out both the letter and the spirit, by taking the discourses wrongly and interpreting according to the letter,—such are responsible for the loss of many folk, for the discomfort of many folk, for the loss, discomfort and sorrow of devas and mankind. Moreover such monks beget demerit and cause the disappearance of this true Dhamma.

But those monks who, by taking the discourses rightly and interpreting according to the letter, conform to both letter and spirit,—such are responsible for the profit, for the welfare of many folk, for the profit, the welfare, the happiness of devas and mankind. Moreover such monks beget merit and establish this true Dhamma !

Anguttara-Nikāya, THE BOOK OF THE TWOS, Chapter IV.

BUDDHISM IN A NUTSHELL

By Ven. Nārada Mahāthera

"NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA."

THE BUDDHA

IN the year 624 B.C. there was born in the district of Nepal an Indian Sākyan Prince, by name *Siddhattha Gotama*. At the age of sixteen he married his cousin, the beautiful Princess *Yasodharā*.

For nearly thirteen years after his happy marriage, he lived in the lap of luxury, blissfully ignorant of the vicissitudes of life outside the palace gates. With the march of time truth gradually dawned upon him.

In his 29th year, which witnessed the turning point of his noble career, his son *Rāhula* was born. This he regarded as a bondage, for he realised that all without exception were subject to birth, death, and decay, and that all worldly pleasures were only a prelude to pain. Comprehending thus the universality of sorrow, he wanted to find a panacea for this universal sickness of humanity.

Eventually he renounced his royal pleasures, donned the simple garb of an ascetic, and wandered as a seeker of Truth. He approached many a distinguished teacher of his day, but nobody was competent enough to give him what he earnestly sought. All the so-called philosophers were groping in the dark. It was a matter of the blind leading the blind, as they were all enmeshed in ignorance and were caught in the whirlpool of Saṁsāra.

As it was the belief in the ancient days that no salvation could be gained unless one led a life of strict asceticism, he strenuously practised all forms of severe austerities. "Adding vigil after vigil, and penance after penance", he made a superhuman effort for six long years.

His body was reduced almost to a skeleton. The more he tormented his body, the farther his goal receded from him.

His strenuous and unsuccessful endeavours taught him one important lesson—that is, the utter futility of self-mortification.

Benefiting by this invaluable experience, he finally decided to follow an independent course, avoiding the two extremes of self-indulgence and self-mortification. The former retarded his spiritual progress, and the latter weakened his intellect. The new path which he himself discovered was the Majjhima Paṭipadā, the Middle Path, which subsequently became one of the salient characteristics of His teaching.

While He was seated under the Bodhi tree, unaided and unguided by any super-natural agency, but solely relying on His efforts and wisdom, He eradicated all passions and attained Enlightenment (Buddhahood) at the age of 35.

Having attained Buddhahood, that supreme state of prefection, He devoted the remainder of His life to serve humanity both by example and precept, dominated by no personal motive whatsoever.

After 45 long years the Buddha, as every other human being, succumbed to the inexorable law of change, and finally passed away, in His 80th year.

The Buddha was, therefore, a human being. As a man He was born, as a man He lived, and as a man His life came to an end. Though a human being, He became an extraordinary man—*Acchariya Manussa*. The Buddha laid stress on this important point and left no room whatever for anyone to fall into the error of thinking that He was an immortal divine being. Fortunately there is no deification in the case of the Buddha.

The Buddha is neither an incarnation or a messenger of a god, nor is He a saviour who saves others by His personal salvation. The Buddha exhorts His disciples to depend on themselves for their salvation, for both purity and defilement depend on oneself. In the Dhammapada He says: "*Tumhehi kiccaṁ ātappaṁ—Akkhātāro Tathāgatā.* You yourselves should made the exertion, the Tathāgatās are only teachers."—*Verse 276*.

The Buddhas point out the path, and it is left for us to follow that path to obtain our purification.

"To depend on others for salvation is negative, but to depend on oneself is positive." Dependence on others means a surrender of one's effort.

In exhorting His disciples to be self-dependent the Buddha says in the Parinibbāna Sutta: "Be ye islands unto yourselves, be ye a refuge unto yourselves, seek not for refuge in others."

Furthermore, the Buddha does not claim the monopoly of Buddhahood, which, as a matter of fact, is not the prerogative of

any specially graced person. He reached the highest possible state of perfection any person could aspire to, and without the closed fist of a teacher He revealed the only straight path that leads thereto. According to the teachings of the Buddha anybody may aspire to that supreme state of perfection if he makes the necessary exertion. The Buddha does not condemn men by calling them wretched sinners, but, on the contrary, He gladdens them by saying that they are pure in heart in reality. In His opinion the world is not wicked, but is deluded by ignorance. Instead of disheartening His followers and reserving that exalted state only to Himself, He encourages and induces them to emulate Him.

As a man He attained Buddhahood and proclaimed to the world the latent possibilities and the creative power of man. Instead of placing an unseen, Almighty God over man and making him subservient to him, He raised the worth of mankind. It was He who taught that man can gain his salvation by his own exertion without depending on a God or mediating priests. It was He who taught the ego-centric world the noble ideal of selfless service. It was He who revolted against the degrading caste system and taught equality of mankind and equal opportunities for all to distinguish themselves in every walk of life.

He opened the gates of success and prosperity to all deserving ones despite the natural barriers of birth. He gave complete freedom of thought and made us open our eyes to see things as they truly are. He comforted the bereaved by His consoling words. He ministered to the sick that were deserted. He helped the poor that were neglected. He ennobled the lives of those called "sinners", purified the corrupted lives of criminals. He encouraged the feeble, united the divided, enlightened the ignorant, clarified the mystic, guided the benighted, elevated the base, dignified the noble. Both rich and poor, saints and "sinners" loved Him alike. Despotic and righteous kings, famous princes and nobles and the obscure, generous and stingy millionaires, haughty and humble scholars, destitute paupers, down-trodden scavengers, wicked murderers, despised courtesans—all benefited by His words of wisdom and compassion.

His noble example was a source of inspiration to all. His serene and peaceful countenance was a soothing sight to pious eyes. His message of Peace was welcomed by all with indescribable joy and was of eternal benefit to everyone that came in contact with it.

Wherever His teaching penetrated it left an indelible impression upon the character of the peoples. The cultural advancement of all the Buddhist nations was mainly due to His sublime Teaching. Though 2,500 years have elapsed since the passing away of this greatest Teacher, yet His noble personality still influences all those who come to know Him.

Of the Buddha a St. Hillaire might say—"The perfect model of all the virtues He preaches...His life has not a stain upon it." A Fausboll would say—"The more I know Him, the more I love Him." A humble follower of His would say—"The more I know Him, the more I love Him; the more I love Him, the more I know Him."

The teaching founded by the Buddha is, in popular language, known as Buddhism.

THE DHAMMA

Is it a Philosophy?

The Omniscient Buddha has passed away, but the sublime Dhamma, which He unreservedly bequeathed to humanity, still exists in its pristine purity.

Although the Master has left no written records of His Teachings, His distinguished disciples preserved them by committing to memory and transmitting them orally from generation to gerneation.

Immediately after His demise 500 chief Arahats, versed in the Dhamma and Vinaya, held a convocation to rehearse the Doctrine as was originally taught by the Buddha. Venerable Ānanda Thera, who enjoyed the special privilege of hearing all the discourses, recited the Dhamma, whilst the Venerable Upāli recited the Vinaya.

The Tipiṭaka was compiled and arranged in its present form by those Arahats of old.

During the reign of the pious Sinhala King *Vaṭṭagāmani Abhaya*, about 80 B.C., the Tipiṭaka was for the first time committed to writing on ola leaves in Ceylon.

This voluminous Tipiṭaka, which contains the essence of the Buddha's Teaching, is estimated to be about eleven times the size of the Christian Bible. A striking contrast between the Tipiṭaka and the Bible is that the former is not a gradual development like the latter.

As the word itself implies the Tipiṭaka consists of three baskets. They are the Basket of Discipline (*Vinaya Piṭaka*), the Basket of Discourses (*Sutta Piṭaka*), and the Basket of Ultimate Doctrine (*Abhidhamma Piṭaka*).

The *Vinaya* Piṭaka mainly deals with rules and regulations which the Buddha promulgated, as occasion arose, for the future discipline of the order of monks (Bhikkhus) and nuns (Bhikkhunīs). It describes in detail the gradual development of the Sāsana (Dispensation). An account of the life and Teaching of the Buddha is also given. Indirectly it reveals some important and interesting information about ancient history, Indian customs, arts, sciences, etc.

This Piṭaka consists of the five following books :—

1. *Pārājika Pāli*—Major Offences, *Vibhanga Khandhaka.*
2. *Pācittiya Pāli*—Minor Offences, *Vibhanga Khandhaka.*
3. *Mahāvagga Pāli*—Greater Section, *Vibhanga Khandhaka.*
4. *Cullavagga Pāli*—Shorter Section, *Vibhanga Khandhaka.*
5. *Parivāra Pāli*—Accessory Section, *Vibhanga Khandhaka.*

The *Sutta Piṭaka* consists chiefly of discourses delivered by the Buddha Himself on various occasions. There are also included a few discourses, delivered by some of His distinguished disciples such as the Venerable Sāriputta, Ānanda, Moggallāna, etc. It is like a book of prescriptions, as the sermons embodied therein were expounded to suit the different occasions and the temperaments of various persons. There are no contradictory statements, but they should not be misconstrued as they were opportunely uttered by the Buddha to suit a particular purpose ; for instance, to the self-same question He would maintain silence (when the inquirer is merely foolishly inquisitive), or give a detailed reply when He knew the inquirer to be an earnest seeker.

This Piṭaka is divided into five Nikāyas or Collections :—

1. *Dīgha Nikāya* (Collection of Long Discourses),
2. *Majjhima Nikāya* (Collection of Middle-length Discourses),
3. *Saṁyutta Nikāya* (Collection of Kindred Sayings)
4. *Anguttara Nikāya* (Collection of Discourses arranged in accordance with number),
5. *Khuddaka Nikāya* (Smaller Collection).

The fifth is subdivided into fifteen books :-

1. *Khuddaka Pātha* (Shorter Texts),
2. *Dhammapada* (Way of Truth),
3. *Udāna* (Heartfelt Sayings or Paeons of Joy),
4. *Iti Vuttaka* ("Thus said" Discourses),
5. *Sutta Nipāta* (Collected Discourses),
6. *Vimāna Vatthu* (Stories of Celestial Mansions),
7. *Peta Vatthu* (Stories of Petas),
8. *Theragāthā* (Psalms of the Brethren),
9. *Therīgāthā* (Psalms of the Sisters),
10. *Jātaka* (Birth Stories),
11. *Niddesa* (Expositions),
12. *Paṭisambhidā* (Analytical Knowledge),
13. *Apadāna* (Lives of Arahats),
14. *Buddhavaṁsa* (The History of the Buddha),
15. *Cariyā Piṭaka* (Modes of Conduct).

The *Abhidhamma Piṭaka* is, to a deep thinker, the most important and the most interesting collection, as it contains the profound philosophy of the Buddha's Teaching, in contrast to the illuminating and simpler discourses in the Sutta Piṭaka.

In the Sutta Piṭaka is found the *Vohāra Desanā* (conventional teaching), whilst in the Abhidhamma Piṭaka is found the *Paramattha Desanā* (ultimate teaching).

In the Abhidhamma the so-called being is microscopically analysed and its component parts are minutely described. The ultimate goal, together with the method of achieving it, is also explained in detail. The four ultimate things (Paramattha) enumerated in the Abhidhamma are (*i*) *Citta* (Consciousness), (*ii*) *Cetasika* (Mental Concomitants), (*iii*) *Rūpa* (Matter), and (*iv*) *Nibbāna.*

The Abhidhamma Piṭaka consists of seven books :—

1. *Dhamma Saṅgaṇī* (Classification of Dhammas),
2. *Vibhanga* (The Book of Divisions),
3. *Kathā Vatthu* (Points of Controversy),
4. *Puggala Paññatti* (Description of Individuals),
5. *Dhātu Kathā* (Discussion with reference to Elements),
6. *Yamaka* (The Book of the Pairs),
7. *Paṭṭhāna* (The Book of Relations).

The sublime Dhamma, enshrined in these sacred texts, deals with truths and facts, and is not concerned with theories and philosophies which may be accepted as profound truth today only to be thrown overboard tomorrow. The Buddha has presented us with no new astounding, philosophical theories, nor did He create any new material science. He explained to us what is within and without, so far as it concerns our emancipation, and ultimately expounded a path of deliverance, which is unique. Incidentally, He has, however, forestalled many a modern scientist and philosopher.

Schopenhauer in his " World as Will and Idea " has presented the truth of suffering and its cause in a Western garb. Spinoza, though he does not deny the existence of a permanent reality, asserts that all existence is transitory. In his opinion sorrow is conquered " by finding an object of knowledge which is not transient, not ephemeral, but is immutable, permanent, everlasting. " Berkley proved that the so-called indivisible atom is a metaphysical fiction. Hume, after a relentless analysis of the mind, concluded that consciousness consists of fleeting mental states. Bergson advocates the doctrine of change. Prof. James refers to a stream of consciousness.

The Buddha propounded these doctrines of Transiency, (*Anicca*), Sorrow (*Dukkha*) and No-soul (*Anattā*) some 2,500 years ago whilst He was sojourning in the valley of the Ganges.

It should be understood that the Buddha did not preach all that He knew. On one occasion whilst the Buddha was passing through a forest, He took a handful of leaves and said:— "O Bhikkhus, what I have taught is comparable to the leaves in my hand, what I have not taught is comparable to the amount of leaves in the forest.

" And why, brethren, have I not declared it? Because it is not profitable, does not belong to the beginning of the religious life, and does not tend to revulsion, absence of passion, cessation, calm, higher knowledge, enlightenment, Nibbāna. Therefore have I not declared it.

" And what, brethren, have I declared? This is pain, I have declared; this is the cause of pain, I have declared; this is the cessation of pain, I have declared; this is the Way leading to the cessation of pain, I have declared. And why, brethren, have I declared it? Because it is profitable, it belongs to the beginning of the religious life, and tends to revulsion, absence of passion, cessation, calm, higher knowledge, enlightenment, Nibbāna. Therefore have I declared it.

" Therefore, brethren, to this you must be devoted: this is pain, this is the cause of pain, this is the cessation of pain, this is the Way leading to the cessation of pain "

—(*Samyutta, v.* 437.)

He taught us only that which is necessary for our emancipation. Incidentally, however, He has made some statements which are accepted as scientific truths today.

Buddhism no doubt accords with science, but both should be treated as parallel teachings, since one deals mainly with material truths whilst the other confines itself to moral and spiritual truths. The subject-matter of each is different.

The Dhamma He taught is not merely to be preserved in books, nor is it a subject to be studied from a historical or literary point of view. On the contrary it is to be learnt and put into practice in the course of one's daily life, for without practice one cannot appreciate the truth. The Dhamma is to be studied, and more to be practised, and above all to be realised. Self-realization is its ultimate goal. As such the Dhamma is compared to a raft which is meant for the sole purpose of escaping from the ocean of Saṁsāra. Buddhism, therefore, cannot strictly be called a philosophy.

IS IT A RELIGION ?

It neither is a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship.

Buddhism does not demand blind faith from its adherents. Here, mere belief is dethroned and is substituted by confidence based on knowledge, which, in Pāli, is known as *Saddhā.* The confidence placed on the Buddha by a follower is like that of a sick person in a noted physician, or a student in his teacher. A Buddhist seeks refuge in the Buddha because it was He who discovered the Path of Deliverance.

A Buddhist does not seek refuge in the Buddha with the hope that he will be saved by His personal salvation. The Buddha gives no such guarantee. It is not within the power of a Buddha to wash away the impurities of others. One can neither purify nor defile another.

The Buddha, as Teacher of Devas and men, is instrumental in our purification, but we ourselves are directly responsible for our purification or defilement.

Although a Buddhist seeks refuge in the Buddha, he does not make any self surrender. Nor does a Buddhist sacrifice his freedom of thought by becoming a follower of the Buddha. He can exercise his own free-will and develop his knowledge even to the extent of becoming a Buddha himself.

The starting point of Buddhism is reasoning or understanding, or, in other words, *Sammā-Diṭṭhi.*

To the seekers of truth the Buddha says :—

> " Do not accept anything on (mere) heresay—(*i.e., thinking that thus have we heard it from a long time.*) Do not accept anything by mere tradition—(*i.e., thinking that it has thus been handed down through many generations.*) Do not accept anything on account of mere rumours—(*i.e., by believing what others say without any investigation*). Do not accept anything just because it accords with your scriptures. Do not accept anything by mere supposition. Do not accept anything by mere inference. Do not accept anything by merely considering the reasons. Do not accept anything merely because it agrees with your pre-conceived notions. Do not accept anything merely because it seems acceptable—(*i.e., thinking that as the speaker seems to be a good person his word should be accepted.*) Do not accept anything thinking that the ascetic is respected by us (*therefore it is right to accept his word*).
>
> " But when you know for yourselves—these things are immoral, these things are blameworthy, these things are censured by the wise, these things when performed and undertaken, conduce to ruin and sorrow —then indeed do you reject them."
>
> " When you know for yourselves—these things are moral, these things are blameless; these things are praised by the wise ; these things, when performed and undertaken, conduce to well-being and happiness—then do you live acting accordingly."

These inspiring words of the Buddha, uttered more than 2,500 years ago, still retain their original force and freshness.

Though it be proved that there is no blind faith, one might argue whether there is no worshipping of images etc., in Buddhism.

Buddhists do not worship an image expecting worldly favours, but pay their homage to what it represents.

An understanding Buddhist, in offering flowers and incense to an image, designedly makes himself feel that he is in the presence of the living Buddha, and thereby gains inspiration from His noble personality and breathes deep His boundless compassion. He tries to follow His noble example.

The Bo-tree is also a symbol of Enlightenment. These external objects of homage are not absolutely necessary, but they are useful as they tend to concentrate one's attention. An intellectual could dispense with them as he could easily focus his attention and visualise the Buddha.

For our own good, and out of gratitude, we pay such external homage, but what the Buddha expects from His disciples is not so much obeisance as the actual observance of His Teachings. The Buddha says : " He honours me best who practises my teaching best." " He who sees the Dhamma sees me."

Further, it must be mentioned that there are no prayers in Buddhism. However much we may pray to the Buddha we cannot be saved. The Buddha does not grant any worldly favours to those who pray to Him. Instead of prayers there are meditations intended to purify the mind. The Buddha not only speaks of the futility of offering prayers but also disparages a slave mentality. A Buddhist should not pray to be saved, but should rely on himself and win his freedom.

Dependence on an external power means a surrender of human effort.

" Prayer takes the character of private communications, selfish bargaining with God. It seeks for objects of earthly ambitions and inflames the sense of self. Meditation on the other hand is self-change. " *

In Buddhism there is no God whom Buddhists should obey and fear. The Buddhist does not believe in a cosmic potentate, omniscient and omnipresent. There are no dogmas that we must believe. There are no creeds that we must accept on faith. There are no priests to act as mediators. There are no special rites and

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* Sir S. Radhakrishna

ceremonies to become a Buddhist, no prayers and sacrifices to be offered, no penances and repentance to be made to gain one's salvation.

Buddhism cannot, therefore, strictly be called a religion because it is neither a system of faith and worship, nor " the outward act or form by which men indicate their recognition of the existence of a god or gods having power over their own destiny to whom obedience, service, and honour are due. "

If by religion is meant " a teaching which teaches a view of life that is more than superficial, a teaching which looks into life and not merely at it, a teaching which furnishes men with a guide to conduct, that is in accord with this 'in-look', a teaching which enables those who give it heed to face life with fortitude and death with serenity,"* or even a teaching (Āgama)which is conducive to the good and happiness of self and that of others, then it is certainly a religion of religions.

IS BUDDHISM AN ETHICAL SYSTEM?

It no doubt contains an excellent code of morals which is adaptable to all climes and ages, but is much more than ordinary morality. *Sīla* or morality is only the ABC of Buddhism, and is the first stage on the Path of Purity. Conduct, though essential, is itself insufficient to gain one's emancipation. It should be coupled with wisdom or knowledge (Paññā).

In observing the principles of morality a Buddhist should not only regard his own self but also should have a consideration for others as well—animals not excluded.

In Buddhism there are deeds which are ethically good, deeds which are ethically bad, deeds which are neither good nor bad, and deeds which tend to ceasing of all deeds. Good deeds are essential for one's emancipation, but when once the ultimate goal of the Holy Life is attained, one transcends both good and evil. Says the Buddha :—

> " Righteous things (Dhamma) you have to give up, how much more the unrighteous things (Adhamma). "
>
> —*Majjhima Nikāya.*

The deeds of an Arahat, a perfect Saint, are neither good nor bad because he has gone beyond both. This does not mean that he is passive. He *is* active, but his activity is selfless and is directed to help others to tread the Path he has trod himself. His deeds, ordinarily accepted as good, lack a creative power as regards himself. Purest gold cannot further be purified. He accumulates no fresh Kammic activities. Understanding things as they truly are, he has finally shattered the cosmic chain of cause and effect.

It should be mentioned that an Almighty God or any other external supernatural agency plays no part whatsoever in the moulding of the character of a Buddhist. In Buddhism there is no one to reward or punish. Pain or happiness are the due results of our actions. The question of incurring the pleasure or displeasure of a God does not enter the mind of a Buddhist. A Buddhist is aware of future consequences, and he refrains from evil because it retards, does good because it aids, progress to Bodhi-Enlightenment. There may also be some who do good because it is good, refrain from evil because it is bad.

To understand the exceptionally high standard of morality the Buddha expects from His ideal followers, one must carefully read the *Dhammapada, Sigālovāda Sutta, Vyagghapajja Sutta, Mangala Sutta, Karaniya Sutta, Parābhava Sutta, Vasala Sutta, Dhammika Sutta, etc.*

In one sense Buddhism is not a philosophy, in another sense it is the *philosophy of philosophies.*

In one sense Buddhism is not a religion, in another sense it is the *religion of religions.*

As a moral teaching it excels all ethical systems, but morality is only the beginning and not the end of Buddhism.

The original Pāli term for Buddhism is Dhamma, which literally means that which upholds. There is no English equivalent that exactly conveys the meaning of the Pāli term.

The Dhamma is that which really is. It is the Doctrine of Reality. It is a Means of Deliverance, and Deliverance itself. Whether the Buddhas arise or not the Dhamma exists. It is a Buddha who realises this Dhamma, which ever lies hidden from the ignorant eyes of men, till He, an Enlightened One, comes and compassionately reveals it to the world.

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* Bhikkhu Sīlacāra

This Dhamma is not something apart from oneself, but is closely associated with oneself. As such the Buddha exhorts :—

> " Abide with oneself as an island, with oneself as a Refuge. Abide with the Dhamma as an island, with the Dhamma as a refuge. Seek not for external refuge. "
>
> —*Parinibbāna Sutta.*

SOME SALIENT FEATURES OF BUDDHISM

The foundations of Buddhism are the four Noble Truths—namely, the Noble Truth of Sorrow, the Noble Truth of the Cause of Sorrow, (*i.e.* Craving), the Noble Truth of the Annihilation of Sorrow, *i.e.* Nibbāna, and the Path leading to the Destruction of Sorrow.

What is the Noble Truth of Sorrow ?

Birth is sorrow, old age is sorrow, disease is sorrow, death is sorrow, to be united with the unloved is sorrow, to be separated from the loved is sorrow; not to receive what one craves for is sorrow, in brief the five Aggregates of Attachment are sorrow.

What is the Noble Truth of the Cause of Sorrow ?

It is the craving which leads from rebirth to rebirth accompanied by lust of passion, which delights now here and now there ; it is the craving for sensual pleasures (*Kāma-taṇhā*), for existence (*Bhavataṇhā*)* and for annihilation (*Vibhava-taṇhā*).**

What is the Noble Truth of the Annihilation of Sorrow ?

It is the remainderlessness, total annihilation of this very craving, the forsaking it, the breaking loose, fleeing, deliverance from it.

What is the Noble Truth of the Path leading to the Annihilation of Sorrow ?

It is the Noble Eightfold Path which consists of right understanding, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, and right concentration.

Whether the Buddhas arise or not these four Truths exist in the universe. The Buddhas only reveal these Truths which lay hidden in the dark abyss of time.

Scientifically interpreted the Dhamma may be called the law of cause and effect. These two embrace the entire body of the Buddha's Teachings.

Buddhism rests on the pivot of Sorrow. But it does not thereby follow that Buddhism is pessimistic. It is neither totally pessimistic nor totally optimistic, but on the contrary, it teaches a truth that lies midway between them. One would be justified in calling the Buddha a pessimist if He had only enunciated the Truth of Suffering without suggesting a means to put an end to it. The Buddha perceived the universality of sorrow and did prescribe a panacea for this universal sickness of humanity. The highest conceivable happiness to Buddha showed, is Nibbāna—"*Nibbānaṁ paramaṁ sukhaṁ*"— Nibbāna is bliss supreme.

The Buddha on the other hand did not expect His followers to be constantly brooding over this fact and lead a miserable unhappy life. He exhorts them to be always happy and cheerful, for joy (*Pīti*) is one of the Factors of Enlightenment.

Real happiness is found within, and is not to be defined in terms of wealth, children or honours. If such possessions are misdirected, forcibly or unjustly obtained, misappropriated or even viewed with attachment, they will be a source of pain and sorrow to the possessors.

The so-called happiness of the ordinary man is merely the gratification of some desire. " No sooner is the desired thing gained than it begins to be scorned." Insatiate are all desires. Worldly bliss, heavenly bliss not excluded, is only a prelude to pain. Sorrow is, therefore, essential to life and cannot be evaded. If it can find entrance in no other form, then it comes, as Schopenhauer says, in the sad grey garments of tedium and ennui.

Suffering exists as long as there is craving. It can only be annihilated by treading the Noble Eightfold Path and attaining the supreme bliss of Nibbāna.

These four Truths can be verified by experience. Hence the Buddha Dhamma is not based on the fear of the unknown but is founded on the bedrock of facts which can be tested by ourselves and verified by experience. Buddhism is, therefore, rational and practical.

Such a rational and practical system cannot contain any mysticism or esoteric doctrines. Blind faith therefore is foreign to Buddhism. Where there is no blind faith there cannot be any coercion or persecution or fanaticism. To the unique credit of Buddhism it

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* Taṇhā associated with "Eternalism" (Sassataditṭhi)

** Taṇhā associated with "Nihilism" (Ucchedaditṭhi).

must be said that throughout its peaceful march of 2,500 years no drop of blood was shed in the name of the Buddha, no mighty monarch wielded his powerful sword to propagate the Dhamma, and no conversion was made either by force or by any repulsive methods.

In the name of Buddhism no altar was reddened with the blood of a Hypatia, no Bruno was burnt alive.

Buddhism appeals more to the intellect than to the emotion. It is concerned more with the character of the devotees than with their numerical strength.

On one occasion Upāli, a follower of *Nigaṇṭha Nātaputta* approached the Buddha and was so pleased with the Buddha's exposition of the Dhamma that he instantly expressed his desire to become a lay disciple of the Buddha. But the Buddha cautioned him, saying :—

> "Of a verity, O householder, make a thorough investigation. It is well for a distinguished man like you to (first) make a thorough investigation."

Upāli, who was overjoyed at this unexpected remark of the Buddha, said : "Lord, if I had been a follower of another religion, its adherents would take me round the streets in a procession proclaiming that such and such a millionaire had renounced his former faith and embraced theirs. But, Lord, your reverence advises me to investigate further. The more pleased am I with this remark of yours. For the second time, Lord, I seek refuge in the Buddha, Dhamma, and Sangha.

Buddhism is saturated with this spirit of free inquiry and complete tolerance. It is the teaching of the open mind and the sympathetic heart which, lighting and warming the whole universe with its twin rays of wisdom (*Paññā*) and compassion (*Karuṇā*), sheds its genial glow on every being struggling in the ocean of birth and death.

The Buddha was so tolerant that he did not even exercise His power to give any commandments to His lay followers. Instead of using the imperative, He says :— It behoves you to do this—It behoves you not to do this.

This tolerance the Buddha extended to men, women and all living beings.

It was the Buddha who first spoke against slavery and vehemently protested against the degrading caste-system which was firmly rooted in the soil of India. In the Word of the Buddha it is not by mere birth that one becomes either an outcaste or a Brahmin, but by one's actions. Caste or colour does not preclude one from becoming a Buddhist or entering the Order. Fishermen, scavengers, courtesans, together with warriors and Brahmins, were freely admitted to the Order and enjoyed equal privileges and were also given positions of rank. *Upāli*, the barber *, for instance, was made in preference to all others the chief in matters pertaining to Vinaya discipline. The timid *Sunīta*, the scavenger, was admitted by the Buddha Himself to the Order and enabled to attain Saintship. *Aṅguḷimāla* the robber and criminal, was converted to a compassionate Saint. The fierce *Āḷāvaka* sought refuge in the Buddha and became a *Sotapanna*. The courtesan *Ambapāli* entered the Order and attained *Arahatship*. Such instances could easily be multiplied from the Tipiṭaka to show that the portals of Buddhism were wide open to all, irrespective of caste, colour, or rank.

It was also the Buddha who raised the status of women and brought them to the realisation of their importance in society.

The Buddha did not humiliate women, but only regarded them as feeble by nature. He saw the innate good of both men and women and assigned to them their due places in His teaching. Sex is no barrier to attaining Sainthood.

Sometimes the Pāli term used to denote women is "Mātugāma" which means "mother-folk", or "society of mothers". As a mother, woman holds an honourable place. The wife is regarded as "the best friend" (paramā sakhā) of the husband.

Hasty critics are only making "*ex-parte*" statements when they reproach Buddhism with being inimical to women. Although at first the Buddha refused to admit women into the Order on reasonable grounds, yet later He yielded to the entreaties of His foster mother Pajāpati Gotami and founded the Bhikkhunī Order. Just as the Arahats Sāriputta and Moggallāna were made the two chief disciples in the Order of monks, even so He appointed Arahats Khemā and Uppalavaṇṇā as the two chief female disciples. Many other female discilpes too were named by the Buddha Himself as His distinguished and pious followers.

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*Not to be confused with the millionaire Upāsaka Upāli.

On one occasion the Buddha said to King Kosala who was displeased on hearing that a daughter was born to him :—

"A woman child, O Lord of men, may prove
Even a better offspring than a male."

Many women, who otherwise would have fallen into oblivion, distinguished themselves in various ways, and gained their emancipation by following the Dhamma and entering the Order. In this new Order, which later proved to be a great blessing to many a woman—queens, princesses, daughters of noble families, widows, bereaved mothers, destitute women, courtesans, all despite their caste or rank, met on a common platform, enjoyed perfect consolation and peace, and breathed that free atmosphere which is denied to those cloistered in cottages and palatial mansions.

It was also the teaching of the Buddha which put a stop to the sacrifice of poor beasts and admonished His followers to extend their *Mettā* or loving-kindness to all living beings, —even to the tiniest creature that crawls at one's feet. No man has the power or the right to destroy the life of another as life is precious to all.

A genuine Buddhist will exercise this *Mettā* towards every living being and identify himself with all, making no distinction whatsoever with regard to caste, colour, or sex.

It is this Buddhist *Mettā* that attempts to break all the barriers which separate one from another. There is no reason to keep aloof from others merely because they belong to another persuasion or another nationality.

Buddhism is not confined to any country or any particular nation. It is universal. It is not nationalism which, in other words, is another form of caste system founded on a wider basis. Buddhism, if it is permitted to say so, is supernationalism.

To a Buddhist there is no far or near, no enemy or foreigner, no renegade or untouchable, since universal love, realised through understanding, has established the brotherhood of all living beings. A real Buddhist is a citizen of the world.

Buddhism is, therefore, unique, mainly owing to its rationality, practicability, efficacy, and universality. It is the noblest of all unifying influences and the only lever that can uplift the world.

There are some of the salient features of Buddhism, and amongst some of the fundamental doctrines it may be said are :— Kamma, or the Law of Causation, the Doctrine of Rebirth, Anattā, and Nibbāna.

(To be continued)

VINAYA RULES

'Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the Tathāgata. What two ?

The excellence and well-being of the Order....

The control of ill-conditioned monks and the comfort of good monks...

The restraint, in this very life, of the āsavas, guilt, faults, fears and unprofitable states: and the protection against the same in a future life.

Out of compassion for householders, and to uproot the factions of the evilly disposed....

To give confidence to believers, and for the betterment of believers....

To establish true Dhamma, for the support of the Discipline...

Anguttara-Nikāya, The Book of the Twos, Chapter XVII.

'It is impossible, monks cannot come to pass, that a person who is possessed of right view should regard any one phenomenon as permanent. But, monks, it is quite possible for the uneducated many folk to do so.

It is impossible, monks it cannot come to pass, that a person is possessed of right view should regard any one phenomenon as happiness. But, monks, it is quite possible for the uneducated many folk to do so.

It is impossible, monks, it cannot come to pass, that a person who is possessed of right view should regard any one thing as the self. But, monks, it is quite possible for the uneducated many folk to do so.

Anguttara-Nikāya, The Book of the Ones, Chapter XV.

WAY TO PERFECT PEACE

By Ven. U Wisāra,

BURMA BUDDHIST DHAMMASALA, 10-A, EDEN HOSPITAL ROAD, CALCUTTA-12

IN this world we have not yet fully learnt the art of living nor do we know what is the higher or supreme state beyond the present one. We live a worldly life and we think of the world as a paradise. Our sole aim is to seek pleasure by whatever means available to us.

The consideration of the conditions bounding our life has not yet come to our thought rightly and therefore it is essential to ponder on our life and to ask ourselves many questions. Should we be content with our way of living ? Since we are born we have so far done what we think best for our happiness ; is there then any single work which has been completed to our full satisfaction ? Is there anyone who is really completely happy anywhere in this world ? The honest answers to these questions must be " No". However hard we have worked and enjoyed the worldly pleasures, we are still in thirst and need for more lasting happiness. We have to leave all properties and indeed our life itself sooner or later.

It is this thirst and need, in Buddhism, "Lobha"—"greed", which causes us to suffer. Whatever we have we are not content with and still want some more ; then the more we want the more we suffer. That is why the Buddha said : " Yam piccham na labhati tam pi dukkham"—not to get what one wants, that also is Suffering. That is true, indeed, in the highest sense of the word. There is nothing but Suffering (dukkha) in this world, and one cannot escape it. "Sabbe sankhārā aniccā ; sabbe sankhārā dukkhā (All component things are impermanent ; all component things are Suffering.) So, we are born in Suffering, live in Suffering and at last decay and die in Suffering.

But we think of the necessaries of life in terms of sensual pleasures and we think we are really happy. In point of fact, this pleasurable sensation cannot be called genuine happiness, because it is merely the happiness of the insect which is flying to the flame which will burn it. The necessities of life are, therefore, hindrances to our goal. We have only unreal and distorted happiness of the senses which is due to ignorance and craving "Avijjā and Taṇhā". Hence, it is said, "*Avijjā taṇhā vasena dve mūlāni*" (Ignorance and craving are the two roots). They are the main causes leading to the production of Mind and Form "Nāma and Rūpa" and to rebirth.

Ignorance is not knowing—not knowing the truth of suffering. the truth of the cause of suffering, the truth of the cessation of suffering and the truth of the path leading to the cessation of suffering.

Craving is the very keen desire for sensual pleasure and for rebirth.

If we do not attempt to get rid of these two main roots, ignorance and craving, we shall continue to float on the ocean of suffering. These two roots are not far from us; they are in our hearts and minds always prompting to evil.

It is, therefore, necessary for us to seek the perfect way to the ultimate goal—the permanent release from suffering. It is not easy, but an extremely arduous task. The actual practice of right concentration must be in our daily life. It is based on the faculty of our consciousness.

Sabbapāpassa akaraṇam,
kusalassa upasampadā,
sacittapariyodapanam,
etam Buddhāna sāsanam.

To abstain from bad action, to produce what is good, to purify one's thought—that is the teaching of the Buddha.

—Dhammapada...183.

To abstain from bad action.

Bad actions are ten in number, " Akusala kammas " which are caused by Deed, Word and Thought. All bad actions are included in these three.

1. Pānātipāta—killing living creatures;
2. Adinnādāna—stealing others' properties;
3. Kāmesu micchācāra—sexual misconduct. These three are evils of Deed.
4. Musāvāda—lying;
5. Pisunavācā—harsh speech;
6. Samphapalāpa—harsh talk.

These four are evils of Word.

8. Abhijjhā—covetousness;

9. Vyāpāda—ill-will;
10. Micchādiṭṭhi—false view.

These three are evils of Thought.

To produce what is good.

There are three kinds of good " Kusala kammas " which should be produced.

1. Dāna—offering what is good to others;
2. Sīla—observing the precepts;
3. Bhāvanā—mental development; meditation;
4. Apacayana—respecting the elders;
5. Veyyāvacca—serving or helping others;
6. Pattidāna—transferring one's merit to others;
7. Pattānumodanā—rejoicing in others' merits;
8. Dhammasavana—listening to the doctrine;
9. Dhammadesanā—delivering the doctrine;
10. Diṭṭhijukamma—holding right view.

To purify one's mind.

To purify one's mind is to control the mind to make it cultured and powerful. For this it is necessary to practise the three terms with care:

Sammā Vāyama, Sammā Sati and Sammā Samādhi—Exertion, Mindfulness and Concentration.

1. Sammā Vāyama—exertion to remove the existing evil thoughts that have been remaining in our mind, to keep the mind from being polluted by fresh evil thoughts and to preserve and to increase the good thoughts.
2. Sammā Sati—mindfulness of áll that is happening within our body and mind.
3. Sammā Samādhi—concentration, that is one-pointedness of mind, a fixation of mind on a single object by means of exertion and mindfulness leading to complete awareness.

We have now a powerful microscope, that of concentration. If we look at the world through this microscope, we will obtain a clear and correct view of life, and then if we contemplate what we see, understanding the three characteristics "Tilakkhaṇa —Anicca, Dukkha and Anattā—Impermanence, Suffering and Soullessness", we will realize that all things are impermanent, all things are suffering and all things are without a " soul".

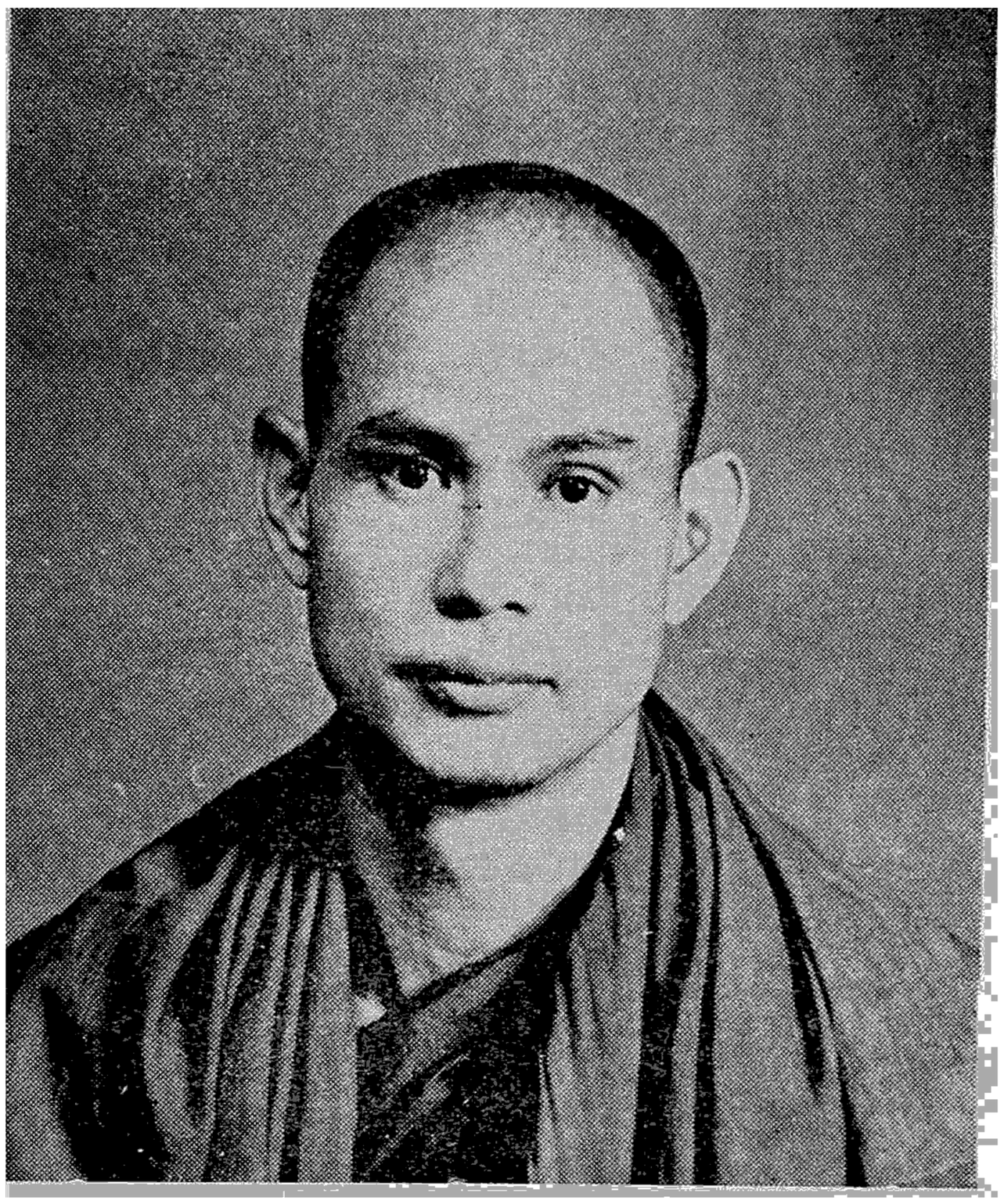
Sabbe sankhārā aniccā
Sabbe sankhārā dukkhā
Sabbe dhammā anattā.

Now, we have learnt the fundamental way to perfect peace, let us endeavour to achieve it by practising it, and in order to achieve it; let us strive hard in the true path with determination.

PEACE TO ALL LIVING BEINGS.
MAY ALL BEINGS BE HAPPY.

Now, monks, all those who in future time shall be Arahats.....nay, I myself who am now Arahat, a Fully Enlightened One, I am a teacher of the deed, of the efficacy of the deed, of energy to do. Me also does Makkhali, infatuated man, excludes by his doctrine of: There is no doing of a deed: there is nothing done thereby: there is no energy to do.

Anguttara-Nikāya, THE BOOK OF THE THREES, Chapter 135.



Ven. U Wisāra of Calcutta

MAHĀSATIPAṬṬHĀNA-SUTTA

(*Discourse on the Four Applications of Mindfulness*)

A SERIES OF BROADCASTS BY VENERABLE MAHATHERA SOBHANA,
MAHASI SAYADAW, *Agga Mahā Paṇḍita.*

Translated by the Editors of the "Light of the Dhamma."

ONE

The Discourse for exposition is the Mahā-satipaṭṭhāna-sutta (the Discourse on the Four Applications of Mindfulness). This Sutta is perhaps the most important of the Buddhist Suttas. Why ? Because, many Vipassanā methods known as pubba-bhāga magga (preliminaries to the Path) are fully described therein. It also tells how the various types of special Vipassanā-knowledge come into existence. The Four Noble Truths clarified by pariññeyya (Full Comprehension in right knowledge), pahātabba (Abandonment ; rejection), sacchikātabba (Seen with the eyes of wisdom ; realization), and bhāvetabba (developed by means of meditation), have also been completely and vividly described in this Sutta. In the epilogue there is a firm and bold assurance of Attainment which serves as an encouragement :

> 'Whoever practises these Four Applications of Mindfulness for seven years.....let alone seven years..... for seven days then by him one of the two fruitions may be expected in this life : the Fruition of Holiness or the Fruition of Never Return.'

Should any moderately-witted person make become the Four Applications of Mindfulness in this manner for seven years, then by him one of the two fruitions may be expected : the fruition of Holiness or the Fruition of Never-Return....Should any quick-witted person make become these Four Applications of Mindfulness in this manner for seven days, then by him one of the two fruitions may be expected : the Fruition of Holiness or the Fruition of Never-Return. Now, according to this Declaration of assurance, it is evident that one is able to become a Sotapanna or a Sakadāgāmin in no long time. Also in the preamble of the Discourse, the Buddha declared concerning this Sutta :

> "*Ekāyano ayam maggo, sattānam visuddhiyā,*
> *sokaparidevānam (samatikkamāya, dukkha domanassānam atthangamāya, ñāyassa adhigamāya, nibbānassa*
> *sacchikiriyāya, yadidam cattāro satipaṭṭhānam.*"

This is the only way, O bhikkhus, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely, the Four Applications of Mindfulness.

Here, 'purification' means 'to win free from defilements and to become an Arahat'. *This* is the only way for the attainment of Nibbāna. The practice of the Four Applications of Mindfulness is the only sure way that leads one to the stage of Sainthood. Well, then, if you wish to become Arahats, free from Defilements, you should practise the Four Applications of Mindfulness. Here, one may say to another : 'I do not desire to become an Arahat at once. I only desire to become a Sotapanna so that I may escape the danger of being reborn in the Lower Worlds in my next existence. Will it not be feasible ?' This need not worry you. To become an Arahat, you will have first to become a Sotapanna, then a Sakadāgāmin and an Anāgāmin. This state can be achieved only after fulfilling the requirements with diligence. One who desires to become a Sotapanna will attain this state only after his strenuous endeavour. So one who desires only to become a Sotapanna should practise this Satipaṭṭhāna.

> 'Ekāyano ayam bhikkhave maggo sokaparidavānam samatikkamāya.
> For the overcoming of sorrow and lamentation, this is the only way, O bhikkhus.'

In the world, people are oppressed by sorrow and lamentation in the losing of their parents, husbands, wives, children, by being separated from loved ones and by their adverse positions. These troubles can be overcome by this Way of Mindfulness. So, if you wish to attain a state where there is no sorrow and lamentation, and where you can

find absolute happiness, you should practise Satipaṭṭhāna in full.

'Ekāyano ayam bhikkhave maggo, dukkha domanassānam atthangamāya.

For the destruction of suffering and grief, this is the only way, O bhikkhus.'

Dukkhā = kāyika dukkhā-vedanā (Bodily disagreeable sensations) and domanassa = cetasikā dukkhā-vedanā (Mentally disagreeable sensations) are the most dreaded sufferings. They can be totally overcome by this Way of Mindfulness. If you desire to enjoy an absolute happiness free from all kinds of suffering, you should practise this Satipaṭṭhāna in full.

(Ekāyano ayam bhikkhave maggo, ñāyassa adhigamāya, nibbānassa sacchikiriyāya)

'This is the only way, O bhikkhus, the Noble Eightfold Path, for the attainment of Nibbāna and realising it face to face by means of Insight-Wisdom.'

The Paths of Sainthood, the Fruitions thereof and Nibbāna are the highest good among the Teachings of the Buddha. The way to attain these is also this Way of Mindfulness. Moreover, this Way of the Application of Mindfulness is conducive to the realisation of the Supramundane Way. If you really have a determination to attain the paths of Sainthood, the Fruitions thereof and Nibbāna in this present life, you have simply to follow the correct method—this Way of Mindfulness. So, I am now expounding this Discourse of the Four Applications of Mindfulness as the path to be followed by those yogīs who have such determination.

In the epilogue of the Sutta, the Omniscient Buddha declared that the following seven advantages can be achieved by practising the Four Applications of Mindfulness:

(1) the purification of beings;
(2) the overcoming of sorrow;
(3) the overcoming of lamentation;
(4) the destruction of suffering;
(5) the destruction of grief;
(6) reaching the right path; and
(7) the attainment of Nibbāna.

It is evident that these seven advantages are the most desirable to and essential for every being. Every person who desires to possess for himself the knowledge of the Holy paths and the Fruitions thereof, should practise the Four Applications of Mindfulness.

Some people set forth questions of the following nature: 'By practising these Four Applications of Mindfulness, can a person fly in the air? or

What miracles can he perform ?'

Those who set forth such questions are not aware of the Assurance of the Buddha Himself, because in that Assurance, the Buddha did not mention even the slightest hint of such statements as 'One would be able to fly in the air, or perform miracles after practising the Four Applications of Mindfulness.' Those who are aware of this Assurance will not ask such irrelevant questions. However, if such questions are asked, no Kammaṭṭhāna Teacher will be able to say more than what was assured by the Buddha Himself in the epilogue of the Mahā Satipaṭṭhāna Sutta.

What is meant by 'satipaṭṭhāna'? It means 'to be ever mindful' or 'awareness and attentiveness'. To be mindful about what then? 'Here, one lives contemplating the body in the body, ardent, clearly comprehending it and mindful, having overcome, in this world, covetousness and grief; he lives contemplating sensations in the sensations, ardent, clearly comprehending them and mindful, having overcome, in this world, covetousness and grief; he lives contemplating consciousness in consciousness, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating mental objects in mental objects, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.

What is meant here is this: One should contemplate* the body in the body, sensations in the sensations, taking at the same time a mental note of the physical and mental phenomena as they arise, and without allowing any phenomenon to escape one's cognition. The Omniscient Buddha declared such contemplations as Kāyānupassī (Contemplating the body in the body) and Vedanānupassī (Contemplating sensations in the sensations). Take for instance the case of 'going'. Physical action born of mental activity produces bodily expressions in the form of 'lifting', 'pushing', 'putting' or 'up', 'forward', 'down', and a disciple should objectify all causally-conditioned arising and vanishing physical phenomena

* Contemplation in the sense of being full aware of and not in pondering over or discursive thinking.

and contemplate the body in the body without leaving any detail in the processes of movement pertaining thereto. Such contemplation should be performed at every step and none of the steps should be left out without being contemplated in such a manner. Do not take anything else into consideration. If, however, any idea may chance to creep into your mind, you should make a mental note of it. In stretching and bending your hands and legs also, you should contemplate the arising-and-vanishing physical phenomena during the processes of movement. Likewise this holds good for all bodily movements. Do not allow any physical or mental phenomenon to pass by without being contemplated in the above manner. You should contemplate in such a manner that you are always mindful of all the processes of movement pertaining to the four modes of deportment—walking, standing, sitting, lying—and the physical and mental phenomena that arise in connection therewith.

In any dukkha-vedanā (bodily disagreeable sensations), such as strain, pressing and pain, you should objectify such sensations in the sensations. If a thought or idea arises in your life-continuum, you should objectify that thought or idea and contemplate sensations. Again, if such things as agreeableness and disagreeableness in seeing and hearing arise, you should objectify each of them as it arises and contemplate sensations in the sensations.

Although it is stated that a disciple should make a mental note of all physical and mental phenomena as they arise, it will be difficult for a beginner to perceive all of them, and he will find that he was not able to make a mental note of many of them. However, by dint of earnestness, constant application and zeal, if you concentrate in this manner for five or six days, you will strikingly establish yourself in sati-samādhi (Attentive Concentration). After that stage you will find that there will be very few phenomena that escape your perception and knowledge. At such a stage, every time you perceive any object, your consciousness will be found to have one-pointedness on the object you perceive. This one-pointedness is called Vipassanā-khaṇika-samādhi (the Concentration acquired while carrying out the Insight-exercises). When this samādhi becomes well established, you will be able to understand clearly all the objects you perceive. In what manner ? It is as follows: If you perceive a physical phenomenon, you definitely know that it is so, and that the physical phenomenon has in itself no power of knowing sensation. When you perceive a sensation, you understand that this sensation group experiences agreeable or disagreeable sensations. If you cognize any consciousness, you understand that this consciousness group is directed towards the object it objectifies. Moreover, you understand that these objects, perceptions and consciousness arise and vanish then and there. So you understand that all these are nothing but Impermanence, Suffering and mere Law of Cosmic Order, and thus do not take these objects as either pleasant or hateful. Thus you are free from abhijjhā (covetousness) and domanassa (mentally disagreeable sensation).

You should make a mental note of the physical phenomena and their properties as they arise so as to dispel the Defilements, such as pleasantness and hatefulness, and understand them as Impermanence and Suffering as a 'Law of Cosmic Order'. This is Kāyānupassanā-satipaṭṭhāna (Contemplation of the body in the body in the Four Applications of Mindfulness.)

Also you should contemplate sensations, consciousness and mental objects as they arise and understand them as Impermanence and Suffering as a 'Law of Cosmic Order'.

The Buddha declared:

"*Kāye kāyānupassī viharati,*
vedanāsu vedānanupassī viharati,
citte cittānupassī viharati,
dhammesu dhammānupassanā viharati,
ātāpī sampajāno satimā vinneyya loke
abhijjhādomanassam."

(He lives contemplating the body in the body, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief ;
He lives contemplating sensations in the sensations, ardent, fully comprehending and mindful, having overcome, in this world, covetousness and grief ;
He lives contemplating consciousness in consciousness, ardent, fully comprehending and mindful, having overcome, in this world, covetousness and grief ;
He lives contemplating mental objects in mental objects, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.)

You should contemplate sensations in the sensations, consciousness in consciousness and mental objects in mental objects as they arise, in accordance with the truth. You must also have constant application of mindfulness and understand them in the Ultimate sense. As you know them in this manner, so you are free from Defilements.

I should like to stress on one very important thing. This Discourse was delivered by the Omniscient Buddha with an Assurance of Attainment. It is a sandiṭṭhika-dhamma (the Teaching that can be tried and proved). It is not like any teachings that one has to be satisfied with by hearsay. If you actually practise the Dhamma, you will be able to realize the Truth here and now. If you desire to test its truth, then get instructions on the Satipaṭṭhāna method from an instructor of meditation, and practise ardently for yourself. You will then find the various kinds of knowledge and concentration, as already explained.

TWO

In the First Part I have mentioned the synopsis of the Sutta and in the present talk I shall describe the analytically expository portion of the Sutta. But, as there are 21 sections in the expository portion, I shall be able to deal herein only with the section on the Four Modes of Deportment. First of all, I should like you to bear in mind that the Mahāsatipaṭṭhāna Sutta does not contain any hidden meaning or metaphorical expression, and also I should like you to understand that this Sutta directly explains in a simple manner all Satipaṭṭhāna methods that are conducive to the attainment of the Paths of Sainthood, the Fruitions thereof and Nibbāna. I should therefore like you to listen to the present talk with determination and attentively, keeping in mind at the same time that you will have an opportunity to know the Satipaṭṭhāna methods which lead to the attainment of Nibbāna and which were expounded by the Omniscient Buddha.

The Vipassanā practice that leads one to the attainment of Nibbāna is most essential. Only when one understands this Vipassanā-bhāvanā precisely, will he be able to attain Nibbāna ; otherwise, he is liable to miss the Paths of Sainthood, the Fruitions thereof and Nibbāna. Here, I should like to point out that there are two things that can cause one to miss the Paths, the Fruitions and Nibbāna. They are:

(1) Pāpamittatā (association with wicked people)
(2) Kiriya-parihāni (negligence in performance of duty).

" Pāpamittatā " means 'to associate with wicked persons' or 'to be under the domination of a wicked master'. The reason why King Ajātasattu could not attain to Deliverance, and missed Nibbāna should be attributed to this 'Pāpamittatā', because he listened to the words of Devadatta. It should also be borne in mind that if any one acts according to the instigation of any other person to perform an act that may impede the attainment by him of the Supramundane Paths, the Fruitions thereof and Nibbāna or to the dictates of one who objects to the contemplation of the Vipassanā-bhāvanā that leads to Supramundane Paths, the Fruitions thereof and Nibbāna, he is liable to miss the Paths, Fruitions and Nibbāna.

'Kiriyaparihāni' means negligence in 'Preaching', 'Hearing' and 'Practising'. Of these the first is the duty of a preacher and the others are the duties of a meditating disciple. The teacher should explain the Vipassanā methods thoroughly and completely ; otherwise, he will fail in his duty, and on this account a meditating disciple is liable to miss the Holy Paths, and the fruitions thereof. The disciple, on his part also, should carefully note the instructions given to him by his teacher and practise accordingly. If he does not listen to the instructions and fails in his duty by not practising the Dhamma according to the teacher's instructions, he is liable to miss the Holy Paths and the fruitions thereof, just as Pessa, who did not listen to the Buddha's sermon attentively and left his place before the conclusion of the Discourse, thus losing an opportunity of attaining Deliverance. Had this Pessa listened to the Discourse up to its end, he could have become a Sotapanna (Stream-winner). The Majjhima-Nikāya says: " As Pessa returned home without listening to the Discourse till its end, he lost the opportunity of becoming a Sotapanna." Nowadays too, there may be many who have lost the opportunity of attaining the Path-knowledge for the following reasons :

(1) Through not listening to the Discourses which expound methods leading to the Paths and Fruitions thereof ;

(2) Through not practising the Dhamma, though they have listened to the Discourses ; and
(3) Through not practising Vipassanā to the end with zeal and fervour.

You should therefore remember that I am now expounding the Discourse on the Four Applications of Mindfulness to fulfil my duty as a teacher, and that you, on your part, will accomplish your duty by carefully listening and then practising Vipassanā-bhāvanā with zeal and fervour.

You will now hear the disquisition on the Four Modes of Deportment as declared by the Supremely Enlightened Buddha. Please pay attention to it.

When a disciple is going, he understands: "I am going"; when he is standing, he understands: "I am standing"; when he is sitting, he understands: "I am sitting"; when he is lying down, he understands: "I am lying down"; or just as his body is disposed so he understands it.

The Satipaṭṭhāna method just mentioned is not a new Kammaṭṭhāna method invented by any Kammaṭṭhāna teacher. It is the ancient Kammaṭṭhāna method which was declared by the Omniscient Buddha 2,500 years ago.

Is it not easy to note that one is going and to understand as such when he is going? Again, is it not easy to note that one is standing, when one is standing ; to note that one is sitting, when one is sitting ; and to note that one is lying down, when one is lying down ?

In summing up the foregoing statements, the phrase "Or just as his body is disposed so he understands" means that a yogī should make a mental note of all states of going, standing, etc. by way of causes and conditions whether they are great or small. Here, if the body is disposed in the "states of the rising and falling of the abdomen of a being", the noting of these states and the understanding of these as such come under this category. So, when a yogī has a tranquil mind and is not occupied in contemplating any other subject of meditation, he should make a mental note of the rising and falling of the abdomen, in the states in which the body is disposed, and understand as such. Is it not easy to do so ? Is it not easy for an intending yogī if he desires to practise Vipassanā according to the method I have just expounded? Yes, it will be easy, because the Buddha declared this method in the simplest way. He declared this method in such a simple way that it is accessible to all—adults, children, males, females, educated people, uneducated people alike. We find that during the lifetime of the Buddha, boys and girls of 7 years of age became Sotapannas and Arahats. Again the reason why 5/7th of the population of Sāvatthi became Holy Ones was due to the simplicity of the practising methods. If these methods had to be studied for a long time before entering into practice, such a state of affairs would never arise. If a person were to practise meditation after possessing a good knowledge of the Abhidhamma, such as Types of Consciousness, Psychic-factors, Courses of Cognition, Material Qualities and the Philosophy of Relations, there would be practically none to practise such Vipassanā-bhāvanā in those days when people were mostly uneducated. A dull-witted person, as was in the beginning, Venerable Cūlapanna would encounter greater hardship. Working on these premises, it will be clearly seen that all subjects of mental training declared by the Buddha are as simple as the Satipaṭṭhāna method.

Here, when I say that it is simple, I mean that the method is easy to pick up. But, to practise the Dhamma so as to attain Concentration and Wisdom is not easy. It appears to be a hard task after all. It can only be done by right exertion, constant application, zeal and earnestness. With slackness all round, nothing good can be expected.

Returning to the subject of actual practice. In the sentence "he understands that he is going, when he is going", those who have not realised the word of the Buddha may raise questions in regard to this. The Commentator, Venerable Buddhaghosa, had studied and also given his explanation. An ignorant person may say to another: 'In this matter of "going", readily do dogs know, when they move on, that they are moving. When a yogī knows in the same manner, will not the awareness be similar in both cases ? Let us hear what the Commentator says. "Yes, it is true that men as well as dogs know when they move that they are moving. But human reason is quite different from animal instinct. The two cases are really diametrically opposite. How ? The answer is this: both dogs and ordinary people recognise the physical and mental phenomena and their functionings as nicca (Permanence), sukha (Pleasure) and attā (Soul-essence). Although they may

say that they are aware of their 'going', they are not aware of this movement, item by item, in a detailed manner, at every time they go, walk or move. They know only very superficially and most of their attention is diverted to other objects. Even when they pay some attention and thus 'know', they do not know that the moving on of the whole body is merely a phase of physical motion born of mental activity called 'going'. Such a person thinks: 'The one who desires to go am I. The going is mine too.' He is swayed by the idea of 'I am'. These types of people are entirely ignorant of the incessant syntheses and dissolutions ofpheno-mena. They think that the Soul is permanent and unchangeable throughout the whole life. Thus, such kind of awareness, instead of knocking out the concept of a soul, strengthens it more. Awareness of this sort, unaccompanied by any kind of contemplation, neither becomes a subject of meditation nor develops the Applications of Mindfulness. The Buddha did not declare such sort of 'awareness' ".

The kind of awareness taught by the Buddha is the awareness of the fact of moving on and the knowledge of the characteristic qualities of moving on. A yogī trained in this way knows: 'If there arises the thought, "I shall go", that thought produces a phase of physical motion born of mental activity, which in turn produces bodily expression.' Who goes ? Whose going is it ? These are the two questions that may be asked. The answer to these two questions is: Who goes ? No living being or person whatsoever. Whose going is it ? Not the going of any living being or person. Thus the yogī clearly understands that there are only the following two things:

(1) The thought 'I shall go' born of mental activity, and
(2) The bodily expressions produced by the process of physical motion born of mental activity.

One of the particular modes of bare phenomenal movement due to appropriate cause-and-effect is called 'going'. Apart from these two bare phenomena, there is no such thing as 'I go' or 'he goes'.

On what account is this going ? On account of a phase of physical motion born of mental activity. Because of that the yogī knows: If there arises a thought 'I shall go', that thought produces a phase of physical motion born of mental activity; this phase produces expression—that change which takes place together with the intention. The consequent moving of the whole body is called 'going'.

As has been explained before, the clear comprehension of the answer to the above three questions—Who goes? Whose going is it ? and on what account is this going ?—is called sampajāna-ñāṇa (comprehending clearly item by item in a detailed manner). These are the words of the Commentator. Such complete comprehension is in accordance with the word " pajānāti " (knows in every respect).

To repeat the words of the Commentator: 'a yogī understands in this way: " Owing to a phase of physical motion born of mental activity, bodily expression comes into existence". Here, 'rigidity' in the sense of supporting or holding up with energy is the supporting characteristic of vāyo-dhātu (the element of motion), and 'moving' is the functioning of the same element. Thus the Commentator gives us to understand that the moving of the whole body through the mind-produced physical motion, is called 'going'. These are the amplifications of the word 'pajānāti'.

A yogī must understand the arising of the thought 'I shall go' born of mental activity; and also he must understand the process of movement produced thereby; and finally, the bodily expression produced by that process. He should also understand that the whole body moves forward, and that this movement has to be termed 'I am going' or 'he is going'. In fact there is no goer, but only the going takes place. A yogī must understand in this manner, and this understanding is called asammoha-sampajañña (clear comprehension of non-delusion), which itself is a subject of meditation. Also as this clear comprehension arises after perceiving subjects of meditation, it becomes Satipaṭṭhāna-bhāvanā (contemplation of the Four Applications of Mindfulness). The Buddha, therefore, thus declared: 'A yogī understands that he is going, when he is going'.

If we read the Text in conjunction with the relevant Commentary, it will be apparent that the Text directly shows the method of meditating in accordance with the gocara-sampajañña (clear comprehension of resort). The Commentator explains that when a meditating disciple who practises in this manner attains a considerable degree of

Concentration and Wisdom, his understanding becomes clear comprehension of non-delusion. With these words the Commentator supported the Text. We also rely on the words of the Commentator and give instructions to the disciples on the Satipaṭṭhāna method as declared in the Text. Many persons have tried this method, and, so far, many hundreds of my disciples have attained the stage of this asammoha-sampajañña (clear comprehension of non-delusion). They include those who are well conversant with Buddhist literature, those who are not so, bhikkhus and lay devotees. This being the cáse, do not entertain doubt by asking yourself: 'By simply contemplating the matter of "going", can such a clear comprehension be attained ? If you do so, you will resemble a person who is born blind, and who does not believe that other people can see visible objects because he, being born blind, cannot see things himself. Moreover, you have the opportunity to obtain the dullabhas (rare opportunities) and are fortunate enough to have become a man. If you entertain such kind of doubt, you will forego all benefits derived from your having become a man. So if you really love yourself (the term used conventionally), and desire to work out your own salvation, try to practise Vipassanā-bhāvanā by the Satipaṭṭhāna method. If you practise so for four or five days according to my instructions, I can guarantee that you will attain such clear comprehension.

As has been explained before, and as in the case of 'going', a yogī understands that owing to the phase of physical motion born of mental activity, 'standing', 'sitting' and 'lying down' take place. Such kind of contemplation is called samudaya dhammānupassī (Contemplating origination-things), because a yogī lives contemplating origination things in the body, or he lives contemplating origination-and-dissolution-things in the body. This sammoha-sampajañña (clear comprehension of non-delusion) is the outcome of this sort of contemplation.

If a yogī continues to contemplate in this manner, his knowledge consisting in such contemplation will be gradually increased till he attains the Holy Paths, the Fruitions thereof and Nibbāna. For this reason the Omniscient Buddha declared : "*ñāyassa adhigamāya nibbānassa sacchikiriyāya*" (For reaching the right path—the Real Eightfold Path and for the attainment of Nibbāna.)

THREE

The Declaration is "Abhikkante paṭikkante sampajānakārī hoti. (The yogī practises only clear comprehension and is nowhere without comprehension, in going forwards and going backwards.) Thus in going forwards and in going backwards the yogī must understand that he goes forwards or that he goes backwards. He should not go forwards or go backwards without clearly comprehending that he does so. Therefore the yogī should practise clear comprehension with regard to standing, sitting, swaying backwards and forwards, etc. Again he should practise in the same manner when his body sways from left to right. Here, one may say to another: 'The swaying of the body from side to side is not contained in the āhacca-bhāsita-desanā (a Discourse of the Scriptures)'. Do not entertain doubt by saying to yourself: 'Will it amount to the contemplation of body in the body, by practising clear comprehension of those things that are not directly mentioned by the Buddha ?' Āhacca-bhāsita-desanā means the Discourse which briefly explains the fundamental principles pertaining to the Practices as mentioned in the Text. It is not a full explanation. If it were, the treatise would be voluminous. The most important point to note in this regard is that, whether it is the swaying of the body forwards, backwards, left or right, the *swaying* itself in any form is a physical phenomenon. These physical phenomena can be delusively taken as *nicca*, *sukha*, *attā*. Thus all mental and physical phenomena that can be delusively taken as such, are to be treated as the subjects of meditation for the purpose of dispelling such delusion. This is the fixed procedure of the Vipassanā-practice. That being the case, it should be clearly borne in mind that all mental and physical phenomena that can be delusively taken as *nicca*, *sukha* and *attā*, are fit to be meditated on as briefly shown in the Discourse.

There are four kinds of clear comprehension : (*i*) sātthaka-sampajañña (clear comprehension of purpose), sappāya-sampajañña (clear comprehension of suitability), gocara-sampajañña (clear comprehension of resort), and asammoha-sampajjañña (clear comprehension of non-delusion).

Among these four kinds of clear comprehension, the comprehension of purpose is the comprehension of a worthy purpose

after considering what is worthy and what is not, with the thought, 'Is there any use to any one by doing thus, or not ?'

Clear comprehension of suitability is the comprehension of the suitable after considering what is suitable and what is not, in comparison with one's own status and dignity.

Clear comprehension of purpose and clear comprehension of suitability are useful both for mundane and supramundane affairs. If one is endowed with these two kinds of clear comprehension, he is able to prosper in this world, and at the same time these are able to serve as the foundation of his practice in Vipassanā-bhāvanā. These two clear comprehensions which are the auxiliaries to the mental development of Calm and Insight, are also called Pāhihārika-paññā (Knowledge connected with the preservation or sustaining). But it is not yet bhāvanā-paññā (Knowledge based on Mental Development).

Clear comprehension of resort means the subject of meditation in the sense of the locus of contemplative action. That is to say that the yogī has one-pointedness on the spheres of action which are being objectified by him. In the province of Insight-practice, the clear comprehension of bodily, verbal and mental actions signified by kāya (body), vedanā (sensation), citta (consciousness), dhamma (mental object). This gocara-sampajañña is the working field of Insight-practice. Only when one has acquired the clear comprehension of resort, will he also acquire asammoha-sampajañña (clear comprehension of non-delusion). In the Commentary the following set of four has been explained in connection with this clear comprehension of resort :

(1) A certain bhikkhu on the journey out for alms takes with him in mind the subject of meditation, but on the journey back from the work of alms-gathering he does not bring it along with him, having become unmindful of it.

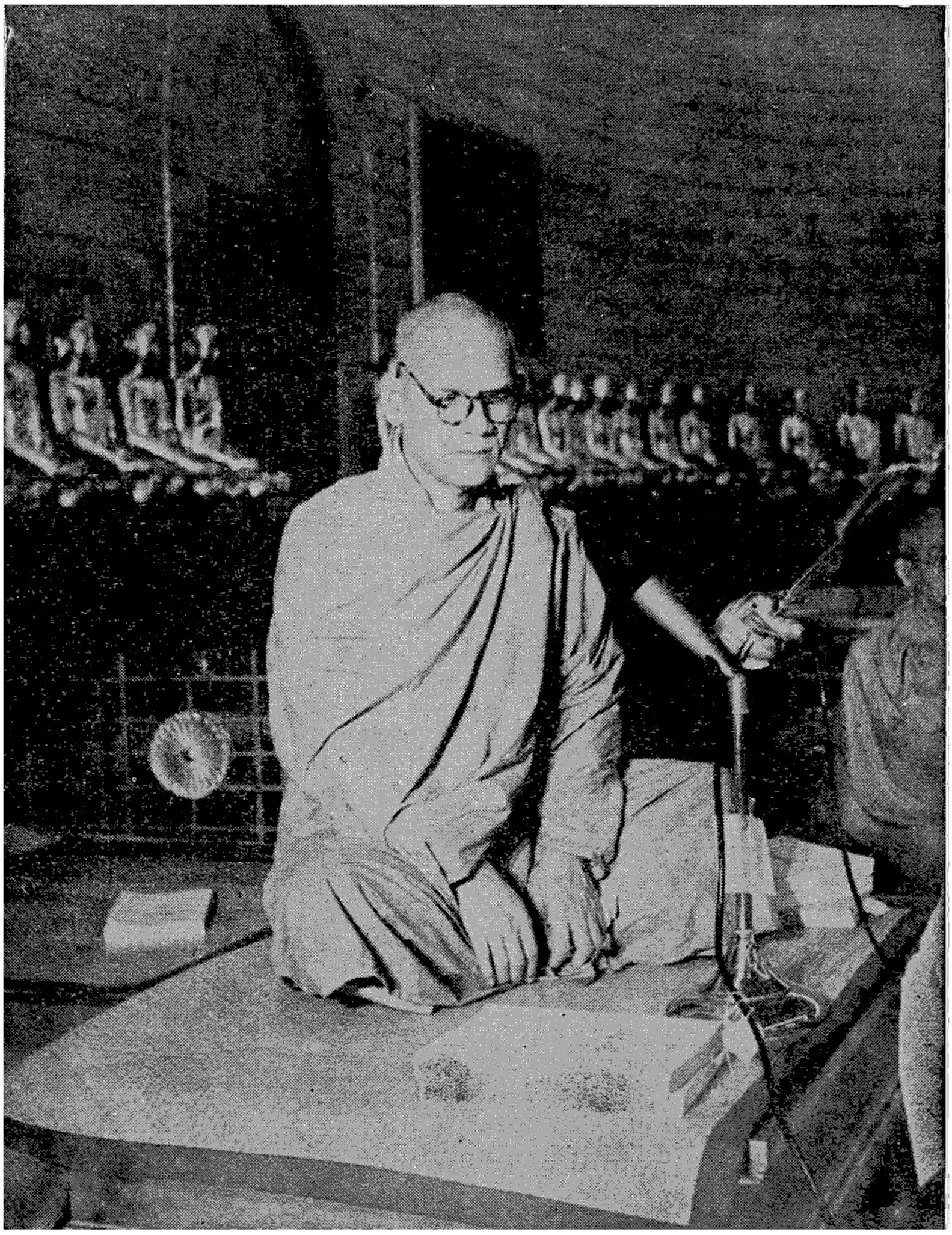
(2) There is another bhikkhu who does not take it along with him on the outward journey, but returns from the alms-tour with the subject of meditation in his mind. Many Bhikkhus such as this, after taking food and then exerting themselves in the development of insight, have reached the Holy Paths and the Fruitions thereof. In olden days, in Lankā-dīpa (Ceylon) alone, there was not a sitting place in any of the various villages which was not a place where bhikkhus, having sat and drunk gruel, a tained Sainthood. So it should be believed that there are people who attained to Deliverance by exerting themselves in practising Vipassanā-bhāvanā.

(3) The third type of bhikkhu is one who neither takes it along with him on the outward journey nor returns with it on the way back home. Such is called Nikkitta-dhūra-puggala (one not yoked with meditation). He is also called Pamāda-vihārī (one who lives with carelessness or negligence). That is to say that he has thrown away the yoke—or the burden of right exertion—and so is an irresponsible person. He will give up all hopes of attaining to Deliverance during the present birth and abandon all kinds of Vipassanā-practices. Such a person will not even notice that there is such a thing as kammaṭ-ṭhāna (spheres of action). But there are people worse than that. They are the people who object to others practising Vipassanā on the ground that none is able to attain Freedom during the present lifetime.

One will have to take this matter into very deep consideration. Just as a patient can procure medicine, if he is in possession of the correct prescription, and cure his disease, people with ripe Pāramitās (Perfections) are able to practise according to the Teaching of the Buddha so long as it remains extant, and attain the Holy Paths and the Fruitions thereof. This point should not be ignored. No canonical book says that a yogī cannot attain to Deliverance during the present existence. On the other hand, the Commentaries say that by practising Vipassanā according to the Teaching of the Buddha, one is able to become an Arahat endowed with (*i*) remembrance of former births; (*ii*) insight into the future destiny of beings ; (*iii*) recognition of the origin of *Dukkha* and the way to its removal. The Commentary to the Vinaya says that one is at least able to become an Anāgāmi by practising so.

The most reliable authority is the Declaration made in the Mahāparinibbāna-sutta which runs as follows :

' *Ime ca subhadda bhikkhu sammāvihareyyum asuñño loko arahantehi assāti*'



Ven. Mahāthera Sobhana (Mahāsī Sayadaw), Aggamahāpaṇḍita

(But let these my disciples, O Subhadda, live rightly, and the world will not be destitute of saints).'

In this Declaration it is highly necessary for us to clearly understand the true interpretation of the phrase 'sammāvihareyyum'. If the Noble Ones and yogīs practise Vipassanā silently and in solitariness, without propagating the Teaching of the Buddha, can the Buddha's Sāsana endure for long ? No. Only by preaching of the Dhamma by teachers to the disciples and encouraging them to practise the Dhamma, then only will the Sāsana be able to endure for long. So the phrase 'Sammā vihareyyum' should be understood in this manner :

According to the Commentary 'to live righteously' means 'to preach to the people whatever little of the Dhamma he knows, to show them the method of practising it and to encourage them so that they may understand the Dhamma as much as the preacher does.'

I shall further explain the words of the Commentator who says : "Sammā viharey-yunti ettha sotāpanno atano adhigataṭhānam aññassa kathetvā tam sotapannam karonto sammā viharati nāma esanayo sakadāgāmi ādīsu". (' To live righteously' means this : If a Sotapanna explains to another particulars about the Path-knowledge he has already attained, and causes that the latter to become a Sotapanna. The same holds good for a Sakadāgāmi and an Anāgāmi.)

Again, 'Sotāpatti maggatthāya āraddha vipassako attano paguṇam kammatthānam kathetvā aññampi sotāpattimaggatthāya araddha-vipassakam karonto sammāviharati nāma ; esa nayo sesamaggatthāya āraddha-vipassakesu idam sandhāyāha sammā-vihāreyyum.'

(If a yogī who aspires to become a Sotapanna explains to another all about the Spheres of Action he has traversed so that the latter may be able to acquire the same amount of knowledge as the explainer, he is said to live right-eously'. The same holds good for those who are practising 'Vipassanā to attain the Path of 'Once-Returning' and the Path of Never-Returner'. Such kind of living means 'to live righteously'.)

These are the explanations given by the Commentator. That being the case, there can appear any number of persons who have penetrated to the Truth, and the Buddha-Sāsana will prosper for long. The phrase 'to live righteously' implies 'the imparting of Vipassanā practice with an introduction of the Teaching of the Buddha in this respect, and it is the *Pariyatti* (Learning the Wording of the Doctrine) or (Theory). Well now, do we not find nowadays the 'Learning of the Wording of the Doctrine', in conformity with the phrase " Sammāvihāreyyum " ? Since this Pariyatti exists, it undoubtedly follows that the world is not destitute of Holy Ones and Arahats, in accordance with the Declaration, " Asuñño loko arahantehi assā " (the world will not be destitute of saints). If you only consider the sure and certain benefits to be derived therefrom, you will come to this: 'When a meditating disciple practises Vipassanā in consonance with the methods provided by the Teaching of the Buddha, even if he is unable to attain to Deliverance in the present existence, he will establish himself in Sīla (Morality), Samādhi (Concentration) and Paññā (Wisdom), and thus strengthen his Pāramitās. A Buddhist should not therefore prevent another from practising Vipassanā-bhāvanā if he is doing so according to the Word of the Buddha. People should carefully note that if they prevent others from practising they will be performing an action the resultant effect of which will hinder them themselves in attaining the Knowledge of the Holy Paths, and that they will also be causing damage to the Buddha-Sāsana.

(4) The Fourth and the last type of bhikkhu is the one who both takes the subject of meditation along with him on the journey out for alms and brings it back with him on the journey home. This type is the best of all. The Commentator says: Such a person may be able to attain Arahatship in the present birth. If he fails to reach Sainthood at an early stage, then he reaches it at the time of death; if he fails at the time of death, then, after becoming a Deva; or if not then, immediately on meeting a Fully Enlightened Buddha will he become one endowed with quick intuition and psychic powers. So, the intend-

ing yogīs should never give up; there is plenty of hope for them. We are also teaching our disciples 'clear comprehension of resort' in the same manner as set forth in regard to the fourth type mentioned above.

Asammoha-sampajañña means 'clear comprehension of non-delusion'; that is clear comprehension with no dullness or stupidity. That is to say that the meditating disciple contemplates the arising and dissolution of mental and physical phenomena, and is constantly aware of and comprehends anicca (Impermanence), dukkha (Unsatisfactoriness) and anattā (Impersonality). Further, non-confusion in going forwards and so forth is the clear comprehension of non-delusion. When the clear comprehension of resort is fully established this clear comprehension of non-delusion appears automatically. It is not necessary for one to work for it separately. The yogī thus understands: 'When there is the arising in one of the thought "I am swaying", just with that thought, appears the process of movement originating from mind which brings to birth bodily expression. The act of swaying is not produced by the soul; nor is the act of swaying produced by me. Only by way of the movement due to mental activity, this skeleton called "the body" is swaying.

The yogī will have to work for gocara-sampajañña (clear comprehension of resort), and asammoha-sampajañña (clear comprehension of non-delusion) will appear of itself.

Clear comprehension in looking straight on and in looking away.

The Declaration is: "*Ālokite vilokite sampajānakārī*" (Practising clear comprehension in looking straight on and in looking out in all other directions).

Clear comprehension in the bending and the stretching of limbs.

"*Sammiñjite pasārite sampajānakārī*". The meaning of this sentence is 'Practising clear comprehension in the bending and the stretching'. It means that one should contemplate the clear comprehension in the bending and the stretching of the joints as they arise, and not to bend or stretch the joints for the purpose of this exercise.

Clear comprehension in wearing robes and so forth.

"*Sanghāti patta cīvara dhāraṇe sampajānakārī*" (Practising clear comprehension in wearing the robes and in handling the bowl, personal requisites, etc.)

Clear comprehension in taking food and drink "*Asite pite sampajānakārī*" (Practising clear comprehension in the partaking of food and drink).

Clear comprehension in cleansing the body "*Uccārapassāvakamme sampajānakārī*" (Practising clear comprehension in defecating and in urinating).

In short, it means that the yogī should develop the Applications of Mindfulness on such bodily movements as the movement of the lips, the movement of the tongue, the movement of eye-lids, the opening of the eyes, the shutting of the eyes, blinking, in fact, all bodily expression or movement, and thus live contemplating origination-and-dissolution-things in the body.

Thus the yogī understands: 'There is no doer of things. Only there are the thought, the process of movement born of mental activity, and the bodily movements produced by the process of movement. So there is no confusion in going forwards and so forth. This is called the clear comprehension of non-delusion.

By contemplating clear comprehension of resort and also of non-delusion, the yogī will gradually acquire various kinds of Vipassanā-knowledge, stage by stage, and finally attain Nibbāna, 'Extinction of greed, extinction of hatred and extinction of delusion'.

In order to help the yogī to attain such a state, I am now giving you some instructions in regard to the Applications of Mindfulness.

FOUR

I have dwelt at length upon "*Kāyānupassanā*" (the Contemplation of the Body in the Body). Now I shall deal at some length with "*Vedanānupassanā*" (the Contemplation of Sensations in Sensations), "*Cittānupassanā*" (the Contemplation of consciousness in consciousness) and "*Dhāmmanupassanā*" (the contemplation of mental objects in mental objects), together with the various grades of Vipassanā-knowledge. But those who have never heard of these and those who have no practical knowledge of them may find some difficulty in understanding them.

There are two fundamental methods of practising Vipassanā. They are '*Samatha-yānika*' method and '*Vipassanā-yānika*'

method. In the '*Samatha-yānika*' method the yogī establishes himself in *Upacāra-samādhi* (Neighbourhood- or Access-concentration) or *Appanā-samādhi* (Ecstatic-concentration), and then practises *Vipassanā-bhāvanā*. In the case of '*Vipassanā-yānika*' method, it is not necessary for the yogī to establish himself in these Concentrations, but to practise mere Insight which does not involve these two Samādhis. It is also known as '*Suddha-vipassanā-yanikā*' method, meaning that it is just Insight and nothing else. The Commentary says: '*Vuttappakāram samatham anuppādetva*' (Contemplating .the subject of meditation without allowing the two kinds of Concentration to arise). But when a yogī is concentrating completely on the arisings and dissolutions of the mental and physical phenomena as they arise, the Concentration thus temporarily achieved by him during the period of meditation becomes as strong as *Upacāra-samādhi* and is able to dispel 'Hindrances' or 'Obstacles to the mind'. So most of the Commentators have placed this kind of Samādhi under the category of *Upacāra-samādhi*. I am explaining all this to show that although a yogī does not establish himself in Concentration separately, he is able to acquire *Citta-visuddhi* (Purity of mind).

Vipassanā means 'to contemplate Mind and Body that can be delusively taken as Permanence, Pleasure and Soul-essence, in such a manner that all these delusions may be dispelled.' It is also apparent that these psycho-physical elements arise at the six Bases of every person's Santāna (continuity). In what manner do they arise ? Conditioned through the eye, the visible object, light and attention, eye-consciousness arises. Conditioned through the ear, the audible object, the ear-drum—the conducting medium, and attention, ear-consciousness arises. Conditioned through the nose, the odoriferous object, air and attention, nose-consciousness arises. Conditioned through the tongue, the sapid object, humidity and attention, tongue-consciousness arises. Conditioned through the body, bodily impression, the element of solidity and attention, body-consciousness arises. Conditioned through the mano-dhātu (mind-element), the mind-object and attention, mind-consciousness arises. But an ordinary irresponsible person who never contemplates the Way of Mindfulness will never be aware of the arisings and dissolutions of physical and mental phenomena. Thus he takes these arising and vanishing phenomena as one continuous series and under the idea of compactness he takes them as permanent Personality or Being or pleasurable 'I' or 'Being'.

If the yogī directs his attention to these psycho-physical elements as they arise and vanish, he will be able to understand them item by item thus: 'This is anicca (Impermanence), this is dukkha (Unsatisfactoriness) and this is anattā (Impersonality). For this reason a meditating disciple has to live contemplating these psycho-physical elements as they arise. However, one will be able to make a mental note of all these only when he has firmly established himself in Concentration.

A beginner will not be able to make a mental note of all these phenomena. If he attempts to do so, he will not be able to attain Concentration of mind. So, the Commentator says: '*Yathāpākaṭam vipassanābhiniveso....*' (One should contemplate the arising of perceptible physical phenomena). Among the twenty-eight kinds of physical phenomena also, the Four Great Primaries or the Four Great Essentials should be contemplated first. Of these Four Great Primaries too, *pathavī* (the element of extension or solidity), *tejo* (the element of kinetic energy) and *vāyo* (the element of motion) are all tangible objects. Thus, if you objectify the tangible objects and contemplate the body in the body saying, 'touching', ' touching', you are sure to realise one of these three elements. As regards āpo (the element of cohesion or the holding, the fluid), it is not to be perceived by touch or contact. But, if you are making a mental note of the arisings and vanishings of these tangible objects, you will notice the appearance of such qualities as 'liquidity', 'cohesion', which are *lakkhaṇa* (characteristic), *rasa* (function) and *paccupaṭṭhāna* (manifestation) of this element of *āpo*. So you must understand that whenever you contemplate the body in the body by way of 'Impression', you will clearly notice the characteristic, functions and manifestations of these Four Great Primaries.

I shall now expound the properties of *vāyo-dhātu* (the element of motion). Its characteristic is 'to support' ; its function is 'to set in motion', and its manifestation is 'to move'. The other three elements—*pathavī*, *āpo* and *tejo* have their own characteristics, functions and manifestations. In short, whatever dhamma it may be, if a meditating disciple applies mindfulness on one of the Four Great Primaries, he will soon be able to realise its characteristic, function and manifestation. This is in accordance with the

Visuddhi-magga (the Way of Purity), because that is based on the Teaching of the Buddha.

Therefore, bearing in mind that the *Mahā-satipaṭṭhana-sutta* provides various methods of practising Vipassanā, one should apply mindfulness on physical and mental phenomena as they arise, and contemplate the body in the body. While contemplating so, if one experiences such disagreeable sensations as 'straining', 'pressing', or 'pain', one should direct one's attention towards the spot where this sensation arises and contemplate the sensations in the sensations. This is called *Vedanānupassanā* (contemplating the sensations in the sensations). In this connection the Commentator has explained the different grades of knowledge acquired by a child, an ordinary person, and a meditating disciple respectively, but I shall have to deal with this very briefly. If one desires to estimate how much Vipassanā-knowledge a yogī has acquired under such circumstances, he should practise for 4, 5 or 6 days, when he will be able to acquire such a clear understanding as he has never before experienced in his life.

There is another point to note. While a yogī is contemplating the body in the body, he will find that his mind flits from one object to another, or that he is wool-gathering. When such fanciful thought arises, the yogī should make a mental note of this also, saying to himself, 'going', 'thinking', 'knowing' etc., and contemplating the arising and vanishing of the same. This is called cittānupassanā (contemplating consciousness in consciousness). The Buddha declared : "*Sarāgam vā cittam sarāgam cittanti pajānāti*" (understands the consciousness that is accompanied by lust, as consciousness with lust.) The Commentator further points out that every consciousness must be contemplated as it arises.

Again, whenever such Hindrances as *kāmacchanda* (Sensuous Lust), *vyāpāda* (Ill-will), *thina-middha* (Torpor and Languor), *uddhacca* (Restlessness), *kukkucca* (Worry), *vicikicchā* (Sceptical Doubt) arise, the yogī should apply mindfulness on such hindrances and contemplate the arisings and vanishings of these, until they totally disappear. A beginner will find some difficulty in making a mental note of these, but as his Concentration becomes more and more established, he will be able to overcome these hindrances, just as a child listens to his parents' words. This kind of contemplation is called *Dhammānupassanā* (contemplating the mental objects in the mental objects).

I have hardly enough time to expound *khandha* (Groups of existence), *āyatana* (Bases), *dhātu* (Elements), *bojjhanga* * and *saccā* (Noble Truths), even in regard to the expounding of the various stages of Vipassanā knowledge. I shall have to dwell upon them in brief. As has been stated before, when the yogī applies his mindfulness on the arisings and vanishings of the mental and physical phenomena as they appear, the amount of concentration which he acquires during the period of his Insight-practice will become stronger and stronger, and he will have one-pointedness on the very subject of meditation he objectifies. As there is no discursive thinking or wavering of the mind, it becomes pure. This is called *citta-visuddhi* (Purity of Mind).

At such a stage, perception to the yogī becomes conspicuous by itself, and so on, whenever he makes a mental note of any object, he understands that only physical and mental phenomena arise and vanish side by side forming duads and nothing else. Thus, he clearly understands that, apart from these two kinds of phenomena—*nāma* and *rūpa* (Mind and Matter) there is no 'I', no 'Being'. This is called *diṭṭhi-visuddhi* (Purity of Understanding) and *nāmarūpa-pariccheda-ñāṇa* (Knowledge determining Mind and Body).

In the cases of bending the body and so forth, the yogī understands that, conditioned by the physical motion born of mental activity, bodily expression or intimation (in the form of effect) arises. Also, while contemplating in this manner, the yogī understands : 'Conditioned through the eye, the visible object, light and attention, eye-consciousness arises.' Thus he knows that there are only conditions or causes and their resultant-effects, and there is no seer, doer, etc. This is called *paccaya-pariggaha-ñāṇa* (Knowledge determining the relations of one phenomenon to another). It is also called *kankhāvitaraṇa-visuddhī* (the Purity of Escape from all doubt). If the yogī really and strenuously practises Vipassanā for 2 or 3 days, he will be able to acquire such kind of purity. Again, the yogī, while contemplat-

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* Bojjhanga : 'The 7 Links of Enlightenment', are : Attentiveness (sati-sambojjhanga), Investigation of the Law (dhamma-vicaya bojjhanga), Energy (viriya bojjhanga), Rapture (pīti bojjhanga), Tranquillity (passaddhi bojjhanga), Concentration (samādhi bojjhanga), Equanimity (upekkhā bojjhanga). "Because they are leading to Enlightenment, they are called Links of Enlightenment ".

ing in this manner finds that mental and physical phenomena having arisen vanish immediately, at times he also experiences sensations that are intolerable. He then considers in this manner: 'As the phenomena having arisen pass away immediately, they are anicca.' As the life-continuum of the yogī is constantly oppressed by such arisings and vanishings, he experiences misery. Again, these phenomena come and go and none can prevent them from doing so : none can hold sway over them ; they are functioning of themselves according to the Law of Cosmic Order. This is called *Sammasana-ñāṇa* (Knowledge to observe, explore and determine all phenomena of existence as Impermanent, Unsatisfactory and Impersonal.)

Also, the yogī will find that the phenomena which he is contemplating, arise and vanish immediately. They do not go to any other place. They arise and disappear immediately then and there. This is called *Udayabbaya-ñāṇa* (Knowledge consisting in Contemplation of Arising and Vanishing). To reach such a stage, the yogī will have to practise hard for about 4 or 5 days.

During such insight, however, there arise the so-called *Vipassanūpakkilesa* (Defilements of Insight), such as effulgence of light, rapture, tranquillity, happiness, etc. When the yogī experiences such extraordinary things, he becomes very delighted and attached to them. He should not do so. He should make a mental note of these and contemplate them as Impermanent, Unsatisfactory and Impersonal. If I were to explain this upakkilesa fully, I should have to speak at great length. The detailed explanation may be found in my Manual of Vipassanā-practice, Part II.

Then again, while the yogī is thus contemplating, he will notice that phenomena arise and vanish immediately, without an admixture of concepts and ideas. This is called *bhanga-ñāṇa* (Knowledge in Contemplation of Dissolution). Some people are under the impression that it is *bhanga-ñāṇa* only when they see the mental pictures of the subjects of meditation followed by a mental note of seeing them destroyed. You should note that it is not *bhanga-ñāṇa*, because in that insight there is no concept or idea whatsoever. Only in the *sammasana-ñāṇa*, will you find such things. During your insight-practice, if you notice that you reach a stage where you discern the arisings and immediate vanishings of these phenomena, you must remember that it is *bhanga-ñāṇa*. It is, therefore, highly necessary for the yogī to practise Vipassanā methodically and to achieve such a knowledge as *bhanga-ñāṇa*. After that the yogī will gradually be able to achieve such higher knowledges as *bhaya-ñāṇa* (Knowledge of Awareness of Fear), *ādinava-ñāṇa* (Knowledge in Contemplation of Misery), *nibbida-ñāṇa* (Knowledge in Contemplation of Aversion), *muccitu-kamyatā-ñāṇa* (Knowledge of the Desire for Deliverance), *patisankhā-ñāṇa* (Knowledge of the Reflection of Contemplation) and *sankhārupekkhā-ñāṇa* (Knowledge in Equanimity in regard to all formations of existence). I merely mention that it is not difficult to acquire such higher knowledge, since I have not time to explain them in full. There are also some difficulties to overcome until the yogī acquires the Path-knowledge. So the service of a *kammaṭṭhā-nācariya* (Instructor in meditation) is absoluely necessary.

However, if the yogī applies his mindfulness on the arisings and vanishings of the phenomena as they appear, and contemplates them as *anicca*, *dukkha* and *anattā* with zeal and fervour, he will at last acquire such knowledge as *vuṭṭhānagāmini-vipassanā-ñāṇa* (Insight leading to the Ascent) and *anuloma-ñāṇa* (Adaptation-knowledge). Immediately upon this Adaptation-knowledge there arises the *gotrabhū-ñāṇa* (Maturity-knowledge) taking as object the Unconditioned, the standstill of existence, the absence of becoming, cessation, Nibbāna. Such a state is called 'realisation of Nibbāna' or 'seeing Nibbāna face to face'. It is in accordance with the Declaration: "*Dhammacakkhum udāpādi yam kinci samudaya-dhammam sabbantam nirodha-dhamanti*" (the Eye of Wisdom arises; all causally-conditioned phenomena that have arisen are liable to cessation). Milinda-paṇhā (the Questions of Milinda) also says : '*Appavatta manuppatto nibbānam sacchikarotīti vuccati*' (When the state of non-continuance of the phenomena of existence comes to be, it is called 'seeing Nibbāna face to face'. In order to allow one to practise Vipassanā and realise Nibbāna here and now, the Omniscient Buddha propounded the *Mahāsatipaṭṭhāna-sutta*. I have now given you a hint as to how to attain Nibbāna.

'May all be able to follow the Discourse on the Four Applications of Mindfulness.'

'May all be able to contemplate the Four Applications of Mindfulness.'

'May all accomplish the course of training methodically, and finally attain the the Holy Paths, the Fruitions thereof and Nibbāna.'

VICTORY OF THE SĀSANA

Broadcast on 24th May 1956 by U Ohn Ghine

IN the early days of civilisation, in the West as in Asia, if somebody shouted 'Victory ! Victory ! ' the guards of the local ruler would come tumbling out with drawn swords and the populace would panic. 'Victory' meant just 'battle, murder and sudden death'. It was the Omniscient Buddha who changed all that. He gave a new meaning to many words because He changed many of the old concepts. 'If a man win a victory over tens of thousands of men in battle, that is not a true victory, the real victory is to conquer oneself ' He taught.

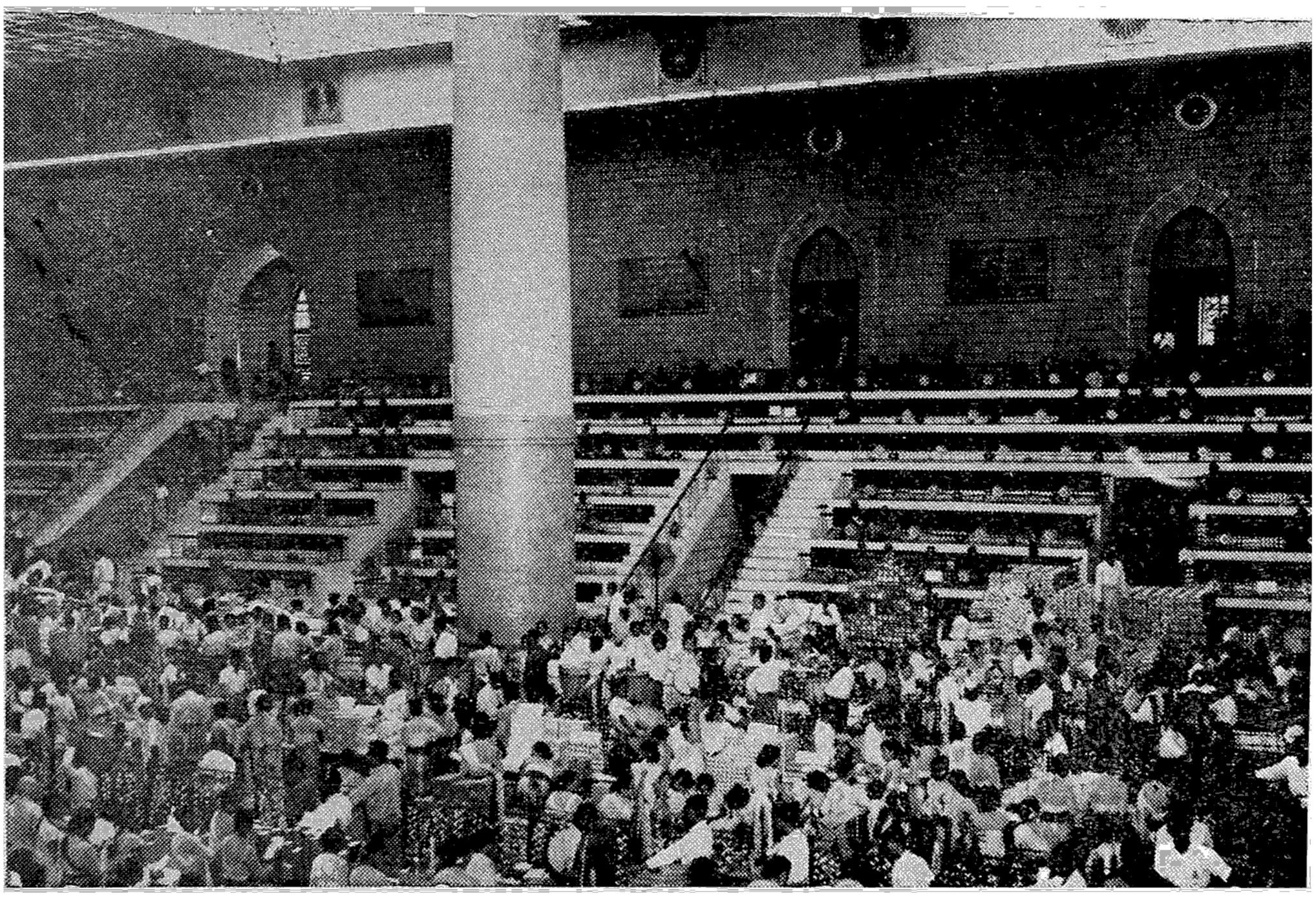
And now a great victory for Peace has been won, in the only way in which victories for peace *can* be won, by peaceful means. That victory is the preservation of the word of the Buddha for a full 2,500 years, and the victory is now being celebrated throughout Asia and in many Western countries also. More than that, the victory has been consolidated by the laying of a sure foundation for a further victory. Efforts of the Buddhist world have ensured that the Sāsana, the Teaching of the Buddha is preserved in its purity so that it may well last a further twenty-five centuries.

Some Westerners who have no direct knowledge of Buddhism, tend to think at first that it is contemplative, a static religion and even a running away, an escape, a retreat, and as such to be deplored. Life, they say, is dynamic and to be lived. They are rather surprised when one points out that most of the things *they* do are done as an escape from reality, such things as most reading, as plays and cinemas and even 'good music' and stamp-collecting and company and chatter and even many ideologies, especially those one feels called upon to fight for. It is Buddhism that is a facing of the facts of life, the very terrible facts of life, because we are all going more or less swiftly to death, and to an after-life or existence that will be according to our deeds ; and unless we have lived very good lives, and how many of us have done that?, the future is going to be very, very unpleasant. Most men know that in their hearts and that is why they play games, striving to forget. There is no comfort in the thought of mere good deeds, they can take one but to an impermanent heaven whence the descent may be to an equally impermanent hell. Mere faith can do the same and cannot do more. No God or Buddha can save one : 'You yourself must make the effort, even Buddhas merely point out the way' .. And the Way, enshrined in the Pāli Tipiṭaka, is no easy way; it is a strict discipline though there are no elements of self-torture in it. The Buddhist, if he is a good Buddhist, is constantly aware of this and constantly striving, with more or less intensity to realise it fully. 'Escapist' is a word therefore that can be applied to anything but Buddhism.

Then take the idea that Buddhism is static, which is part of the concept of some non-Buddhists. The world as such, in our present civilisation, so-called, is dynamic only in its rushing to more terrible wars with more terrible weapons in its motivation by Craving and Ignorance. It is Buddhism that is alive and dynamic, not with the feverishness of 'modern civilisation' but with the quiet energy that is motivated by love and reason, that alone can save the world.

Peace and tranquillity are by no means static, they are more dynamic than war and struggle. It is only that man has been led away by the fighters that has made us for so long tend to think that the reverse is the case. That Buddhism is dynamic is evidenced by the great mass movement towards brotherhood in Asia and in the world at large which was inspired in the first instance, six hundred years before the birth of Christ, by the Teaching of the Omniscient Buddha, the man who became greater than any God. This movement has been kept going in ever-widening circles of influence through these 25 centuries by the reason and love and law first given to mankind in this world-period by the Buddha.

Part of the dynamics of Buddhism is the Great Councils of which today we have just concluded so successfully the Sixth. During the lifetime of the Buddha many of those who joined the Noble Order of monks took as part of their training the learning of the Teaching by heart and at the First Great Council, called a matter of weeks after the Passing Away of the Exalted One, the Teaching was canonised and entrusted part by part to groups of Bhāṇakas or Reciting Monks who daily recited this Teaching, those parts entrusted to them, and the Reciting



Presentation of Tipiṭaka Texts and other Offerings inside the Mahāpāsāṇa Guhā (The Great Sacred Cave), Rangoon, during the Chaṭṭha Sangāyanā and 2500th Buddha Jayanti Celebrations

Monks of to-day are their descendants who have carried the Teaching through the ages in unbroken succession.

Some thirty years before Christ, there was a great famine in Ceylon, which was at that time the main repository and guardian of the Sāsana. In addition to the famine and accompanying it was a cruel war. Monks were scattered and unable to get proper sustenance. It is recorded that some groups were so weak that they could merely whisper. Nevertheless thay repeated their portion of the Tipiṭaka and that they might hear each other lay down on the ground with their heads close together and their bodies radiating out like the spokes of a wheel. There are many other instances where all has been sacrificed so that the Sāsana might live.

The Buddha had been questioned as to the reasons and causes why the Saddhamma, the Sāsana, might last or might wane away, and gave to his questioner the necessary conditions. The venerable Kimbila who had asked the question was told :

> " Kimbila, when the Tathāgata has passed away, monk, nun and lay-disciple may dwell without reverence, without respect for the Master ; without reverence, without respect for the Dhamma; without reverence, without respect for the the Order; without reverence, without respect for the training; without reverence, without respect for zeal ; without reverence, without respect for goodwill. This, Kimbila, is a reason, this a cause whereby, when the Tathāgata has passed away, Saddhamma shall not endure. But, Kimbila, let monk and nun, lay-disciple, man and woman, live with reverence and respect for the Master, Dhamma, Order, training, zeal and goodwill ; and it shall be a reason, a cause, whereby, when the Tathāgata has passed away, Saddhamma shall endure."

This reverence and respect, accompanied by the positive training and dynamic zeal, we find still in the world to-day. Indeed we can say, in spite of the many dangers and difficulties and materialisms that beset us, that they are increasing. This is the victory of the Sāsana. Without these things as part of the very hearts of the people there would have been no Chaṭṭha Sangāyanā to preserve the Sāsana.

The Six Great Councils have all had one end in view, the preservation of the Teaching that alone can lead men to final victory and as part of that end the propagation of the Teaching. The Great Councils have not been ends in themselves but have been means to an end and this Council is no exception. Here is the Sāsana preserved again, and again men's minds oriented towards that Teaching and again we may expect a wave of influence. Naturally it will be a beneficent, a peaceful influence. In its history of 25 centuries the Teaching has not ever attempted to make converts through force or fear or bribery. Truth and Love and the utmost Tolerance are the weapons since they are part of what we call 'Buddhism'. By Tolerance we mean respect and reverence for everybody's point of view so long as that point of view is based on the minimum moralities. Since these moralities are common to all great religions, to Hinduism, to Christianity, to Islam as well as to Buddhism, they need no definition. They are themselves basic. Maybe they could be summed up in as short a way as possible by using the word 'goodwill' which, you remember, the Buddha gave to Kimbila as one of the necessary conditions for the Teaching to survive.

But Tolerance does not mean allowing immorality or impurity to be propagated as Buddhism. The Texts have been scanned by editing groups working day and night for two years and there has been this great recension and then the chanting of the Texts and their printing. In perfect harmony and with great devotion, the five predominantly Buddhist countries, Thailand, Laos, Ceylon, Cambodia and Burma have worked as one family. All this has been done to keep the Sāsana pure. We must continue to keep it pure and not allow any extraneous ideas to be put forward as 'Buddhism' be they from the East or from the West. In all Loving-kindness we must point out Dhamma as Dhamma and what is not Dhamma as not Dhamma, as enjoined by the Buddha. Then if we fulfil the other conditions, our victory will be a continuing one and generations as yet unborn will call us blessed.

ANGUTTARA-NIKĀYA

Tikanipāta—Mahāvagga,

TITTHĀYATANA-SUTTA

(DISCOURSE ON HERETICAL VIEWS)

Translated by the Editors of "The Light of the Dhamma".

Three Kinds of Wrong Views

"Monks, there are three kinds of wrong views, which although fully enquired into, deeply considered and discussed by recluses and brahmans, nevertheless they go to extremes and become *akiriya-diṭṭhi* (holders of the 'View of the Inefficacy of action')"

"What are these three ?"

" Monks, there are some recluses and brahmans who set forth and hold the following view :

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.' " *

" Monks, there are some recluses and brahmans who set forth and hold the following view :

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are created by a Supreme Being.' " **

"Monks, there are some recluses and brahmans who set forth and hold the following view :

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are uncaused and unconditioned.' " ***

Now, monks, as to those recluses and brahmans who set forth and hold the first of these three wrong views—that all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are caused and conditioned solely by the volitional actions done by them in their past existences—, I approach them and say : 'Friends, is it true that you set forth and hold the wrong view that all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations are caused and conditioned solely by the volitional actions done by beings in thier past existences ?'

To this those recluses and brahmans reply : "Yes, Venerable Sir."

I then declare : "Friends, if that be the case, there will be persons who, conditioned by the volitional actions done by them in their past existences,

(1) kill any living being ;
(2) steal ;
(3) tell lies ;
(4) practise illicit sexual intercourse ;
(5) slander ;
(6) use harsh language ;
(7) foolishly babble ;
(8) are avaricious ;
(9) maintain ill-will against others ;
(10) maintain Wrong Views.

"Monks, indeed, in those who believe only in the volitional actions done by beings in their past existences and hold this view, there cannot arise such mental factors as chanda (Desire-to-do) and viriya (Energy), to differentiate between what actions should be done and what actions should be refrained from.

"Monks, indeed, in those who cannot truly and firmly differentiate between what actions should be done and what actions should be avoided, and who live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of Defilements.

"Monks, this is the first factual statement to refute the heretical views advanced by those recluses and brahmans who maintain that all sensations experienced by beings in

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* Pubbekata-Hetu-Diṭṭhi
** Issaranimmāna-Hetu-Diṭṭhi
*** Ahetu-Apaccaya-Diṭṭhi

the present life are caused and conditioned only by the volitional actions performed by them in their past existences."

Refutation of Issaranimmāna View

"Monks, of these three wrong views, there are some recluses and brahmans who hold the following view :

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present life are created by a Supreme Being or God.'

I approach them and ask : " Friends, is it true that you hold and set forth the following view : 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present life are created by a Supreme Being or God ? "

To this those recluses and brahmans reply: "Yes, Venerable Sir."

I then declare : "Friends, if that be the case, there will be persons, who, owing to the creation of a Supreme Being or God,

(1) kill any living being ;
(2) steal ;
(3) practise illicit sexual intercourse ;
(4) tell lies ;
(5) slander ;
(6) use harsh language ;
(7) foolishly babble ;
(8) are avaricious ;
(9) maintain ill-will against others ;
(10) maintain Wrong Views."

"Monks, indeed, in those who believe only in the creation of a Supreme Being or God, there cannot arise such mental factors as Desire-to-do and Energy to differentiate between what actions should be done and what actions should be refrained from."

"Monks, indeed, in those who cannot truly and firmly differentiate between what actions should be done and what actions should be refrained from, and who live without the application of mindfulness and self-restraint, there cannot arise righteous belief that are conducive to the cessation of Defilements."

"Monks, this is the second factual statement to refute the heretical beliefs and views advanced by those recluses and brahmans who maintain that all sensations experienced by beings in the present existence are created by a Supreme Being or God."

Refutation of Ahetu-Apaccaya View

" Monks, of these three wrong views, there are some recluses and brahmans who set forth and hold the following view :

"All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are uncaused and unconditioned." *

I approach them and ask : 'Friends, is it true that you hold and set forth the following view : "That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations, and all indifferent sensations experienced by beings in the present life are uncaused and unconditioned?"

" To this those recluses and brahmans reply : "Yes, Venerable Sir."

" I then declare : 'Friends, if this be the case, there will be persons who, without any cause or condition (or without the Generative and Sustaining Kammas),

(1) kill any living being ;
(2) steal ;
(3) practise illicit sexual intercourse ;
(4) tell lies ;
(5) slander ;
(6) use harsh language ;
(7) foolishly babble ;
(8) are avaricious ;
(9) maintain ill-will against others ;
(10) maintain Wrong Views."

" Monks, indeed, in those who believe only in the 'Uncausedness and Unconditionality' of existence, there cannot arise such mental factors as Desire-to-do and Energy to differentiate between what should be done and what should be avoided."

" Monks, indeed, in those who cannot truly and firmly differentiate between what should be done and what should not be done, and who live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of Defilements."

" Monks, this is the third factual statement to refute the heretical beliefs and views

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* i. e. beings in the present life come into existence of their own accord and without the help of the Generative and Sustaining Kammas.

advanced by those recluses and brahmans who maintain that all sensations experienced by beings in the present existence are uncaused and unconditioned."

" Monks, these are the three wrong views, which although fully enquired into, deeply considered and discussed by recluses and brahmans, nevertheless they go to extremes and become *akiriya-diṭṭhi* (holders of the 'View of the Inefficacy of action'.) "

Now, monks, this Dhamma do I teach, one not refuted, pure, unblamed, uncensured by intelligent recluses and brahmans. And what is this Dhamma ?

" These are the six elements "—that Dhamma do I teach, one not refuted, pure, unblamed, uncensured by intelligent recluses and brahmans.

"These are the six sense organs of contact—that Dhamma do I teach, one not refuted, pure, unblamed, uncensured by intelligent recluses and brahmans.

"These are the eighteen *manopavicārā* (things with which the mind preoccupies itself)—that Dhamma do I teach, one not refuted, pure, unblamed, uncensured by the intelligent recluses and brahmans.

" Monks, I teach the six elements as the Dhamma, one not refuted, pure, unblamed, uncensured by the intelligent recluses and brahmans. Depending upon what do I teach them ? "

" Monks, these six elements are the element of extension, the element of cohesion, or the holding, the fluid, the element of kinetic energy, the element of motion, the element of space and the element of consciousness"....

" And depending upon what do I teach these sense organs of contact ? "

" The six sense organs of contact are these: The organ of eye-contact, that of ear-contact, nose-contact, tongue-contact, body-contact, and the organ of mind-contact."......

" And depending upon what do I teach these eighteen applications of mind ? "....

" Seeing an object with the eye one's thoughts are concerned with the object, whether it gives ground for agreeable, disagreeable or indifferent sensation. The same as regards ear, nose, tongue and other sense-organs.....Contacting a mental object with the mind one's thoughts are concerned with the object, whether it gives ground for agreeable, disagreeable or indifferent sensation.

This is what I mean when I teach the eighteen applications of mind."

" And as to these four Noble Truths, depending upon what do I teach ? "

" Conditioned by the six elements, conception in the womb arises. This conception taking place, Mind and Form come into existence. Through the Mental and Physical Phenomena the 6 Bases are conditioned. Through the 6 Bases Contact is conditioned. Through Contact Sensation is conditioned. Now to him who has sensation, monks, I make known : This is Suffering. I make known: This is the Origin of Suffering. I make known : This is the Extinction of Suffering. I make known : This is the Path leading to the Extinction of Suffering."

" And what, monks, is the noble truth of the Suffering ?

Birth is suffering, decay is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering : in short the 5 groups of existence connected with clinging are suffering.

And what, monks, is the noble truth of the Origin of Suffering ?

Through Ignorance Kammaformations are conditioned ;

through Kammaformations Consciousness is conditioned ;

through Consciousness Mental and Physical Phenomena are conditioned;

through Mental and Physical Phenomena the 6 Bases are conditioned ;

through the 6 Bases Contact is conditioned ;

through Contact Sensation is conditioned ;

through Sensation Craving is conditioned ;

through Craving Clinging is conditioned;

through Clinging the Process of Becoming is conditioned ;

through the Process of Becoming Rebirth is conditioned ;

through Rebirth are conditioned Old Age and Death (sorrow, lamentation, pain, grief and despair. Thus arises the whole mass of suffering again in the future.)"

This, monks, is called the noble truth of the Origin of Suffering.

" And what, monks, is the noble truth of the Extinction of Suffering?

From the utter fading out and exinction of Ignorance comes the extinction of the Kammaformations ; from the extinction of the Kammaformations, the extinction of Consciousness ; from the extinction of Consciousness, the extinction of the Mental and Physical Phenomena ; from the Mental and Physical Phenomena, the extinction of the 6 Bases; from the extinction of the 6 Bases, the extinction of the Contact ; from the extinction of the Contact, the extinction of Sensation; from the extinction of the Sensation, the extension of Craving ; from the extinction of Craving, the extinction of Clinging; from the extinction of Clinging, the extinction of the Process of Becoming ; from the extinction of the Process of Becoming, the extinction of Rebirth; from the extinction of Rebirth, the extinction of Old Age and Death (sorrow, lamentation, pain, grief and despair. Thus ceases the whole mass of suffering.)" This, monks, is called the noble truth of the Extinction of Suffering.

"And what, monks, is the Path leading to the Extinction of Suffering ?

" It is just this Eightfold Noble Path namely, Right View, Right Aim, Right Speech, Right Action, Right Living, Right Effort, Right Mindfulness ,Right Concentration. This is called the noble truth of the Path leading to the Extinction of Suffering.

This Dhamma, monks, do I teach, these four Noble Truths, Dhamma not refuted, pure, unblamed, uncensured by intelligent recluses and brahmans."

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THE CONVENTIONAL VERSUS THE REAL

U Ba Htu, B. J. S. (Retd.)

Gotama Buddha was born in the year 624 B. C. in Northern India which commanded the central position of the then known world. Being the son of a ruling prince he was born into riches and luxury and was accordingly brought up amidst pomp and splendour. At his birth the court astrologers predicted that if he took up the worldly life he would become the ruler of the Cakkavāḷa (Universe), but if he followed the ascetic life he would become the All Enlightened Buddha. Naturally his father wanted him to become the ruler of the Cakkavāḷa. For that reason he was purposely kept away from the ugly sights of the world which might incline him to the way of Buddhahood. But the young prince Siddhattha was not satisfied with the environmental pomp and luxury and he wanted to see what life looked like outside the palace gates.

He went out with his charioteer, Channa, and there saw visions of old age, disease, death and, lastly, of a hermit. Shortly after, his young and beautiful wife, Yasodhara, gave birth to a son. He determined that very night to renounce the worldly life and thus leave his wife, new born child, and the luxury of palace life. He discarded all princely garments and took on the scanty robes of a hermit and marched alone into the rough and dreary world in search of that Truth and Enlightenment which he had vowed to attain in many of his previous lives. Undergoing the austerities of the ascetic life for six years, he finally attained the highest attainable goal, the Omniscience of Buddhahood and Nibbāna, and thereupon taking the exalted title of Sammāsambuddha—the completely Enlightened One.

Gotama Buddha's Teaching

Gotama Buddha's teaching shows that it is highly intellectual and that it has reached a height of knowledge and wisdom unparalleled in any other philosophical literature known in human history. The vastness and comprehensiveness of the subject involved is co-extensive with the vastness and innumerability of the Universes in the past, present, and future and the occupants therein.

In the past, attempts have been made by Western writers and scholars to interpret this assemblage of Dhammas in the light of their culture and traditions with the result that in some instances it is not altogether happy. Nevertheless, the Eastern Buddhist World stands greatly indebted to those writers and scholars in general and the Pāli Text Society in particular for the pioneering work of elucidating and translating Pāli Texts into English thus bringing them within easy reach of the reading public of the West and therein stimulating interest in Buddhism.

Here is an attempt by an Easterner, a born Buddhist, but with no special claims to scholarship, to interpret some profound aspects of the Buddha Dhamma in the light of the Eastern background and civilization. Gotama Buddha preached the doctrine for 45 years after obtaining the Supreme Enlightenment, thereby building His edifice of Dhamma into stately proportions. It may well be compared to a four-storeyed edifice with deep and broad based foundations on the Universal Laws of Nature (Niyāma Dhammas). In the first storey there is Sīla (morality), in the second, Samādhi— concentration of the mind, in the third, Paññā—that essential wisdom for attaining Enlightenment, and lastly at the top storey there is Nibbāna. Each storey contains a flight of steps to reach to the higher floor.

As we ascend step by step, we find that our vision widens and we feel that we are on firmer grounds. It may be some time before we reach the top of each ladder but it is not long before we realize that we are rising to greater heights morally and spiritually than before. As we rise step by step we feel the growing powers of the mind and experience the cooling and stabilizing effect of knowledge thus gained in the process.

Worldlings' attitude to life

A Puthujjana (worldling) is always attracted by the surface of things perceptible through the five sense organs, the eye, nose, ear, tongue and body. To satisfy his wants and cravings modern science and industry have combined to provide a variety of sense objects in a most wonderful way ; yet his cravings are not diminished.

On the other hand they are multiplied. The more he gets the more he craves. Then science creates more sense objects with the help of industry to meet the growing demands of the worldlings. The unending process thus goes on with the result that the Puthujjana passes his years of life immersed in these sense objects only. In short he lives in the world of senses alone. What does his world of senses consist of ? It consists of " I, you, man, woman, son, daughter, motor car, tables, chairs, clubs, dinners, dances, cinemas " and so on. He never cares to think, or he pretends that he never has time to think, what the essence of life is. In Pāli such a person is known as " *Andha Puthujjana* " that is a person who has eyes but does not use his eye-sight for his benefit. Such a person lives in a world of delusions, in Pāli known as " " *Avijjamāna Paññati* ".

The above terms " I, you, man, woman," etc. are mere conventionalities or names sanctioned by custom and usage and the Buddha clearly points out that they possess no essential characteristics in the higher Paramattha sense.

Paramattha Dhammas

Now we come to the realm of the highest good. Here the Buddha Dhamma is deep and profound. It requires earnest and patient study to understand its implications. To the Omniscient Buddha no horizon bounds the vision of world life. It extends to innumerable World Kappas (Cycles) through immeasurable distances of time. He sees a chain of lives for each individual being, past, present, and future, all transitory, impermanent and unsatisfying. He sees the restless and substanceless procession of Mind and Body alone moving and surging on the turbulent waters of the Ocean of Samsāra. This procession of mind and body begins from the past infinity and will continue into the future infinity. This combination of mind and body which in general parlance is known as " a being " is constantly subject to the vicissitudes of birth, decay, disease, sorrow and death. This is the lamentable picture of Puṭṭhujanas travelling to and fro on the Ocean of Samsāra as seen by the Omniscient Buddha. As against this sorrowful picture of life, the Omniscient Buddha also sees and himself enjoys the calmness, coolness, serenity and bliss of Nibbāna which is not associated with birth, decay, disease, sorrow and death.

Seeing these two incompatible Dhammas there arose in the Omniscient Buddha a desire to extricate the drowning masses of Puthujanas from the labyrinth of repeated births and sorrow and to point out the birthless and deathless realm of Nibbāna and He then prescribed the Eightfold Noble Path .... the Middle Way that unerringly leads the true follower to the deathless and priceless Nibbāna. The All Enlightened Buddha made this famous declaration about Nibbāna. " There is an unborn, unoriginated, uncreated, unformed. Were there not this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, the originated, the created, the formed."

There are two categories of Paramattha Dhammas— (1) Sankhata Paramattha, (2) Asankhata Paramattha. Mind and Matter take their position under the category of Sankhata Paramattha, while Nibbāna, the Real of all Realities, can be given the exalted title of Asankhata Paramattha—the Highest Good. These Paramattha Dhammas unlike Avijjamāna Paññati described earlier, do exist with their essential characteristics. In contradistinction to Avijjamāna Paññati these Paramattha Dhammas are known as Vijjamāna Paññati. Although Sankhata and Asankhata Paramatthas are called by the general term " Paramattha ", a distinct demarcation line may be drawn between the two, for they possess diametrically opposite qualities or characteristics. Sankhata Paramattha, that is Mind including mental tendencies and Matter, is directly associated with birth, decay, disease and death while in Asankhata Paramattha, Nibbāna, these undesirable features are totally absent. Sankhata Paramattha is compound, conditioned and phenomenal while Asankhata Paramattha is uncompound, unconditioned, and non-phenomenal. Sankhata Paramattha is associated with transitoriness and suffering but Asankhata Paramattha is associated with deathlessness and bliss.

From the above comparison it is amply clear that Nibbāna is a positive Reality for which language has no appropriate expression but for which the well disciplined mind of an Ariya has a clear notion.

Gotama Buddha the Greatest Analyst

The alchemist is interested to find the quintessence of gold. So he uses different chemical methods to get gold in its purest

form. Likewise the Omniscient Buddha, 2,500 years ago, analysed the entire content of the Universe to find out the quintessence of the Paramattha Dhammas. He therefore analysed the whole Universe firstly into five Khandhas (aggregates), secondly into twelve Ayatanas (sense organs and sense objects), thirdly in eighteen Dhatus (sense organs, sense objects and mental states) and fourthly and lastly into four Saccas (Truths). In this exhaustive analysis, He has found that Nibbāna is the quintessence of all the Paramattha Dhammas, that is, the Highest Good. Nowhere in the whole Universe is there a thing to be called " Attā, Self, Ego or Soul". Everything is Anattā. Therefore, the Buddha Dhamma is truly the doctrine of ANATTĀ. It is the fact—the truth when we say that the Omniscient Gotama Buddha of 2,500 years ago is the Greatest Analyst the World has ever seen.

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THE POWER OF MINDFULNESS

An inquiry into the scope of Bare Attention and the Principal sources of its Strength

By Nyanaponika Thera

Part I

Is Mindfulness a Power ?

IS mindfulness actually a power in its own right as claimed by our title? Seen from the view-point of the ordinary purposes of life it does not seem so. From that angle, mindfulness, or attention, has a rather modest place among many, and seemingly more important, mental faculties that serve the purposes of variegated wish-fulfilment. There, mindfulness means just "to watch one's steps", so that one may not stumble or miss a chance in the pursuit of one's aims. Only in the case of specific tasks and skills mindfulness is sometimes cultivated more deliberately, but here too it is still regarded as a subservient function, and its wider scope and possibilities are not recognised.

Even if one turns to the Buddha's doctrine, taking only a surface view of the various classifications and lists of mental factors in which 'mindfulness' appears, one may be inclined to regard this faculty just 'as one among many', and may get the impression that here too it has a rather subordinate place and is easily surpassed in significance by other faculties.

Mindfulness, in fact, has, if we may personify it, a rather unassuming character. Compared with it mental factors like emotion, energy, imagination or intelligence are certainly 'more colourful personalities', making an immediate and strong impact on people and situations. Their conquests are sometimes rapid and vast, though often insecure. Mindfulness, on the other hand, is of an unobtrusive nature. Its virtues shine inwardly, and in ordinary life most of its merits are passed on to other mental faculties, which receive generally all the credit. One must know it well and cultivate the acquaintance before one can appreciate the value and the silent penetrative influence of mindfulness. Mindfulness walks slowly and deliberately, and its daily task is of a rather humdrum nature. Yet, where it places its feet it cannot easily be dislodged, and it acquires and bestows true mastery of the ground it covers.

Mental faculties of such a nature are, like actual personalities of a corresponding type, often overlooked or underrated. In the case of mindfulness it required a genius like that of the Buddha to discover the 'hidden talent' in the modest garb and to develop the vast inherent power of that potent seed. It is, indeed, the mark of a genius to perceive, and to harness, the power of the seemingly small. Here, truly, it happens that "what is little becomes much." A revaluation of values takes place. The standards of greatness and smallness change. Through the master mind of the Buddha, Mindfulness is finally revealed as the archimedal point from where the vast revolving mass of world's suffering is levered out of its two-fold anchoring in Ignorance and Craving.

The Buddha has spoken of the power of Mindfulness in a very emphatic way :

> "Mindfulness, I declare, is all-helpful."
>
> (*Samy. Nik.* 46, 55.)

> "All things can be mastered by Mindfulness."
>
> (*Angutt. Nik., Atthaka Nip.*, 83)

And further, that solemn and weighty utterance opening and concluding the Satipaṭṭhāna Sutta, the Discourse on the Foundations of Mindfulness :

> "This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of pain and grief, for reaching the right path, for the attainment of Nibbāna, namely the four Foundations of Mindfulness."

Bare Attention

If in ordinary life mindfulness, or attention, is directed to any object, it is rarely sustained long for the purpose of factual observation. Generally it is followed immediately by emotional reaction, discriminative thought, reflection, purposeful action, etc. Also in life and thought governed by the Dhamma, mindfulness (sati) is mostly linked with Clear Comprehension (sampajañña) of the right

purpose, of reality, etc. But for tapping the actual and potential *power* of mindfulness it is necessary to understand and deliberately cultivate it in its basic, unalloyed form, which we shall call *Bare Attention.*

By Bare Attention we understand the clear and single-minded awareness of what actually happens *to* us and *in* us, at the successive moments of perception. It is called "bare" because it attends just to the bare facts of a perception without reacting to them by deed, speech, or mental comment. Ordinarily, that purely receptive state of mind is, as we have remarked, just a brief phase of the thought process of which one is often scarcely aware. But in the methodical development of mindfulness, aiming at the unfolding of its latent powers, Bare Attention is sustained for as long a time as one's strength of concentration permits. Bare Attention is the key to the meditative practice of Satipaṭṭhāna, opening the door to mind's mastery and final liberation.

Bare Attention is developed in two ways: (1) as a methodical meditative-practice with selected objects; (2) applied, as far as practicable, to the normal events of the day, together with a general attitude of Mindfulness and Clear Comprehension. The details of the practice have been described elsewhere, and need not be repeated here *.

The purpose of these pages is, in the first instance, to meet any doubts as to the efficacy of this method, *i.e.* as to the actual power of mindfulness. Particularly in an age like ours, with its superstitious worship of ceaseless external activity, there will be those who ask: "How can such a mere passive attitude of mind as Bare Attention possibly lead to the great results claimed for it ?" In reply, one may be inclined to suggest to the questioner not to rely on the words of others, but to put those assertions of the Buddha to the test of personal experience. But those who do not yet know the Buddha sufficiently as a reliable guide, may hesitate to take up, without good reasons, a practice that, just on account of its radical simplicity, may appear strange to them. In the following, a number of such "good reasons" are therefore proffered for the reader's scrutiny. They are also meant as introduction into the general spirit of Satipaṭṭhāna and as pointers to its wide and significant perspectives. It is also hoped that he who has taken up the methodical training, will recognise in the following observations certain features of his own practice and be stimulated in their deliberate cultivation.

Four Sources of Power in Bare Attention

We shall now deal with four aspects of of Bare Attention, which are the main springs of the Power of Mindfulness. They are not the only sources of its strength, but they are the principal ones to which the efficacy of this method of mental development is due. These four are :—

1. The functions of 'tidying-up' and 'naming', exercised by Bare Attention ;
2. its non-violent, non-coercive procedure ;
3. the capacity of stopping and slowing-down ;
4. the directness of vision bestowed by Bare Attention.

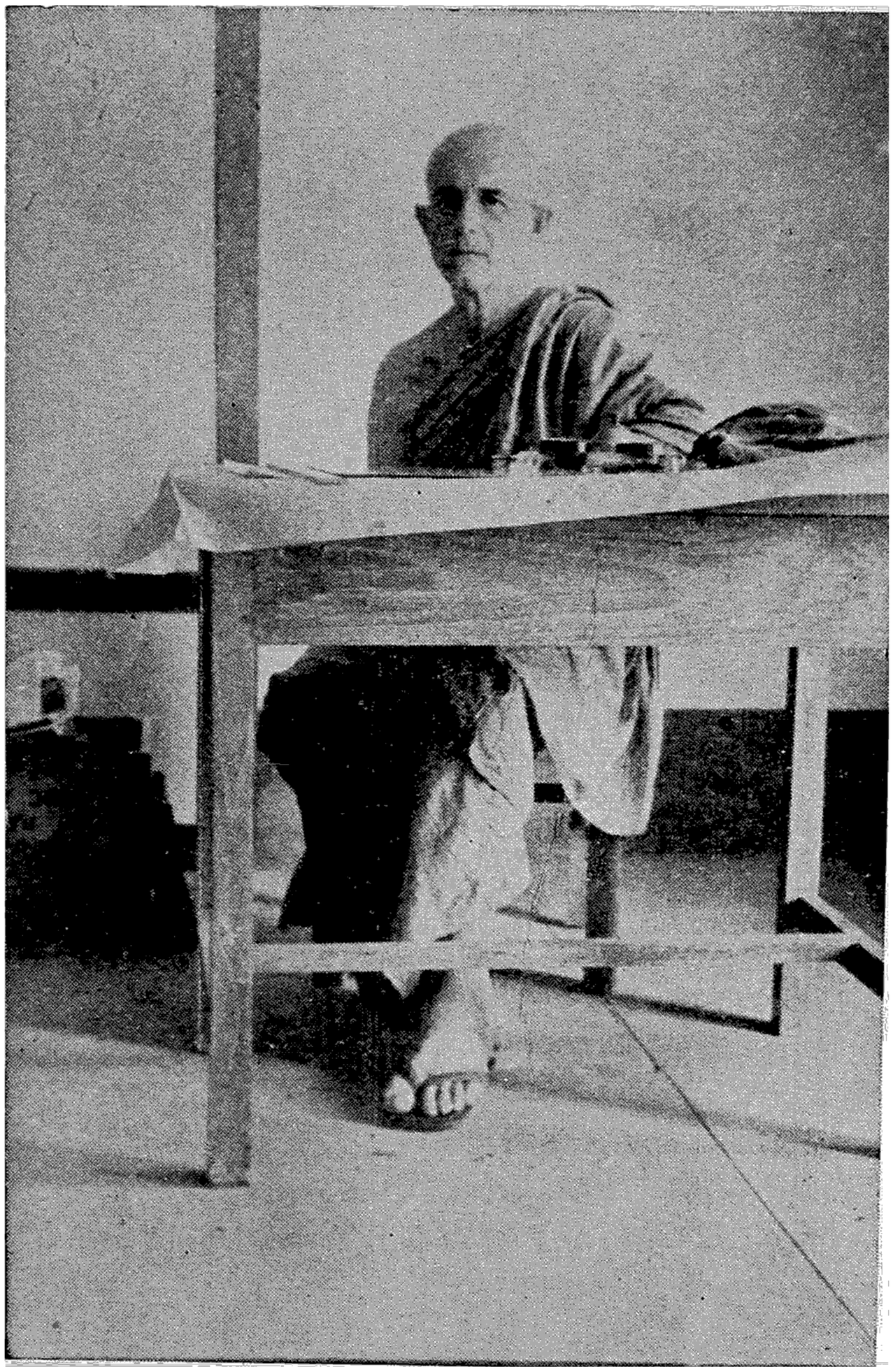
1. The Functions of 'Tidying' and 'Naming'

Tidying-up the mental household.

If anyone whose mind is not harmonized and controlled through methodical meditative training, should take a close look at his own every-day thoughts and activities, he will meet with a rather disconcerting sight. Apart from the few main channels of his purposeful thoughts and activities, he will everywhere be faced with a tangled mass of perceptions, thoughts, feelings, casual bodily movements, etc., showing a disorderliness and confusion which he would certainly not tolerate, *e. g.*, in his living-room. Yet this is the state of affairs that he takes for granted within a considerable portion of his waking life and normal mental activity. Let us now look at the details of that rather untidy picture.

First we meet a vast number of casual sense impressions, sights, sounds, etc., that pass constantly through our mind. Most of them remain vague and fragmentary, and some are even based on faulty perceptions, misjudgements, etc. Carrying these inherent weaknesses they often form the untested basis for judgements and decisions on a higher level of consciousness. True, all these casual impressions need not and cannot be objects of focussed attention. A stone on our road that happens to meet our glance, will have a claim on our attention only if it obstructs our

* See Nyanaponika, "Satipaṭṭhāna—The Heart of Buddhist Meditation" Colombo 1954.



Bhadanta Nyanaponika Thera

progress or is of interest to us for any other reason. Yet, if we neglect too much these casual impressions, we may stumble over many an actual, or figurative, stone, and overlook many a gem lying on our road.

Next, there are those more significant and definite perceptions, thoughts, feelings, volitions, etc., which have a closer connection with our purposeful life. Here too we shall find that a very high proportion of them is in a state of utter confusion. Hundreds of cross currents flash through the mind, and everywhere there are "bits and ends" of unfinished thoughts, stifled emotions, passing moods, etc. Many of them meet a premature death owing to their innate feeble nature, our lack of concentration, or through being suppressed by new and stronger impressions. We shall notice how easily diverted our thoughts are, and how often they behave like indisciplined disputants constantly interrupting each other and refusing to listen to the other side's arguments. Again, many lines of thought remain rudimentary or are left untranslated into will and action, because courage is lacking to accept the practical, moral or intellectual consequences of these thoughts. If we continue to examine closer the reliability of average perceptions, thoughts or judgements, we shall have to admit that many of them are just the products of habit, led by prejudices of intellect and emotion, by our pet preferences or aversions, by laziness and selfishness, by faulty or superficial observations, and so on.

Such a look into long-neglected quarters of the mind will come as a wholesome shock to the observer. It will convince him of the urgent need for methodical mental culture extending not only to a thin surface-layer of the mind, but also to those vast twilight regions of consciousness to which we have paid now a brief visit. The observer will then become aware of the fact that a reliable standard of the inner strength and lucidity of consciousness in its totality cannot be derived from the relatively small sector of the mind that stands in the intense light of purposeful will and thought, nor can it be judged by a few maximal results of mental activity achieved in brief, intermittent periods. The decisive factor in determining the quality of individual consciousness is the circumstance whether that twilight region of every-day mind and the uncontrolled portion of every-day activity are in the process of increasing or decreasing.

It is the dark, untidy corners of the mind where our most dangerous enemies dwell. From there they attack us unawares, and much too often they succeed in defeating us. That twilight world peopled by frustrated desires and suppressed resentments, by vacillations and whims and many other shadowy figures, forms a background from which upsurging passions—greed and lust, hatred and anger—may derive powerful support. Besides, the obscure and obscuring nature of that twilight region is the very element and mother soil of the third and strongest of the Roots of Evil (akusala-mūla), *i.e.* Ignorance or Delusion.

Attempts at eliminating mind's main defilements—greed, hate and delusion—must fail as long as these defilements find, as it were, a refuge and support in these uncontrolled twilight regions of mind ; as long as the close and complex tissue of those half-articulate thoughts and emotions forms the basic texture of mind into which just a few golden strands of noble and lucid thought are woven. But how to deal with that unwieldy, tangled mass ? Man usually tries to ignore it, and to rely on the counteracting energies of his surface mind. But the only safe remedy is just to face it—with mindfulness. Nothing more difficult is needed than to acquire the habit of noticing these rudimentary thoughts as often as possible, *i. e.* to direct Bare Attention on them. The working principle here is the simple fact that there cannot exist two thoughts at the same time : if the clear light of mindfulness is present, there is no room for mental twilight. When sustained mindfulness has secured a firm foothold, it will be a matter of, comparatively, secondary importance as to which ways the mind will then deal with those rudimentary thoughts, moods and emotions. It may just dismiss them and replace them by purposeful thoughts; or it may allow them, and even compel them, to complete what they have to say. In the latter case, they will often reveal how poor and weak they actually are ; and it will then not be difficult to dispose of them, once they are forced into the open. This procedure of Bare Attention is very simple and effective ; the difficulty here is only the persistence in applying it.

Observing a complex thing means identifying its component parts, singling out the separate strands forming that intricate tissue. If this is applied to the complex currents of mental and practical life, automatically a

strong regulating influence will be noticeable. As if ashamed in the presence of the calmly observing eye the course of thoughts will proceed in a less disorderly and wayward manner ; it will not so easily be diverted and will resemble more and more a well-regulated river.

During decades of the present life and throughout millenniums of traversing the Round of Existence, there has been steadily growing within man a closely fitted system of instinctive and reflex actions (beneficial and harmful ones), of prejudices of intellect and emotions,—in brief, of bodily and mental habits that are no longer questioned as to their rightful position in human life. Here again it is the application of Bare Attention that loosens the hard soil of these often very ancient layers of the human mind, preparing thus the soil for sowing the seed of methodical mental training. Bare attention identifies and pursues the single threads of that closely interwoven tissue of our habits. It sorts out carefully the subsequent justifications of passionate impulses and the pretended motives of our prejudices ; it questions fearlessly old habits, often grown senseless, and by uncovering the roots it helps in abolishing all that is seen to be harmful. In brief, Bare Attention lays open the minute crevices in the seemingly impenetrable structure of unquestioned mental processes. Then the sword of Wisdom yielded by the strong arm of constant meditative practice will be able to penetrate these crevices, and finally to break up that structure where it is required. If the inner connections between the single parts of a seemingly compact whole become intelligible, then it ceases to be inaccessible. If the facts and details of its conditioned nature become known, there is a chance of effecting fundamental changes in it. In that way, not only those hitherto unquestioned habits of the mind, its twilight regions and its normal processes as well, but even those seemingly solid, indisputable facts of the world of matter,—all of them will become "questionable" and lose much of their self-assurance. By that bland self-assurance of assumed "solid facts", many people are so impressed and intimidated that they are reluctant to take up any spiritual training, doubting that it can effect anything worthwhile at all. The results of applying Bare Attention to the task of tidying and regulating the mind will therefore greatly encourage those who are still hesitant to enter a spiritual path.

In conclusion, we wish to point out that the tidying or regulating function of Bare Attention is of fundamental importance for that "purification of beings", mentioned by the Buddha as the first aim of Satipaṭṭhāna. It refers of course to the purification of their minds, and here the very first step is to bring an initial order into the way of functioning of the mental processes. We have seen how this is done by Bare Attention. In that sense, the Commentary to the Discourse on Mindfulness explains the words "for the purification of beings" as follows :

"It is said : 'Mental taints defile the beings ; mental clarity (citta-vodāna) purifies them.' That mental clarity comes to be by this Way of Mindfulness (satipaṭṭhāna-magga)."

Naming.

We have mentioned before that the tidying or regulating function of Bare Attention takes the form of sorting out and identifying the various confused strands of the mental process. That identifying function is, like any other mental activity, connected with a verbal formulation. In other words, "identifying" proceeds by way of expressly "naming" the respective mental processes.

There is an element of truth in the "word-magic" of primitive men. "Things that could be named had lost their secret power over man, the horror of the unknown. To know the name of a force, a being or an object was (to primitive man) identical with the mastery over it." * That acient belief in the magical power of "knowing the name" appears also in many fairy tales and myths where the power of a demon is broken just by facing him courageously and pronouncing his name.

In the practice of Bare Attention, one will find a confirmation of that power of naming. Particularly, the "demons of the twilight region" of the mind cannot bear the simple, but clarifying question about their "names", much less the knowledge of these names, which alone is often sufficient to diminish

* Anagarika B. Govinda : " The Psychological Attitude of Early Buddhist Philosophy " (Patna 1937) p. 19f.

their strength. They cannot bear the calmly observing glance of the Wanderer on the Buddha's Way of Mindfulness. That glance, however, has not the effect of driving them back into their hiding places, but it has, on the contrary, the magical power to force these demons of our passionate impulses and obscure thoughts into the open, into the day light of consciousness. There they will feel embarrassed and obliged to justify themselves, though, at this stage of Bare Attention, they have not yet even been subjected to any closer questioning except that about their "names", their identity. If forced into the open, while still in an incipient stage, they will be incapable of withstanding scrutiny, and will just dwindle away. Thus a first victory over them may be won, even at an early stage of the practice.

The appearance in the mind of undesirable and ignoble thoughts, even if they are very fleeting and only half-articulate, is an unpleasant experience to one's self-esteem. Therefore such thoughts are often simply shoved aside, unattended and unopposed. Often, also, they are camouflaged by more pleasing and respectable labels which hide their true nature. Thoughts disposed of in either of these two ways, will increase the accumulated power of ignoble tendencies in the subconscious. Furthermore, the procedure adopted will weaken one's will to resist the arising and the dominance of mental defilements, and it will strengthen the tendency to evade the issues. But by applying the simple method of clearly and honestly 'naming', that is registering, any undesirable thoughts, these two harmful devices, ignoring and camouflaging, are excluded, and their detrimental consequences on the structure of subconsciousness and on our conscious mental effort, are avoided.

Calling those ignoble thoughts, or one's shortcomings such as laziness, by their right names, will arouse in one's mind a growing inner resistance and even repugnance against them, which may well succeed in keeping them in check and finally eliminating them. Even if these undesirables are not fully brought under control by such means, they will carry with them the impact, that is the recollection, of a repeated resistance against them, and this will weaken them in cases of their reappearance. If we may continue to personify them, we may say that they will no longer feel to be unopposed masters of the scene, and that diffidence of theirs will make it considerably easier to deal with them. It is the power of moral shame (hiri-bala) that has been mustered here as an ally, and methodically strengthened by these simple, yet subtle psychological means.

The naming and registering extends of course also to noble thoughts and impulses which will be encouraged and strengthened by it. Without such deliberate attention to them, they may often pass unnoticed and remain barren, while a clear awareness of them will stimulate their growth.

In several passages of the *Satipaṭṭhāna Sutta* the function of "naming" or "bare registering" seems to have been indicated through formulating the respective statements by way of direct speech. There are not less than four such instances in the Discourse :

(1) "When experiencing a pleasant feeling, he knows, 'I experience a pleasant feeling' ", etc.;
(2) "He knows of a lustful (state of) mind, 'Mind is lustful' ", etc.;
(3) "If (the hindrance of) sense desire is present in him, he knows, 'Sense desire is present in me' ", etc.;
(4) "If the enlightenment factor Mindfulness is present in him, he knows, 'The enlightenment factor Mindfulness is present in me' ", etc.

In conclusion, it may briefly be pointed out that the *tidying-up* and the *naming* of mental processes is the indispensable preparation for fully understanding them in their true nature, which is the task of Insight (*vipassanā*). These functions, exercised by Bare Attention, will help in dispelling the illusion of compactness (*ghana-vinibbhoga*) of mental processes ; they will also be helpful in tracing their specific nature or characteristics, and in noticing their momentary arising and disappearing.

End of Part I.

NATURAL PHENOMENA, MENTAL AND PHYSICAL, AS ANALYSED BY THE BUDDHA

U Saw Tun Teik, B.A., B.L.

Buddhism is the mightiest monument of the greatest success ever achieved by a sentient being in overcoming the then incomprehensible and most elusive natural phenomena in both physical and mental aspects.

The greatest and most powerful *rishis* (non-Buddhist recluses), who could see existences of sentient beings extending over a long period of forty kappas (world-cycles), and who were either living or dead at the time of the Buddha, were incapable of scientifically analysing the phenomena that audaciously confronted them.

But these wild obstinate phenomena when subjected to the purifying action of the Buddha brain, tamely melted away and were at once controlled, systematised and scientifically treated by the Buddha.

Attaining sabbaññuta ñāṇa (Full Enlightenment), the Buddha came to discover that both this world (loka) and the world beyond (lokuttara) contain dhātu (elements) only. And this discovery inflicts a deadly blow on the belief in Brahmā as Creator, God or any other similar idea entertained by human beings.

The dhātu is divided into asankhata dhātu and sankhata dhātu, the former being designated by the Buddha as Nibbāna and the latter, Saṁsāra, or the Thirty-one Abodes mentioned in the three Piṭakas. The beginning and the end of the dhātu are not apparent.

The asankhata dhātu is unoriginated and unchangeable, and is consequently absolutely peaceful, the final goal of Buddhism. The sankhata dhātu, which by nature is changeable and therefore impermanent, is unpeaceful and therefore causes dukkha (suffering both mental and physical) and is for this reason condemned by the Buddha.

The sankhata dhātu which pervades the Thirty-one Abodes of apāya (lower worlds), human beings, brahmā and devas, is again subdivided into nāma and rūpa, mind and body respectively. The nāma and rūpa never remain permanent for one second, the former changing seventeen times faster than the latter, and the latter, millions of times in an eye-wink. It is therefore evident that each and every sentient being, inhabiting the Thirty-one Abodes, is constantly changing and is therefore permanently within the grip of dukkha (suffering both mental and physical).

These discoveries and other more important ones were made by the Buddha under the Bodhi tree at Buddhagaya, Bihar District, Northern India, two thousand five hundred and forty-five years ago, when He attained sabbaññuta ñāṇa at the age of thirty-five as a royal prince.

Our Omniscient Buddha first met dukkha consciously as a prince at the age of twenty-nine, when he saw an old man bent double under years outside the royal palace on his way to his garden. He had never seen an old man like that before in his life, and he was very curious to know who or what that was. When informed that it was an old man and one day he himself would become old like that man if he lived long enough, he became extremely frightened. In fact he was then the most distressed man this world had ever seen, since the time the last Buddha Kassapa, immediately before our Buddha, passed away into Nibbāna. The prince became unbearably distressed at the idea of becoming an old man, weak, bent double under years, toothless, grey-haired, and weak-eyed ; and he at once made up his mind to seek for a method of preventing old age. His further meeting with a sick man, a corpse and finally with a *rishi*, seeking happiness, and his further knowledge that one day he would naturally become old, ill and dead, expedited his determination to be free from old age, disease and death. His consultations in this respect with the pious and learned *rishis* and laymen both in and outside his royal father Suddhodana's palace, must have proved to be of no avail. Even Devīla rishi, who was the religious teacher of his royal father and who spent the daytime in the deva loka, could not satisfy Prince Siddhattha in solving the most heartburning question of how successfully to fight old age, disease and death. The inevitable result, as is well-known, was, he left the palace, his family, royal parents and relations, entertaining a firm and unchangeable determination to seek for a soultion or a method for overcoming the three most unpleasant and frightful aspects of life. This horrid idea of life never left him afterwards and he endeavoured to undertake this research work under the

then most well-known religious teachers. His endeavours though earnest and intensive, were not crowned with success and being highly disappointed, as a last resource, he approached the world-famous Bodhi tree and decisively and finally made up his mind to sit down underneath it and not to get up until he had evolved the correct method for the required solution. At this stage we must not forget that during these six years of intensive application Prince Siddhattha had acquired an enormous amount of experience both practical and theoretical in the course of his research work on old age, disease and death, and had also learned a great deal from those famous and learned recluses.

The solution of the problem of old age, disease and death by the Omniscient Buddha is clearly direct and boldly scientific. In the person of the All-Enlightened Buddha the world has produced the noblest and greatest scientist, dealing with this world and the world beyond for the purpose of achieving absolute freedom from Dukkha, designated by him as Nibbāna *i.e.* Absolute Peace. In solving the difficult problem of old age, disease and death, he discovered four basic facts :— (1) Dukkha—Suffering, (2) Dukkha Samudaya—Cause of Suffering, (3) Dukkha Nirodha—Extinction of Suffering, and (4) Dukkha Nirodhagāmini Paṭipadā—Way to the Extinction of Suffering.

(1) Dukkha, as defined by the Buddha, means and includes birth, old age, disease, death, association with those one dislikes, separation from those one likes, getting what one does not require, not getting what one requires, and in short, all the five Khandhas (Groups) constituting each sentient being.

(2) Dukkha Samudaya—Cause of Suffering is taṇhā, desire.

(3) Dukkha Nirodha—Extinction of Suffering, *i.e.* Nibbāna.

(4) Dukkha Nirodhagāmini Paṭipadā—Way to the extinction of Dukkha —is the Eightfold Path of Right View, Right Mindedness, Right Speech, Right Bodily Action, Right Livelihood, Right Effort, Right Attentiveness, and Right Concentration.

The Buddha spent the latter part of those hard six years almost alone, having finally come to the definite conclusion that the methods of the *rishis* for the solution of the problem of old age, disease and death were not the right ones, and that He Himself could successfully strive for the real solution, having come in contact with the actual facts of life in his mature life and with the external phenomena of the world, benefiting also by the experience acquired by him in the course of his intensive and varied discussions with the learned and famous *rishis* of the time. It is therefore clear that, when he sat down under the Bodhi tree not to rise up until he had solved the problem, he must have been right on the verge of success, and it was in order just to give a final finishing touch that he made the well-known resolve.

The Omniscient Buddha proclaims that these Four Noble Truths were first discovered by Him after His immediate predecessor, Kassapa Buddha, attained Nibbāna, and these truths were never taught by any of the then religious teachers and were not found in the religious literature of His time and before.

We have been told that the aim and object of Buddhism is to get rid of the Sankhata dhātu *i.e.* to escape from the sphere of Samsāra or Thirty-one Abodes which are saturated with Dukkha, and to get into that of Asankhata dhātu *i.e.* Nibbāna and the way thereto is the Eightfold Path referred to above, which consists of three main divisions: Sīla (Morality), Samādhi (Concentration) and Paññā (Wisdom).

The most essential point in the Path is to achieve Paññā defined by the Buddha. In striving to acquire Paññā, one must, of necessity, practise Sīla and Samādhi as defined and taught by the Omniscient Buddha.

Paññā is composed of the first two factors of the Path—the Right View and the Right Mindedness, and when a person has achieved Paññā, his mind automatically becomes devoid of all the kilesas (mental impurities and defilements), and with this purification of the mind the five Khandhas, which constitute the Dukkha in the Thirty-one Abodes, become extinct, and Nibbāna is thus attained.

In the Tipiṭaka, Paññā occupies the paramount position, and it is consequently crystal clear that no dull-minded person can gain Nibbāna.

The courageous claim so confidently and publicly made by the Buddha that the Noble Eightfold Path is the only way to the attainment of Nibbāna can be tested, as a scientist would test the correctness of his modern scientific principles. "Ehi passiko" (Come

and see the truth of my Teaching) is one of the famous six qualities of His Teaching.

Test

The sight of a beautiful woman or a handsome young man gives rise to a desire in the hearts of man or woman respectively to possess the beautiful or handsome person, and desire is, as already mentioned above, the cause of Dukkha, because the desire may not be fulfilled, or even if so fulfilled, the beautiful or handsome person cannot live long enough, and if the desire could be overcome, the Dukkha also naturally would not arise, and the way to overcome the desire should be found. And the Buddha's method is the application of the Right View, because the Buddha has also discovered that the cause of desire is Avijjā (Ignorance), which is the first step of Paṭiccasamuppāda; and this Avijjā can be overcome only by the Right View mentioned above. And in the present illustration of a beautiful woman or a handsome man, it is not Right View to maintain that it is a woman or a man. The person called a "woman" or a "man" is nothing but a collection of the four Mahābhūtas (Great Essentials), *i.e.* Pathavī (element of hardness or extension), Āpo (element of fluidity or cohesion), Tejo (element of kinetic energy), and Vāyo (element of motion), and either a woman or a man does not really exist. The "woman" and "man" are merely terms applied to certain collections of the four elements, which are changing millions of times in an eye-wink. Again these Mahābhūtas are themselves ever changing and thereby create Dukkha. Now there is nothing that can stop Dukkha— there is nothing that can control Dukkha. Hence the non-existence of any agency to stop the change and Dukkha, *i.e.* the non-existence of "I" (Attā), which is expressed by the Buddha as Anattā. This is what is termed by the Buddha as Right View, and only this Right View can overcome Avijjā (Ignorance), Taṇhā (Desire) and Dukkha (Suffering). This test can be tried by any person with regard to anything and the result will always be the cessation or prevention of Dukkha—Suffering in any form.

At first Dukkha will stop for a short time, as the Right View cannot be maintained either for a longer time or permanently, but even a temporary extinction of Dukkha will certainly bring about temporary Real Peace. If the Right View can be upheld longer and longer, Real Peace will be enjoyed longer and longer, and the gradual improvement will enable the devotee to attain the first stage, Sotapanna (the Stream-Winner), the second stage, Sakadāgāmi (the Once-Returner), the third stage, Anāgāmi (the Never-Returner), and the fourth stage, Arahatship (Holy One), who attains full Real Peace permanently even in this world before the Khandhas break up at the time of death in the last life.

We may now take the case of a motor car for a further test. If we see a beautiful car a desire is set in motion in us to have one similar to it, and immediately excites us, that is, it causes Dukkha in us, because we look at it under the influence of a wrong view ; and if a Right View is applied, the Dukkha immediately disappears. If any person tried it, he would personally experience the truth of the Buddha's Teaching.

One of the remarkable teachings of the Buddha is that a person should not believe a thing to be true, because elders of the village or town say so, or because one's own relations both living or dead say so. A person should, so says the Buddha, believe a thing to be true when he has personally tested the truth of it, and finally satisfied himself that it is true. This is an exceedingly astounding remark from the lips of the greatest world reformer and Real-Peace-Finder. Hence the world opinion that the Buddha's Teaching, which at this age is designated as Buddhism in the West, confers the greatest liberty and independence of thought on all humanity without the slightest hint of overbearing dogmatism.

Admittedly the most charming aspect of Buddhism is that the more a person critically reads and understands it, the more interested and satisfied he becomes : "*Paccatam veditabbo viññūhi*" — the Buddha's Teaching is to be understood by the wise each by himself, which is one of the sterling qualities of the Buddha-Dhamma.

This analysis of phenomena both mental and physical by the Omniscient Buddha illumines the most essential aspect of Buddhism—the Way to the destruction of Dukkha, resulting in certain attainment of Nibbāna, Real Peace. And the Buddha's constant exhortation to His followers is that they should exert themselves to train and develop their mind, until it attains a state in which it becomes absolutely devoid of all Kilesas, mental impurities, and that to be done immediately.

The urgency so imparted evoked an impressive and illuminating discourse, when the Omniscient Buddha on one occasion laid a little quantity of earth on His finger-nail and asked His followers which one was of greater quantity—the earth on His finger-nail or the earth of the world. The answer was that the earth on the finger-nail was immeasureably less than the whole earth. The Omniscient Buddha then explained that in the same proportion as many of the human beings as the particles of earth on the finger-nail, are reborn in the upper worlds of human beings, devas and brahmās, the remaining ones being reborn in Apāya, lower worlds of animals and so forth. The same principle applies to those of the deva abode ; but it is just the reverse in the case of those who die in Apāya—only a few of them being reborn in the higher abodes of men and devas and the rest, in Apāya again.

It is by way of illustrating the urgency that the Buddha says that it is the duty of every sentient being to try to attain Sotapanna, Stream Winner, the first stage of Ariyaship *i.e.* by developing the Right View. Just as a man whose hair is on fire should at once put the fire out without first asking who has done it, who is responsible for it and so forth, so in the same way it is the most urgent duty of every person in this human world to acquire the Right View and thus attain the first stage, Sotapanna, to avoid being reborn in Apāya. It is so difficult to be released from Apāya, once one is reborn there by any means.

On one occasion when the Omniscient Buddha was in Kosambhi a country in Northern India, He happened to be stopping in an *in-jin* (Sal) grove, and taking a handful of *in-jin* leaves, He asked His followers near Him which was the more numerous of the two—the leaves in His hand or all the leaves of the whole grove. On His followers answering that those of the grove were countlessly more numerous, He told them what He had actually taught them after His Full Enlightenment was in the same proportion to what He fully came to know on attaining the Full Enlightenment under the Bodhi tree at Buddhagaya. He went on to explain that what He had taught them was all that was necessary to the attainment of Nibbāna, and the rest was not so and therefore not divulged to the world.

The interesting and instructive incident relating to the *in-jin* leaves also reminds us of what the Buddha told Mahā Moggallāna in the Veḷuvana monastery in Rājagaha, a town in Bihar District, west of Bengal. One day Mahā Moggallāna was coming down the Gijjakuṭa Hill in Rājagaha, accompanied by another Bhikkhu. On the way down, Mahā Moggallāna smiled and the Bhikkhu, noticing it, asked him the reason and was told that the answer would be given in the presence of the Buddha. Having finished the alms-round in the city and partaken of the food, they both went to the monastery, and having approached the Omniscient Buddha, respectively took their seats on one side of Him, and Moggallāna, when so questioned again by the other Bhikkhu, respectfully narrated to the Omniscient Buddha what had happened between him and that Bhikkhu and revealed to the Buddha that he smiled because he saw in the sky a man covered all over his body with long hairs ,which from time to time flew out into the sky from his body, only to drop down again on his very body, and it seemed that the falling hairs were as pointed and sharp as iron lances, and the man vociferously kept shouting, feeling the pitiless pain thus caused. In addition to this Mahā Moggallāna narrated other similar experiences, including a Bhikkhu and a Bhikkhūnī wearing robes, both their bodies and the robes being on fire in the sky above the hill. On hearing these accounts, the Buddha explained that He Himself had seen similar things under the Bodhi tree in Buddhagaya after His Full Enlightenment, but that He kept silent, because if the people did not believe it, ridiculing it, they would possibly be reborn in Apāya, and that He spoke out to Mahā Moggallāna, because He was thus supported by Moggallāna, who had had a similar experience on Gijjakuṭa Hill, and continued to explain why that man and the Bhikkhu and Bhikkhūnī had to suffer in this way as the results of their evil actions in their previous existences.

It is noteworthy that the Omniscient Buddha was never in haste in doing anything, but patiently waited for an opportunity to avail Himself of it, and the above incident is the unquestionable proof of the truth of this observation. Again it is crystal clear that there are many things, which , though known to Him, the Buddha has not revealed to the world, either because it is not useful and necessary to the attainment of Nibbāna, or because the people's minds are not sufficiently developed to be able to realise what He teaches.

The following historical incident will prove how deep and true the Buddha's Teachings are even after a lapse of two thousand

five hundred years after His Mahā-parinibbāna. About fifty years ago it was held by the medical profession that the human body underwent a complete change in ten years, and later on the period was reduced to seven years. At that time one Major Ross, I.M.S., Burma, became keenly interested in the Buddha's Teachings, and while studying the Abhidhamma, he came in contact with the famous Thitchadaung Sayadaw U Tiloka, and entered into a discussion of its intricacies with him. When the discussion reached the subject of anicca (Impermanence), the learned doctor expounded the theory of seven years ; but when the Sayadaw told him that the human body underwent change millions of times in an eye-wink, and the mind changed seventeen times faster than the body, he became thunderstruck, and asked the Venerable Sayadaw on what authority he said so. The Sayadaw coolly enlightened the doctor on this point by replying that the Buddha discovered and divulged this truth two thousand four hundred and ninety-five years ago in India, and that it was still recorded in the Abhidhamma. This explicit statement of the Buddha made so long ago cannot as yet be proved to be untrue even by the most modern scientists. And I do not think the modern medical doctors have largely, if at all, changed their predecessors' opinion. Major Ross was a sincere Buddhist, Theravādin, studied the Abhidhamma well, wrote pamphlets, books and articles on Buddhism, and died in London, where his remains were cremated in accordance with the Buddhist rites as expressed in his last will.

While earnestly and intensively making uninterrupted, consistent endeavours to exterminate Dukkha in all its forms, the Omniscient Buddha gradually developed the realisation that He must first probe into the phenomena and study their properties, with which, He came to see, Dukkha is vitally connected. His analysis of the phenomena, both mental and physical, has resulted in the apperance of Abhidhamma, Buddhist Philosophy, which is exceedingly deep, intricate and difficult to understand, and is founded on a two-fold base of nāma and rūpa. And it is in the Abhidhamma that the ways and means of exterminating Dukkha and of achieving Peace are set forth.

While the correct, practical and only method of overcoming Dukkha and achieving Peace is found enshrined in the Buddha's Teaching and is available and accessible to the wide world, leaders of powerful nations are at present putting forth their best efforts to attain Peace in this troubled world by inventing most dangerous and deadly war weapons. *Puthujjano ummattako* (the worldlings *i.e.* non-ariyas are mad)—so says the Omniscient Buddha. "Andhabālo puthujjano" (foolish are the worldlings *i.e.* non-ariya people). And to entertain a right view of life is one of the seven things, which is hard to get in this human world.

The Buddha Dhamma is simple in a way, but profound and scientific when properly studied; and its depth, immensity and practical truth can be discerned and appreciated by listening in, when the Chaṭṭha Sangāyanā questions and answers were broadcast in Burma. Those who have already been to such places as Buddhagaya, Rājagaha, Migadāya (Sarnath) Banaras and Sāvatthi, will feelingly enjoy the various and numerous accounts of the Buddha Himself from His own lips, contained in such questions and answers.

May I attain Nibbāna by virtue of this deed.
Peaceful Happiness be to all beings.

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THE DHAMMAPADA COMMENTARY

(Aggasāvaka Vatthu)

THE STORY OF THE CHIEF DISCIPLES

TRANSLATED BY THE PALI DEPARTMENT, UNIVERSITY OF RANGOON.

(*Continued from previous issue*)

MONKS, ninety-one *kappas* (world-cycles) ago, there appeared in the world the Buddha Vipassī. At that time two householders, who were brothers named Mahākāla and Cūḷakāla, had a large paddy field cultivated. Then one day Cūḷakāla went to the field and opening a ripening paddy seed ate it and found it to be very sweet. As he was desirous of making a gift of ripening paddy to the Order of monks with the Buddha as its head, he approached the elder brother and said, "Brother, let us husk the ripening paddy, have it cooked in a way fitting for the Buddhas and offer it as a gift." "Brother, what are you talking about ? There has been no such a thing before as husking the paddy prematurely and offering it as a gift nor will there be any in the future. Don't spoil the crop." Cūḷakāla kept on requesting again and again. Then his brother told him, "Well then, divide the field into two parts and without touching my portion do as you please with your own portion of the field." Saying "Very well", he divided the field, sought help from many people, caused ripening paddy to be husked; and having had it cooked in milk free from water, mixed it with ghee, honey and sugar and offered it to the Order of monks with the Buddha at its head. At the end of the meal he said, "Venerable Sir, may this first gift of mine lead to the comprehension of the foremost Dhamma, first amongst all those who will comprehend it." The Master expressed His approval saying, "May it be so." Later on, when Cūḷakāla went and looked at the paddy field, he found the whole field covered with a thick crop of paddy which appeared as if it were bound into a sheaf and he felt the five-fold joy *. Believing that it was a great gain to him, he offered the first gift of the paddy in ears during the time when the paddy was in the ears. Along with the villagers he gave the gift of the first crop. When the paddy was reaped, he gave the first portion of what had been reaped. When it was bunched, sheafed, threshed and stored, the first portion of the crop was offered on each occasion. Thus, nine times did he make a gift of the first crop in a single harvest. On all these occasions whatever crop was offered as a gift, it was replenished. He had a bumper crop. The Dhamma guards one who observes it.

So said the Bhagavā :

> The Dhamma indeed protects one who practises it. The Dhamma well-practised brings about happiness. This is the advantage when the Dhamma is practised thoroughly. He who practises the Dhamma never goes to the downward path.

Thus, at the time of Vipassī, the Perfectly Enlightened One, Cūḷakāla, aspiring to be the first to realise the foremost Dhamma, made the gift of the first crop nine times. A hundred thousand world-cycles ago in the city of Hamsāvatī, at the time of the Buddha Padumuttara, he made a great gift for seven days and falling down at the feet of that Bhagavā he made an aspiration to be the first to realise the foremost Dhamma. Thus have I given him just what he had aspired to. I have not bestowed the gift with partiality.

Venerable Sir, what was the deed performed by the fifty-five persons headed by Yasa?

Aspiring to Arahatship in the presence of a certain Buddha, they also performed many meritorious deeds. Later on, before the appearance of the next Buddha, while performing meritorious deeds as a group of friends they used to take care of the corpses of paupers. One day seeing a dead woman who was pregnant, they took the body to the cemetery for cremation. Leaving five of them in the cemetery saying "Cremate it", the rest entered the village. While burning the corpse by piercing it with a pointed stick and turning it over and over again, the youth Yasa got the idea of repugnance of the body and pointed it out to the other four saying : "Well, look at this body. Wherever the skin has been torn off there it resembles the appearance of a spotted cow. It is impure,

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* Pañcavidha pīti (five-fold joy):—Khuddhikā pīti (slight interest), khaṇikā pīti (momentary joy), okkantikā pīti (flood of joy), ubbegā pīti (ecstasy); pharaṇā pīti (rapture).

the nature of this world only, but not that of the next. The beings that are born are sure to die. I think I should enter some religious order and search for the way of Emancipation." He went to his friend and said, "Friend Sirivaḍḍhaka, I shall renounce the world and search for the way of Emancipation. Will you be able to leave the world along with me or not?" "Friend, I shall not be able to. You had better do it." He thought : "No one has ever passed away to the next existence taking with him his companions, relations or friends. What one does, is one's own." Then, he had his treasure-chamber opened, made a gift to paupers, travellers, supplicants and beggars, went to the foot of a mountain and adopted the life of a hermit. Following him, at first one, then two, then three, and in this way seventy-four thousand men became ascetics with matted hair. Sārada acquired the five-fold superknowledge and the eight higher attainments and taught those matted-hair ascetics the preliminaries of *Kasiṇa* meditation and all of them acquired the five-fold superknowledge and the eight higher attainments.

At that time, there appeared in the world the Buddha Anomadassī. The capital was Bandhumatī by name; His father was a *khattiya* named Yasavanta and His mother was the queen Yasodharā. His *Bodhi* tree was Ajjuna ** and His two Chief Disciples were Nisabha and Anoma. His personal attendant was Varuṇa and His two female Chief Disciples were Sundarī and Sumanā. His term of life was a hundred thousand years. His body measured fifty-eight cubits in height and the radiance from it spread over twelve *yojanas*. He had a hundred thousand monks as followers. One day, early in the morning, rising from the state of meditation on deep compassion and surveying the world He saw the ascetic Sārada and said to Himself, "As a sequel to my visit to ascetic Sārada today, there will be an occasion for elaborate preaching of the Dhamma. He will aspire to the Chief Discipleship and his friend, Sirivaḍḍhaka the householder, will aspire to the Second Discipleship. At the end of the preaching, his seventy-four thousand Jaṭila followers will attain Arahatship. I should go there." He took His bowl and robes and without telling anyone, He, like a lion, went away all alone. When the pupils of Sārada had departed in search of fruits, He willed that Sārada should know that He was the Buddha and descended to the ground while the ascetic Sārada was looking on. The ascetic saw the splendour and perfection of His body, and noting the bodily marks, knew that if one endowed with these characteristics, lived the household life, he would be a paramount sovereign; and if he were to renounce the world, he would be the Omniscient Buddha who would lift the veil of ignorance, and he was convinced that he was a Buddha. He went forward to meet Him, made obeisance with the five-fold posture and prepared a seat for Him. The Bhagavā sat on the seat that was offered. The ascetic Sārada found a suitable seat for himself and sat down. At that time the seventy-four thousand Jaṭilas returned to their teacher with many delicious and nutritious fruits. Looking at the respective seats of the Buddha and of their teacher they said, "Sir, we used to consider that there was no one greater than you ; but now it appears that this person is superior to you." "My dear ones, what do you say ? Do you wish to compare Mount Meru, which is sixty-eight thousand *yojanas* high, with a mustard seed ? My dear pupils, do not compare me with the Omniscient Buddha." Then those ascetics thought, "If this person were a mean fellow, then he, our teacher, would not have made such a comparison. So, noble indeed is this man". And they all fell at the Buddha's feet and saluted Him with their heads at His feet. Then their teacher said to them, "My dear pupils, we have no gift fit enough to be offered to the Buddha, but the Master has come here while on His round for alms. We shall offer Him gifts according to our means. Procure whatever delicious fruits you can." Thus he caused them to bring the fruits, washed his hands and himself put them into the bowl of the Tathāgata. As soon as the Master accepted the fruits, the gods put celestial nutrition into them. The ascetic also filtered the water himself and offered it to the Buddha. Then, when the Master remained seated after finishing His meal, he called his pupils and sat near the Master, speaking pleasant words. The Master wished, "May the two Chief Disciples come with a company of monks." Knowing the desire of the Master, they arrived accompanied by one hundred

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* Pentaptera Arjuna.

thousand monks whose *Āsavas* * were exhausted, (*i.e.* who were all Arahats), paid obeisance to the Master and stood at one side. Then the ascetic Sārada addressed the pupils saying, "My dear ones, the seat of the Buddha is low and there is no seat for the hundred thousand monks. Today, it is proper for you to do great honour to the Buddha. Go and fetch flowers rich in colour and fragrance from the foot of the mountain."

"Talking takes much time. Inconceivable, however, is the capacity of one who is endowed with supernormal powers", thus thinking those ascetics in a very short time brought flowers rich in colour and fragrance and prepared the Buddha's seat of flowers which was a *yojana* in extent, seats of flowers, each three *gāvutas* in extent, for both the Chief Disciples, seats of flowers, each of which was half a *yojana* or less in extent, for the rest of the monks and seats of flowers for the newly ordained ones, each of which was an *usabha* in extent. It is rather hard to imagine how such enormous seats could be arranged in a single hermitage. But this is within the range of supernormal power. When the seats had thus been prepared, the ascetic Sārada stood in front of the Tathāgata stretching forth his folded hands and said, "Venerable Sir, please ascend this seat of flowers for my lasting weal and happiness."

Therefore it is said:

He gathered together various kinds of flowers and scented things, prepared the flowered-seat and spoke these words—

"O Hero, this seat, fit for you, has been prepared by me. Gladdening my heart please sit on this seat of flowers ".

The Buddha sat on the seat of flowers for seven days and nights gladdening his heart and causing joy to the world of gods.

When the Teacher was thus seated, the two Chief Disciples and the remaining monks sat on the seats prepared for them. The ascetic Sārada taking a big umbrella of flowers stood holding it over the head of the Tathāgata. The Master said, "May this honour shown by the Jaṭilas be rich in result " and entered into the attainment of cessation of feeling and perception. Knowing that the Master had entered into the attainment of cessation of feeling and perception the two Chief Disciples as well as the other monks did likewise. While the Tathāgata remained seated after having entered upon the attainment of cessation of feeling and perception for seven days, the pupils ate various kinds of wild roots and fruits when the time came for the begging of alms, and for the rest of the time, they remained standing stretching forth their folded palms in adoration. The ascetic Sārada, however, did not go on his round for alms and spent the week in joy and happiness holding up the umbrella of flowers. Then the Master emerging from the attainment of cessation of feeling and perception spoke to Nisabha thera, the Chief Disciple, who was seated on his right, "O, Nisabha, do you express apreciation to the hermits who have done us honour by preparing the seats of flowers." Nisabha, just like a person who was highly delighted on receipt of much riches and wealth from a Universal Monarch, or like one who was very valiant, rejoiced at the offering of flowers made to him, and having himself become established in the Path-Knowledge obtainable by the Chief Disciples of Buddhas, delivered a Discourse in connection with the offering of flowers. When he had finished speaking, the Master said to the Second Disciple: "You too deliver a religious discourse to the monks." The thera Anoma gave a discourse touching on the three Piṭakas which are the words of the Buddha. But not even one person could comprehend the Truth from the sermons of the two disciples.

Then, the Master, established as He was in the immeasurable province of the Buddha, began His religious discourse. At the end of the discourse all of the seventy-four thousand Jaṭilas except the hermit Sārada attained Arahatship. The Master stretched forth his hand saying "Come, you, O monks." At that very moment their hair and beards dispeared and they became equipped with the eight requisites.

Why was it that Sārada the ascetic did not attain Arahatship ?

Because of the distraction of his mind.

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* Āsava :—This word has been translated as "poisons", "banes", "biases" "inflows", "cankers", "intoxicants", "fluxes" and "fluxions". The latter are perhaps academically correct translations but "canker" (Childers) seems to give the more correct concept to the average Westerner. It is used figuratively in the sense of surrounding or flowing up to, much as in Western writings one finds the expression "a wave of sentiment" or "an upwelling of .....". The Āsavas are: Kāmāsava, sensuous bias; Bhavāsava, bias for existence; Diṭṭhāsava, bias of views; Avijjāsava, bias of ignorance, and they are of course corrupting biases or cankers and the manner in which they may be overcome or eradicated or cured is taught in the Bhavāsava Sutta of the Majjhima-nikāya.

It is said that at the time he began to listen to the religious discourse of the Chief Disciple, who was established in the wisdom of the prefection of the Disciple, and was preaching a discourse sitting on the seat next to that of the Buddha this thought arose in him : "Well indeed, may I too attain the status attained by this disciple in the dispensation of the Buddha who is to appear in future." As a result of such a deliberation he was unable to achieve insight into the Path and Fruition. However, he made obeisance to the Tathāgata, stood in front of Him and said, "Lord, in this congregation of yours who is the monk seated immediately next to you ?" He is the Chief Disciple in my congregation who will set rolling the Wheel of Law, which has been set in motion by me. He has reached the limit of the wisdom of the Perfection of the Disciple and has penetrated into the sixteen classes of knowledge. "Venerable Sir, I have shown my respect by holding the umbrella of flowers for seven days, and I do not aspire to any other existence, either that of a Sakka or a Brahmā, as a result of this, but in future, like this thera Nisabha, may I be the Chief Disciple of a Buddha."—Thus did he aspire.

The Master thought, "Will the aspiration of this person be fulfilled ?" and looking into the future with His power of discernment He foresaw its fulfilment after a period of one *asankheyya* and a hundred thousand kappas and said to Sārada the ascetic, "This aspiration of yours will not be in vain. In the future, however, after the lapse of one asankheyya and a hundred thousand kappas, a Buddha, Gotama by name, will appear in the world ; His mother will be Mahāmāyā the queen, His father will be the king Suddhodana, His son will be Rāhula, His attendant will be Ānanda, His Second Chief Disciple will be Moggallāna, and you will be His Chief Disciple, the General of the Dhamma, Sāriputta by name." Thus He made the prediction to the ascetic, and having delivered a discourse on the Dhamma, He went forth through the air accompanied by the company of monks. The ascetic Sārada also went to the resident theras and sent the message to his friend Sirivaḍḍhaka the householder saying, "Venerable Sirs, please tell my friend : 'Your friend Sārada the ascetic, sitting at the foot of the Buddha Anomadassī, had aspired to the position of the Chief Disciple in the dispensation of the Buddha Gotama who will appear in future ; you aspire to the Second Discipleship.'" And having said this, he went ahead of the theras by a different path, and stood at the door of Sirivaḍḍhaka. Said Sirivaḍḍhaka, "It is a long time since my esteemed friend came" and made him take a seat and taking a lower seat for himself he asked, "Sir, I do not see your esteemed disciples ?"

"Yes, friend, Buddha Anomadassī visited our hermitage. We did Him honour as much as we could and the Master gave a discourse to all of us. At the end of the discourse, all, excepting me, attained Arahatship and became monks. I saw Nisabha thera, the Chief Disciple of the Master, and aspired for the Chief Discipleship in the dispensation of the Buddha, Gotama by name, who is to appear in future. You had better aspire to the Second Discipleship in His dispensation." "Venerable Sir, I am not acquainted with the Buddha." "Let your talk with the Buddha be my responsibility. You had better make elaborate preparation to receive Him. Sirivaḍḍhaka, hearing his words, had the place, eight karīsa* in extent according to the king's measurement, decorated and caused it to be sprinkled with sand, had flowers with fried grain** as the fifth scattered, caused a pavilion with a roof of blue lotuses to be built in front of the door of his residence, had a seat for the Buddha prepared and seats for the rest of the monks arranged, and made preparations for showing great honour and respect. Then he gave intimation to the ascetic Sārada to invite the Buddha. The ascetic bringing the order of monks headed by the Buddha came to Sirivaḍḍhaka's residence. Sirivaḍḍhaka went forward to meet them, took the bowl from the hands of the Tathāgata, led them to the pavilion and solemnised by the pouring of water his offerings to the Order of monks headed by the Buddha, who was seated on the seat arranged for Him. He then served them with delicious food. At the end of the meal he presented costly robes to the Buddha and the Order and said, "Venerable Sir, this effort is not for the sake of an insignificant position. Please show me favour in this way

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* karīsa = a measurement equal to a basket of paddy ; approximately weighs 46 lbs. A square measure of land, being that space on which a karīsa of seed can be sown.

** Fried grain = fried corn ; Pāli is, lāja, which means fried grain ; parched corn ; the flower of Dalbergia arborea, used for scattering in bunches (with other flowers making 5 kinds of colour) as a sign of welcome, usually in the phrase lāja-pañcamāni-pupphāni.

for seven days." The Master consented. In that way he bestowed a great gift for seven days, made obeisance to the Bhagavā, stretched forth his folded palms and said, "Venerable Sir, may I be the Second Disciple of that Master whose Chief Disciple my friend Sārada the ascetic aspired to be."

The Master looking into the future, saw the fulfilment of his aspiration and foretold, "You will become the Second Disciple of the Buddha Gotama after a lapse of an asankheyya and a thousand kappas." Having heard the prediction of the Buddha, Sirivaḍḍhaka was filled with joy and happiness. The Master spoke words of appreciation after the meal and returned to the monastery with his following.

The Buddha said, "This, O monks, was the aspiration made by my disciples and they receive just what they aspired to. I do not act with partiality."

When the Buddha said this, the two Chief Disciples bowed down to the Bhagavā and related the whole story of the present time beginning with "Venerable Sir, while living as householders we went to see *Giragga* festival," and related everything up to the discernment of the fruition of Sotapatti from Assaji thera. They said further: 'Venerable Sir, we went to our teacher and desiring to lead him to Your feet told him of the hollowness of his views and also spoke to him of the advantages of coming here. He said, "For me to become a pupil now would be like a jar turning into a cup. It is not possible for me to live like a pupil." On being told "Sir, now that the people carrying perfun , garlands, etc. in their hands, will go a pay obeisance to the Master, what will becom of you ?" He asked whether in this world there were more wise men or dullards. When we replied, "Sir, the dullards are many and the wise are few", he said, "Well, the wise will go to the wise monk, Gotama, and the dullards will come to me who am a dullard. Go your way" and Venerable Sir, he would not come.' Hearing that, the Master said, "Monks, because of his wrong view, Sañjaya considered the inessential as the essentia and the essential as the inessential. But you, with your own wisdom, knew the essential as essential and the inessential as inessential and putting away the inessential you held on to the essential. He spoke these verses :—

Asāre sāramatino sāre cāsāradassino,
te sāram nādhigacchati micchāsaṅkappagocarā,
Sāram ca sārato ñatvā asārañ ca asāranto,
te sāram adhigacchanti sammāsaṅkappagocarā.

—*Dhammapada vs.* 11 and 12.

Therein, "Asāre sāramatino" means "those who consider the inessential as essential", namely, the four requisites and teaching connected with the ten kinds of object relating to Wrong Views ; this is said to be the inessential. "Sāre cāsāradassino" means "those who consider the essential as the inessential", namely, the teaching connected with the ten kinds of objects relating to Right Views; this is said to be the essential. "Te sāram" here means "those who are holding Wrong Views and are moving steadfastly in sensuous thoughts etc. do not attain to the essence of sīla (Morality), samādhi (Concentration), paññā (Wisdom), vimutti (Freedom), vimuttiñāṇadassana (Knowledge and Insight into Freedom), paramattha (Ultimate Truth) and Nibbāna. "Sāram ca" means "knowing that very essence, such as the essence of sīla (Morality) and so on, as the essential, and knowing the inessential mentioned before as inessential. "Te sāram", in this regard, means "those wise men, who hold the Right Views and are moving steadfastly in the right sphere of thought conditioned by minds free from sense desire etc. attain to the truth as mentioned above."

At the end of the utterance of the verses many people attained to the fruition of Sotāpatti (Stream-Winning) and the religious discourse became beneficial to those who had assembled.

The Story of the Chief Disciple, the eighth.

THE END.

BIOGRAPHICAL SKETCHES OF OUR CONTRIBUTORS

Known to scholars of many countries, the Ven'ble Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt., was perhaps the outstanding Buddhist figure of this age. With the increase in interest in Western lands, there is a great demand for his Buddhist discourses and writings which are now being reprinted in the "Light of the Dhamma".

Bhikkhu Nyāna who was later known as Ledī Sayadaw was born in 1208 Burmese Era (1846 C.E.) at Saing-pyin Village, Dipayin Township, Monywa District. At the age of puberty he was ordained a sāmaṇera and at the age of 20 a bhikkhu, under the patronage of Sayadaw Salin U Pandicca. He received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable San-kyaung Sayadaw, Sudassana Dhaja Atuladhipati Sīri-pavara Mahādhamma Rājādhi-rāja-guru of Mandalay. He was a bright student. It was said of him:—" About 2,000 students attended the lectures daily delivered by the Ven. San-kyaung Sayadaw. One day the Sayadaw set in Pāli 20 questions on Pāramitā (Perfections) and asked all the students to answer them. None of them except Bhikkhu Nyāna could answer those questions satisfactorily." He collected all these answers and when he attained 14 Vassā and while he was still in San-kyaung monastery, he published his first book, " Pāramitā Dīpanī (Manual of Perfections)". During the reign of King Theebaw he became a Pāli lecturer at Mahā Jotikārāma Monastery in Mandalay. A year after the capture of King Theebaw, *i.e.* in 1887 C.E., he removed to a place to the north of Monywa town, where he established a monastery by the name of Ledī-tawya Monastery. He accepted many bhikkhu-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote Paramattha Dīpanī (Manual of Ultimate Truths) refuting the two sub-commentaries—Abhidhammatthavibhāvanī and Mani-sāra-mañjūsā-tikā, both of which contain many errors and misrepersentations. When this book was published in 1906 C.E. it was severely criticised by some learned scholars. However, its teaching prevailed, as Truth does, and his book is largely used by students nowadays.

Later he toured in many parts of Burma for the purpose of propagating the Buddha-Dhamma. In the towns and villages he visited he delivered various Discourses on the Dhamma and established Abhidhamma classes and Meditation Centres. He composed Abhidhamma rhymes and taught them to his Abhidhamma classes. In some of the principal towns he spent a Vassa imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledī Meditation Centres are still existing and still famous. During his itinerary he wrote many Manuals in Burmese. He has written more than 50 such Manuals, of which three have been translated into English. Vipassanā Dīpanī (Manual of Insight) was translated by his disciple Sayadaw U Nyāna, Pathamagyaw. Paṭṭhānuddesa-Dīpanī (A concise exposition of the Buddhist Philosophy of Relations) was originally written in Pāli by the late Ledi Sayadaw and translated by U Nyāna. Niyāma Dīpanī (Manual of Cosmic Order) was translated by U Nyāna and Dr. Barua and edited by Mrs. Rhys Davids.

He was awarded the title of Aggamahāpaṇḍita by the Government of India in 1911 C.E. Later the University of Rangoon conferred on him the degrre of D. Litt. (*Honoris Causa*). In his later years he became blind and settled down at Pyinmana where he died at the age of 77.

BHADANTA SOBHANA MAHĀTHERA (Mahasi Sayadaw) Aggamahāpaṇḍita

Born at Seikkhun Village, Shwebo Township on the 3rd Waning of Second Wazo in 1266 Burmese Era (1904 C.E.). Became a Sāmaṇera at 12 at the village monastery under the patronage of the Ven'ble U Ādicca, his preceptor. Took the Upasampadā (higher ordination) at the age of 20 in 1285 Burmese Era (1923 C.E.).

Learned the Scriptures under the guidance of such eminent Mahātheras as the Ven'ble U Ādicca of Shwebo, and the Ven'ble Khin-ma-kan Sayadaw of Mandalay. Passed the Lower, Middle and Higher Pāli Examinations and Dhammācariya (Lecturership) Examinations conducted by the Government.

In 1949 the Mahāthera came to Rangoon on the invitation of Hon'ble U Nu and *Thado Thiri Thudhamma* Sir U Thwin to give lessons in Vipassanā Bhāvanā to devotees from Burma and abroad. There are at present more than 100 Meditation Centres in Burma,

Thailand and Ceylon which give instructions in Vipassanā Bhāvanā according to this Mahāthera's method. He has played a very important role in the Chaṭṭha Sangāyanā by not only acting as the "Questioner" in the proceedings, but also in re-editing the Tipiṭaka Texts and the translations of the same into Burmese. In 1953 the Government of the Union of Burma conferred on him the title of "*Aggamahāpaṇḍita*" in recognition of his great learning, and for training several devotees in Vipassanā Bhāvanā.

BHADANTA NYANAPONIKA THERA

Born in 1901, at Hanau, near Frankfort, in Western Germany, from Jewish parents. As far as known, he was the first Jew who joined the Sangha, and might still be the only one. When he was 22, he became a Buddhist through the study of Buddhist literature. Only some years later he met other German lay Buddhists when he moved to Berlin. There, and later in Koenigsberg (East Prussia) he joined the Buddhist societies existing in these cities. In February 1936, he arrived in Ceylon, at the Island Hermitage Dodanduwa, where, in the same year, he received his Novice Ordination (Pabbajjā) under the great German monk-scholar, the Venerable Nyanatiloka Mahāthera. In the following year, he took the higher ordination (Upasampadā). At the outbreak of the second world-war, he was interned, as a German citizen, and returned to Ceylon, from India, only in 1946. Some years later he became a citizen of Ceylon. He participated in the Opening and Concluding Sessions of the Chaṭṭha Sangāyanā.

English publications :—

Abhidhamma Studies. Researches in Buddhist Psychology

Satipaṭṭhāna. The Heart of Buddhist Meditation (two editions)

The Five Mental Hindrances.

The Four Sublime States.

The Three-fold Refuge.

German publications :—

Satipaṭṭhāna (The German edition includes also a translation of the Commentary, etc.)

Sutta Nipāta. Translation with Commentary.

Dhammasanganī. Translation with introduction and notes.

Der Einzige Weg ("The Sole Way". An anthology of texts on Satipaṭṭhāna). In preparation.

Unpublished manuscripts in German :—

Translation of Atthasāḷinī, parts o Samyutta-Nikāya, etc.

THE VEN'BLE U WISARA

U Wisāra, the eldest son of U Po Shin, bailiff, and Daw Gauk was born in 1916 at Lemyethna, Henzada District. On completion of his studies at the American Baptist Mission Middle School at Lemyethna, he was initiated a Sāmaṇera under the patronage of the Ven'ble Kanthit Sayadaw at Thabyegon in Henzada District. Under the preceptorship of the same Mahāthera he was ordained a Bhikkhu at the age of 20 in 1936. He has studied the Scriptures at East Ledī, Monywa, Mandalay and Amarapura. During the 2nd World War the Venerable Thera stayed with his preceptor in Henzada District and gave lessons in the Scriptures to Sāmaṇeras and other pupils. At the end of the war he came to Rangoon for further studies in Burmese and Buddhist literature.

He then went to Ceylon and India to prosecute his studies in English and Hindi. He is now residing at the Burmese Dhammasala in Calcutta where he is of great help to Burmese pilgrims to holy places in India. The Ven'ble Thera is now studying Hindi under a private tutor.

GLOSSARY

FOR VOL. III—No. 4.

A

Acchariya : Wonderful ; surprising ; marvellous.

Akkhātāro : Teachers ; proclaimers.

Ātappam : Ardour ; zeal ; exertion.

Attā : Soul ; soul-essence.

G

Giragga : Mountain top.

K

Khandhaka : Division ; chapter.

Kiccam : Duty ; service ; that which is to be done.

M

Manussa : Man

N

Nicca : Permanence.

P

Parābhava : Defeat ; destruction ; ruin.

Pariddavānam : Lamentation.

S

Saddhamma : The true Dhamma; the sublime Teaching of the Buddha.

Samatikkamāya: To cross over; to transcend.

Sukha : Joy ; happiness.

T

Tirokuḍḍa : Outside the fence or wall.

V

Vodāna : Purity (from Defilements).

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